

THE

Latter-day Saints' Millennial Star.

VOLUME XVII.

GATHER MY SAINTS TOGETHER UNTO ME; THOSE THAT HAVE MADE A COVENANT WITH ME BY SACRIFICE.—*Psalm* l, 5.

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PREFACE.

THE blessings of the Lord have enabled us to conduct the *Star* through the vicissitudes of another year, and present to our readers the Seventeenth Volume complete. Our great object has been to subdue the prejudices of the world, instruct the Saints, strengthen the feeble, bind up the broken hearted, mark the progress of the kingdom of God, and the efforts of the powers of darkness to subvert it, reprove wickedness among high and low, and throw a beam of light upon the path of those who wander in darkness.

It is easily discernible that the events which we are called upon to record each passing year, grow bigger with interest, more potent in their effects, and more decidedly indicate the approach of that great crisis in the Latter-day work when the Saints will become a nation whose power will be acknowledged in the midst of the earth. While the Saints are increasing in wisdom, righteousness, and power, the world are growing in wickedness and the abomination that maketh desolate.

The importance of the Gathering forces itself upon the attention of every Saint who has the Spirit to discern the signs of the times. The great burden of our labours the past year has been to instruct the Saints in this important subject, to give assistance when we could, and show them how, through diligence and faithfulness, to aid themselves in accomplishing their deliverance.

The work is the Lord's, and whatever we and the many co-labourers with us have done in weakness, we pray that He will sanctify and bless it, to the accomplishment of His glorious purposes.

EDITOR.

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 1, Vol. XVII. Saturday, January 6, 1855. Price One Penny.

Manufacture of Iron in Utah.

The manufacture of iron is an object of vast importance to any country where it can be entered into, and to none more so than to Utah Territory, situated as it is in the midst of vast plains and mountains, several hundred miles from any of the great channels of commerce.

There is probably no country in the world that so richly abounds in mineral resources as this, and in which, at the same time, they may be obtained with as little labour. There are fewer countries still, which have such a variety of minerals, adapted to the wants of civilized life, in so limited an extent of country. Among the most prominent of these are iron and coal, which nature has thrown out to view, as if inviting man to use them for his benefit. Iron ore, especially, is strewn about in rich profusion in many parts of Iron County, varying in quality from ten to eighty per cent.

About eight miles west of Cedar City commences a chain of mountains, many peaks of which are composed almost entirely of rich iron ore, which is strewn about their bases in fragments of every size. With a view to the final establishment of Iron Works in the immediate vicinity of this ore, the settlement of Parowan was founded in January, 1851, and was established for farming purposes, some twenty miles from the anticipated locality of the Iron Works, in order to serve as a source of supply to those who might be engaged in them.

The first year, this settlement, under the wise counsel of Elder George A. Smith, endured the rigours of a mountain winter, without houses, and laboured with the most untiring diligence to build habitations, construct a fort for defence, and raise grain.

In the winter of 1851-2 a few families, mostly from Parowan, established the settlement now called Cedar City, on Coal Creek, about eight miles from the iron mountains, and two miles from the mouth of Coal Creek kanyon, which at that time was accessible only to footmen, but in which there had been very limited discoveries of coal. The first winter was necessarily occupied by the settlers in building houses to shelter them from the storms. These houses were put up in the form of a fort, with the intervals between the houses picketed, to serve the purposes of defence.

This was the first direct commencement of operations which have thus far been watched with great interest, and which are expected in future to exert a great influence on the future growth and prosperity of the settlements in the mountains. Here were a few determined men buffeting the storms of winter, with no shelter but their wagons for themselves and families, dependent upon the stores of a weak settlement for supplies of bread, with no capital but their labour, and no resources but the crude elements of nature. The iron ore was there in rich

abundance, but its very richness seemed an objection to many experienced workmen. There were indications of coal in the mountains in almost inaccessible places, but no vein of it had yet been discovered that would pay for working. Materials for building furnaces appeared to exist, but everything remained to be tried by the slow process of experiment, in order to establish a basis for permanent operations.

After struggling through the winter of 1851-2, in which all possible preparations were made for the labours of the coming season, the summer of 1852 was spent in raising a little grain for the future sustenance of the settlement, making a temporary road into Coal Creek kanyon, hunting up, selecting, and experimenting upon the materials which surrounded the settlement, and constructing such works as the means of the settlers permitted, or circumstances seemed to warrant.

We will now make a few extracts from the Records of the Deseret Iron Co., as a further continuation of its history. The following Report of Erastus Snow and Franklin D. Richards, General Agents and Managers of the Deseret Iron Company, was presented to their first General Meeting, held in Cedar City, Nov. 1853—

"'Brethren of the Iron Company—Considering the confusion of the Indian war now upon us; that the Company has had no office, in which to transact its business, or preserve its papers; and that for a length of time the Clerk was without a house to shelter himself or the books; it could scarcely be expected that we could furnish a correct and complete report of the Company's business, transacted during the past year; but in this we have been more successful than we had anticipated. Our labours on behalf of the Company commenced previous to its organization, when we were in England, and about to return from our missions in Scandinavia and Great Britain. We had received the Sixth General Epistle of the First Presidency, calling upon the Presidency of the Church in Europe to organize a Company of brethren for the manufacture of Iron in Utah Territory, and we felt that we could not return to our homes without accomplishing something in favour of this important object.

"'We commenced our operations at the Special General Conference of April 6th, 1852, in London. We here obtained of the Presiding Elders the addresses of our wealthier brethren in different parts of the empire, and spent most of that month in visiting them, and various iron works in England, Wales, Ireland, and Scotland, obtaining all general information on the subject of making iron from magnetic and other ores, but especially labouring with our brethren who had means, the Lord labouring with us by His Spirit, to show them the importance of the work we had undertaken. We found a general readiness on their part to receive our counsel, and employ their funds as we thought best for the making of iron in these valleys.

"'On the 28th and 29th of the same month, at 15, Wilton Street, Liverpool, we succeeded in organizing the present Company, with a subscription of Four Thousand Pounds Stock, to be paid in on or before the 1st of January, 1853; for particulars of which, we refer you to the minutes of those meetings on the first pages of the Company's Records. It was at that meeting that we were constituted Agents and Managers for the Company, agreeable to the constitution then and there adopted. On the 8th of May following, we left England, and on our arrival in August, we reported the organization of the Company to the First Presidency, who approved of what we had done, and advised us to establish works in Iron County as early as our means would allow.

"'There being no funds in the Company's Treasury, and as subscriptions of stock could not be made available under about one year, and being anxious to set the business of the Company in operation without delay, we proceeded on our own credit to loan money, and with money and credit to purchase the goods with which we commenced the business of the Company in this county.

"'On our arrival in Iron County, in November following, it seemed to us advisable, in order to promote the best interests of the community, to associate with us the interests and labours of those brethren who were already endeavouring to lay a foundation for the development of the mineral resources of this county; and finding them inclined to unite with us, we negotiated, on behalf of the Company, the purchase of a small Blast Furnace, with the apparatus attached, which they had erected on Coal Creek, for the purpose of experimenting on the ores, to-

gether with their right and interest in the Coal Mine of Coal Creek kanyon, for the sum of two thousand eight hundred and sixty-five dollars and sixty-four cents.

"'We next secured to the Company a tract of land extending from Cedar City to the mountains eastward, embracing the numerous water privileges on Coal Creek.

"'We also endeavoured to concentrate the efforts of all the brethren in any wise acquainted with the manufacture of Iron, and appointed John C. S. Smith to superintend their exertions in experimenting on the ores.

"'The unusual severity of the winter, and the consequent difficulty of obtaining coal from the mines in the kanyon, induced the use of charcoal and dry pine wood, large quantities of which were used, in varied proportions, during a series of experiments in the winter and spring following.

"'The metal produced by these experiments embraced almost every variety of iron.

"'The first wares made from this iron were a pair of 'Dog Irons,' cast from a small cupola on the —— day of March last, which were exhibited at the General Conference, on the 6th of April, in Great Salt Lake City.

* * * * *

"'The Territorial Assembly having granted our petition for the incorporation of the Company, and for appropriations to aid in opening the coal mines, we thought it advisable to postpone further experiments with the furnace, and direct the energies of the Company to the opening of the coal mines, and working a road to them. An extensive and excellent mine of coal was opened in the mountain, seven miles east, and a good road made to it. Active preparations were on foot for putting the blast to the furnace, when an Indian war broke out about the last of July, which suspended further operations.

"'On the 3rd of September, a terrible flood from the mountains swept down Coal Creek, carrying before it all bridges and dams, completely inundating the site of the works, and sweeping off much of the Company's property. The dam has since been rebuilt and other breaches repaired, which will allow of the works being soon put in operation. The flood admonishes us of some of the difficulties to be encountered in supplying the furnace from the mines of Coal Creek.

* * * * *

"'By our last advices we are informed of the accession of new members, the subscription and payment of additional stock, and a general increasing interest in the Company's welfare throughout the British Churches, much of which may be justly attributed to the zealous labours of their President, Samuel W. Richards. We doubt not, when the Treasurer's Report shall reach us, that it will be, as all his former advices have been, most cheering and satisfactory. Our drafts upon the Treasurer have been promptly paid, and in addition to the amounts expended in this county, we have purchased through our agent—Vincent Shurtleff, and brought to this place, a stock of goods for the use of the Company, which will soon be exposed for sale in this city.

"'The total amount of funds received by us from the Company, as shown in the debit of our account is	$10704.29
"'The total amount by us paid out is	10440.44
"'Add to this, amount credited Stock Holders, as paid by them on Stock	4003.91
"'Which shows the amount of business done in the Territory the past year to be ...	14444.35
"'The amount drawn from the Treasury by our Agent—V. Shurtleff, and paid out for merchandize, transportation, &c.	7611.36
"'When added will show the amount of the Company's business in America to be ...	22055.71
"'The amount of Company's indebtedness is	4823.38
"'The amount due the Company on Book account ...	934.34
"'There remains in our hands as appears by the difference of Dr. and Cr.	263.85
"'To which add the estimated income from the merchandize and teams	15000.00
"'Shows the available means of the Company in this county to be	16198.19
"'From this deduct the Company's indebtedness	4823.38
Leaves	11374.81

in the hands of the Company's Manager with which to prosecute their business.

"'In submitting this digest of its affairs, we feel to congratulate the Company upon the favourable auspices under which we are permitted to retire from the responsibility of the sole management of its concerns, and it is with a lively sense of gratitude that we acknowledge the blessings of our Heavenly Father upon our labours, in crowning them with such abundant success.

"'ERASTUS SNOW, } Agents and
"'F. D. RICHARDS, } Managers.'

"The Report having been laid before the Meeting, President Snow said—We now present ourselves before you, to know whether our labours and services are accepted, and are satisfactory to the Company; and if so, will they release us from further labours and duties as their Agents and Managers?

"ISAAC C. HAIGHT moved—That we accept of the Report of brothers Snow and Richards, and their services rendered to the Company, and return them a vote of thanks for the same; also that they be discharged from further duties, as General Managers of the Company; which was seconded and voted unanimously.

"PRESIDENT SNOW, on behalf of brother Richards and himself, tendered thanks to the Company for having accepted their services.

"The reading of the Charter being called for, the Secretary read it, which is entitled an Act to Incorporate the Deseret Iron Company, and is written in full on the Company's Records.

* * * * *

"PRESIDENT SNOW asked the members present, whether it was their wish to adopt the new Charter, and organize under its provisions.

"F. D. RICHARDS introduced the following resolution, which was read and unanimously adopted—Be it Resolved, by the Deseret Iron Company: That we gratefully acknowledge the favour of our Territorial Assembly, in granting us a Charter, and in otherwise seconding our efforts for the manufacture of Iron, by granting appropriations for the opening of mines and roads to them; and that we now accept, adopt, and organize ourselves under the provisions of the Charter, as approved January 17th, 1853, invoking the blessings of our Heavenly Father upon all our acts.

"The PRESIDENT then called for the number of voters present, and the number of votes they were severally entitled to cast under the new Charter.

* * * * *

"HENRY LUNT presented the following Resolution, which was read and unanimously adopted—Resolved: That we proceed to elect the Officers, provided for in the Charter, in the following manner, viz., each Stock Holder present shall call out the name of the person he votes for. The Clerk shall write down the name of the voter, with the number of votes to which he is entitled, and name of person voted for. When all have voted, the Clerk shall count the number of votes for each candidate, and the person having the majority of votes cast, shall be declared by the President duly elected.

"Erastus Snow stated that the Meeting was now ready to proceed to the election of Officers."

After the votes of the share holders had been cast for the several officers of the Company, the following persons were declared elected—Erastus Snow, President; Franklin D. Richards, Secretary; Thomas Tennant, Treasurer; and Isaac C. Haight, Vincent Shurtleff, Christopher Arthur, and Jonathan Pugmire, Trustees.

"PRESIDENT SNOW then asked all the members of the Company present, if they felt to concur with the voters in the election of the aforementioned officers; and if they did, to signify it by the uplifted hand; which they did unanimously.

"The PRESIDENT continued — The Company being organized by the election of these Officers, it will be their duty to file Bonds with the Clerk of the County Court, with good and sufficient securities, for the faithful performance of their duties; and submitted the following Resolution, which was unanimously adopted by a vote of all the members present—Resolved: That the President and Secretary be required to give Bonds in the sum of ten thousand dollars each, the Treasurer in the sum of fifty thousand dollars, and the Trustees two thousand dollars each, with such securities as shall be approved of by the Clerk of the County Court.

* * * * *

"The foregoing Minutes of the First General Meeting of the Deseret Iron Company, together with the Report of their General Agents — Snow and Richards, having been read and approved by a vote

of the Company, it was moved, seconded, and unanimously voted that this General Meeting be adjourned until the first Monday in November, 1854.

"ERASTUS SNOW, President,
"F. D. RICHARDS, Secretary,
"HENRY LUNT, Clerk.

"November 26th. The Board of Directors, and other members of the Iron Company, met at the house of Jonathan Pugmire, and adopted the following Resolution—Resolved by the Board of Directors of the Deseret Iron Company: That Isaac C. Haight be and is hereby appointed General Manager of the Company's affairs in this county, and that he be and is hereby authorized to transact all business belonging to the Company, in its name and behalf, as he may be instructed by the Board of Directors, or, in the absence of instructions by the Board, as he shall be instructed by the President of the Company. And be it further Resolved: That he be required to file in the Office of the County Clerk, Bonds, with approved security, in the sum of ten thousand dollars, in addition to two thousand dollars as Trustee, for the faithful performance of the duties assigned him.

"ERASTUS SNOW, President of the Board,
"F. D. RICHARDS, Secretary,
"HENRY LUNT, Clerk."

During the winter of 1852-3, great quantities of charcoal and pitch pine wood were prepared with a view to put the furnace into operation in the spring. This was done during a second visit of Messrs. Snow and Richards, in the latter part of April. The result proved most conclusively that that kind of fuel would not answer the desired purpose, as only small quantities of iron were produced at comparatively great expense, although generally of good quality.

The expenditure of the Territorial appropriations for the benefit of the Iron interest was placed at the disposal of Governor B. Young, and President E. Snow was the bearer of instructions from him to appoint persons to expend the appropriations as designed. Messrs. James A. Little and Philip K. Smith were designated as the persons to carry out this object. They commenced operations immediately, and in the course of ten days several veins of coal were discovered. Their attention was ultimately directed to one which was traced for several miles on the precipitous side of a mountain, at a great elevation above the valley. This vein proves to be of excellent quality, with seven feet of pure coal, and about two feet more separated from the main body by thin strata of rock and fire clay. This coal bank is within about seven miles of the Iron Works. After its discovery there seemed to be nothing needed but a suitable furnace, and a proper combination of material to produe iron in any desirable quantity. In about two months after the discovery of this coal bank, it was opened, a quantity of coal was dug, and a good wagon road made to it, at an expence of some 6000 dollars, which, in this country, appears extremely trifling for the attainment of so great an object.

Immediately after the completion of this work, news reached the southern settlements, that an Indian war had commenced; and all the energies of the settlements were necessarily directed to making every possible preparation for self defence, such as moving in the small settlements, fortifying the larger ones, securing the grain and hay for winter, with many other important items.

These events occupied the remainder of the season, until some time after the meeting of the Iron Company, the report of which we publish. Although great exertions were made by the Company, under its new organization, to obtain a quantity of coal in the winter of 1853-4, but little was accomplished, on account of the accumulations of snow and ice in the kanyon, which rendered the coal mine almost inaccessible. In the spring the furnace was again put into operation, however, with but little success, as, in addition to the original imperfections of the materials with which it was constructed, it had become much impaired by repeated experiments.

In order to give our readers an idea of the present condition of the Works, we here insert a portion of a letter from the Manager, brother I. C. Haight—

"Cedar City, Sept. 24, 1854.

"Dear Brother—Knowing that you feel a great interest in the prosperity of

the Redeemer's Kingdom, and in everything that tends to build up the same, I thought you would like to hear from Cedar City, and the Deseret Iron Works, and of its prospects. I therefore write you a few lines, giving you a short account of matters with us.

* * * * *

"The foundation of a new furnace was was laid about the 25th of May, twenty-one feet square, of red sand stone, carried up perpendicularly twelve feet above the ground, then tapered eighteen fēet to the top. The tunnel head is eight feet, making the furnace thirty-eight feet to top of tunnel head. It is six and a half feet in the boshes, three and a half feet at tunnel head inside, and thirteen feet square outside. The lining is of porus sand stone, that will stand the fire well. The cause of lining with rock is that we can get no fire brick that will stand. The hearth is of grey sand stone. It took some six hundred and fifty tons of rock, and cost $3782.45. The particulars of the furnace, brother Elias Morris, who was the Architect, will give you.

"We have also enlarged the water wheel four feet, and made circular cylinders three and a-half feet in diameter, which also are completed. They work admirably, and will give a blast of two and a-half pounds to the square inch.

"The furnace is also completed, and is said, by those who have seen it, to be as good a furnace as they ever saw in England, or any other country. The blast pipes are not yet finished, but will be by the time the furnace will be heated ready for the blast.

"We are also building six coke ovens, of the same kind of rock as the furnace; and after they are finished, I intend to add six more, with which I am in hopes to supply the furnace with good coke, and make good iron.

"We all feel sanguine in the expectation of making iron this winter. We want a good engine, and then I think nothing will hinder us. I hope the brethren in England and Wales will come forward to our assistance, and take shares, and send an engine and goods to help us. A little assistance now would do us a deal of good. The brethren of Parowan and this place are uniting their small means to take shares and help us along. Most of the hands are willing to work as long as they can keep spirit and body together. And if we could only get clothing for them, they would do very well.

* * * * *

"With the best love and wishes to all the Saints, to the brethren in the Office, and to yourself in particular,

"I remain your fellow servant,

"I. C. HAIGHT.

"Elder F. D. Richards,

"Liverpool."

In addition to the letter from brother Haight, we have also received one from brother Elias Morris, who superintended the construction of the new furnace, which gives a minute description of its proportions and construction, and which will be preserved for reference, but would not probably be interesting to the general reader.

We have now given a short history of the operations of the Deseret Iron Company, but it is still a very imperfect account of the privations, sacrifices, and labours that have been endured in the effort to establish this important branch of industry. Like everything else commenced or accomplished for the benefit of this kingdom, it has called forth the energies, prayers, and faith of the Saints. As every enterprise must prosper which is necessary for the progress of the Lord's people, so we believe this will, notwithstanding the difficulties which have hitherto surrounded it. With a little more experience in combining the new class of material, and perseverance in sustaining those engaged in the work, we feel assured that iron will soon be produced in sufficient quantity to commence supplying the wants of Utah, and make a profitable return to those who have made investments in the Company.

The Lord has established His people in the mountains in a place fitted and prepared for them, where they must become capable of sustaining themselves independent of the Gentiles. With this view He, through His servants, is urging upon the people the necessity of manufacturing everything which is necessary for their comfort and well being.

Considering the difficult circumstances under which the Saints have been placed, far from resources, which has compelled them thus far to devote the most of their labour to supplying the more urgent wants of nature, much has been done towards manufacturing many useful articles, such

as clothing, leather, paper, combs, sugar, &c., which must, however, progress slowly until iron can be more easily obtained.

We feel to urge upon all who desire to build up Zion, and have capital in their hands, to appropriate, if possible, a portion of it to strengthen the operations of the Iron Company the coming year. Now, in its infant struggles, is the time to assist it, that it may the sooner arrive at manhood, and be capable not only of sustaining itself, but of materially assisting to bring about the purposes of the Lord upon the earth.

We may anticipate that the new furnace will operate successfully, but whether it should or not there is ample room for the profitable investment of capital. Iron can be made in Utah, for it has been done, and we feel that it will be done in future in an ample and satisfactory manner, inasmuch as it is necessary to aid in accomplishing the designs of the Lord.

In closing this subject for the present, we will introduce the words of President Young, while speaking of the great difficulty and expense of getting the materials together for manufacturing sugar—"We shall never give up what we list to perform. The Lord guiding and directing us, we shall continue our operations, until we manufacture everything we wish to eat, drink, and wear, in the midst of these mountains; so that we shall not be under the necessity of going to any other place in the whole earth, to get anything we wish to consume."

History of Joseph Smith.

(*Continued from page 792, Vol. XVI.*)

[March, 1839.]

Sunday, 17th. Extract from the minutes of a Conference of the Church of Jesus Christ of Latter-day Saints, held in Quincy, on the 17th of March, 1839; Brigham Young was unanimously called to the chair, and Robert B. Thompson chosen clerk—

Elder Young then arose and gave a statement of the circumstances of the Church at Far West, and his feelings in regard to the scattering of the brethren, believing it to be wisdom to unite together as much as possible in extending the hand of charity for the relief of the poor, who were suffering under the hand of persecution in Missouri; and to pursue that course that would prove for the general good of the whole Church, who were suffering for the Gospel's sake; and would advise the Saints to settle (if possible) in companies, or in a situation so as to be organized into Churches, that they might be nourished, and fed by the shepherds; for without, the sheep would be scattered; and he also impressed it upon the minds of the Saints to give heed to the revelations of God; especially the Elders should be careful to depart from all iniquity, and to remember the counsel given by those whom God hath placed as counsellors in His Church; that they may become as wise stewards in the vineyard of the Lord, that every man may know and act in his own place; for there is order in the Kingdom of God, and we must regard that order if we expect to be blessed.

Elder Young also stated that Elder Jonathan Dunham had received previous instructions not to call any Conferences in this State, or elsewhere; but to go forth and preach repentance, which was his calling; but contrary to those instructions, he called a Conference in Springfield, Illinois, and presided there, and brought forth the business which he had to transact; and his proceeding in many respects during the Conference was contrary to the feelings of Elder W. Woodruff and other official members who were present. They considered his proceedings contrary to the will and order of God.

The Conference then voted that Elder J. Dunham be reproved for his improper course, and that he be advised to adhere to the counsel given him.

And after transacting various other business, Elder George W. Harris made some remarks relative to those who had left us in the times of our perils, persecutions, and dangers, and were acting against the interest of the Church, and that the Church could no longer hold them in fellowship unless they repented of their sins, and turned unto God.

After the Conference fully expressed their feelings upon the subject, it was unanimously voted that the following persons be excommunicated from the Church of Jesus

Christ of Latter-day Saints, viz.: George M. Hinkle, Sampson Avard, John Corrill, Reed Peck, William W. Phelps, Frederick G. Williams, Thomas B. Marsh, Burr Riggs, and several others. After which, the Conference closed by prayer.

BRIGHAM YOUNG, President,
ROBERT B. THOMPSON, Clerk.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 6, 1855.

THE NEW YEAR. — Before the present Number of the *Star* has reached its fixed position in the moral firmament, the New Year will have dawned upon our readers. The revolving spheres in their relations to each other are hastening on the fulfilment of the prophecies concerning the building and redemption of Zion, and the appearing of the Lord in His glory.

All the self-denials, the persecutions, the journeyings, the prayers, the hardships, the sacrifices, the tithings, the consecrations, the endowments, and in short all the exertions of the faithful Saints tend to the accomplishment of this. The outside pressure of the world urges the Saints to faithfulness, and to increase their fellowship with God, that they may obtain of His Spirit, which shall enable them to stand, while all who are not fixed upon the rock of revelation will be swept away with the refuge of lies, by the brightness which will precede the coming of Christ, with the glorified Saints, to reign on the earth. During each successive year the contrast between the ways of God and man is being astonishingly increased, and it behoves the righteous to hasten themselves towards the chambers of the Lord, if they will have shelter in the storm of His wrath. Those who sleep upon their watch will find, when they wake, that the Bridegroom has entered in and the door is shut. They who walk in darkness at noonday will find, when the night cometh, that they have not the oil of God in their vessels, when there is no longer time to go and buy. The wise will understand, and will cheerfully give all he has for the field which contains the pearl, and then faithfully dig till he finds it. The way to eternal lives is more and more visibly the way that comes up through great tribulation, and that brings to its travellers purity and cleanness before God.

They who hunger and thirst after righteousness will press their way forward, and from the new year, with renewed zeal, until they are filled with the abundance of peace and truth, and their souls are satisfied with the goodness of God. To obtain this, they must keep their faces set like a flint Zion-ward, defying all opposition, until in the House of the Lord they learn of His ways, and begin more perfectly to walk in His paths.

Zion lengthens her cords and strengthens her stakes, and it will cheer those who can only gather in part, to know that they can sojourn in one of her stakes until they can proceed to the mountain of the Lord's House.

As a lighted fire appears small, and affords little warmth, at a distance, while in its immediate proximity its influence may be insupportable, so the fire which the Lord has kindled in the earth appears most desirable to the faithful in the British Isles and other distant lands; a gradual approach will better enable many to endure the expanding, smelting process, than too sudden a transition from the native state. That

He should be a refiner and purifier of His people, was the promise of God; and for this purpose the Saints separate themselves from the world, and gather together, that they may be tried as gold, seven times in the fire. But alas! how many withdraw from the furnace, with their virtues and vices still unseparated, themselves unrefined; on the contrary, hardened, and consequently less fit than before for the chosen purposes of heaven. What progress have the Saints in all the world made during the past year?

The word of the Lord is to gather, and while the spirit of gathering burns within us, we are also aware that it fills the bosoms of thousands of the Saints. We feel that the Lord has indeed heard the cries of the oppressed of His people, and is opening the doors for their deliverance. The time has more fully come for the strength of the Lord's House to be gathered together into the bonds of the Everlasting Covenant, the obligations of the Priesthood, and the cementing power of the Holy Spirit of Promise, that the powers of darkness may be overcome, the wicked destroyed, and Satan be bound until the purposes of the Lord are accomplished.

The sooner the Saints unitedly walk up to this and every other command, they will find the channels of communication open with the heavens and the world of spirits, that all who will may partake of the joys of everlasting life, from Adam down to the last heirs of mortality that will have the privilege of working out their salvation on this earth.

The Saints know, by the testimony of the Spirit within, that America is the land where the Kingdom of God is first to be established, where the house of the Lord is to be reared, and an ensign raised to the nations, and where the physical, social, and political influence of His Kingdom is to be first developed.

It may be asked—Do the Saints need urging to leave this land? Many do not, but rather their ardour needs tempering with judgment and discretion, that they may not by too much haste fail in accomplishing the object they so much desire. There are many who, if they had studied economy a little more, and had not, when the Lord blessed them, spent their means in endeavouring to keep up a style of living calculated to compete with their neighbours who understand not the blessings of the Gospel, but labour to gratify the pride of this world, might have been in Zion long ago, enjoying its blessings and privileges.

Nearly allied to this class is another portion of the Saints, who feel it almost impossible to go until the husband has an ample supply of clothing, the wife a few more fine dresses, and they must have some nice things to make them comfortable. Such persons show at once that they have but little confidence in themselves, or faith in the Lord and His work. If they expect to always find fine clothes and comfortable things in the road to salvation, they had better remain where they are, for the Lord's work will go on just as well, and perhaps a little better, without than with them. If such persons do not arise, in the name of the Lord, and bestir themselves, they never will have sufficient faith and energy to attain to anything but a very limited salvation. While they tarry and slumber, the diligent are receiving their blessings, the way to Zion is becoming more difficult, and, before they are fully aware of it, the door will be shut, and they too late.

Many peculiar feelings arise in our minds in sending out the first Number of the *Star*, for the coming year. We realize that the events which it will devolve upon us to chronicle will tell with rapidly increasing power upon the final consummation of the great plan of redemption. Events of greater magnitude than heretofore will transpire in the gathering of the Saints, the preaching of the Gospel, the persecutions of our enemies, and the destruction of the wicked through the rage of man and the

warring of the elements. We shall endeavour to record all things in the spirit of truth and candour, regardless of the reproaches of the wicked, or the slanders of the vile.

We shall endeavour to reflect, as faithfully as possible, through the pages of the *Star*, that light and intelligence which shine from heaven through the first Presidency of the Church, and light up with salvation the valleys of Ephraim.

We trust that through the utmost diligence, the prayers of the faithful, and the blessing of the Lord, we may be able to perform the responsible duties which are daily increasing upon us.

Foreign Intelligence—*United States.*—We have received from St. Louis, the first two Numbers of the *Luminary*, edited and published by Elder Erastus Snow, one of the Twelve. It is got up in a style highly creditable to the publisher, and the light of truth emanates from its columns. We rejoice in such companions in our labour, and expect that from this time they will continually increase, until darkness shall disappear before the rays of celestial light, and the earth be filled with peace and righteousness.

We feel to cheerfully recommend *The Luminary* and *The Mormon* to those persons who may be desirous of taking a United States' journal. Any person wishing to take one or both of them should forward six months' or twelve months' subscription, with his definite name and address, to the editor or editors, or, if preferred, to us, and the paper or papers will be posted direct from the place of publishing to the subscriber. Annual subscription for each journal 8s. 4d., American postage 2s. 2d., total 10s. 6d. Half-yearly subscription and postage in proportion.

Deseret.—The editor of the *Luminary*, through the kindness of Mr. Howard Livingston, of the firm of Kinkead, Livingston, and Co., who left Great Salt Lake City, Oct. 6, gives a week's later news from Deseret. The Indians in Utah were quiet, the weather was warm and dry, trade dull, and money scarce. The emigration were nearly all in the Valley, the Danish company arriving on the evening of Oct. 6.

The *Luminary* gathers the following items, among others, from the *Deseret News* of Nov. 5—"A small foundry has been erected adjoining the blacksmith-shop on Temple Block, and brother Morgan Phelps is casting cog-wheels, cranks, &c., and is prepared to make iron, brass, and copper castings of any required pattern, and cheaper than they can be imported. As the quantity of material on hand is small, the brethren are requested to bring pot metal, old brass, and copper to the Tithing Office, and encourage home manufacture, and be credited on their tithing for articles otherwise useless. The bench of the U. S. District Court for Utah is again full, Judge Shaver continuing, and Judges Kinney and Stiles having arrived. Those transient merchants who expected to make a fortune out of the Mormons this year, find they have struck too high, and would now gladly close out at a small advance. Livingston, Kinkead and Co., and other permanent traders, who are interested in the future prosperity of the Territory, are endeavouring to monopolize the domestic trade on a principle that will retain the money in circulation among the people. They therefore make all remittances this year in drafts on the government and other exchange. It is understood that Col. Steptoe will, during his stay in Utah, make an effort to punish the Pavantees who murdered Capt. Gunnison and his party."

The "Clara Wheeler."—Elder H. E. Phelps writes, dated South of Ireland, 180 miles from Liverpool, Dec. 10—"As we have cleared the Irish Channel, and the Pilot is about to return to Liverpool, I take the opportunity of informing you of our condition, &c. Our prospects at present are good, very little sickness, fair weather, with a good spirit universally throughout the ship. There was a birth yesterday, in the morning, of a fine boy. Brothers Parson and Crossley have been sick all the time, but are getting well."

Foreign Correspondence.

AUSTRALIA.

Baptisms—Public Discussion—Distribution of Pamphlets—Prospects.

Sydney, New South Wales,
June 16, 1854.

President Richards.

Dear Brother—As Captain Stayner is expected to leave this harbour in a few days, direct for London, I cheerfully improve the opportunity of writing you a few lines from this far distant land. I still remain in this city, and am entirely alone as to my brethren from America.

President Farnham left this place May 26, accompanied by brother Eldredge, for Maitland, William's River, &c., and is not expected to return till the last of this month. They are preaching and baptizing, and the prospects are good in that section for the work to continue.

I have also received letters from Elders A. P. Dowdle and J. W. Norton, at Adelaide. The work is onward there. They have had two nights' public discussion, which has added much to the spread of truth in that colony.

Elders Burr Frost and William Cook, at Bendigo, are well, and there are still some being added to the Church in that section, and the Saints are rejoicing in the truth.

Elder Paul Smith writes from Geelong, that darkness has begun to give way in that section, and he now hopes to reap some of the fruits of his labours.

Elders James Graham and John McCarthy are in the south-west section of this colony, and the last I heard they were baptizing, and in good health and spirits.

On Sunday, May 14th, there were 24 baptized in this city, and some others are now ready, and many believing.

The work is taking deep root in this land. We have extended our labours, and, as far as in us lies, sent forth the principles of life and salvation to the different portions of these colonies. We have scattered the books, *Zion's Watchman*, pamphlets, &c., in all the cities, towns, villages, and settlements that we have yet been able to enter; preached, both in public and private, in and out of doors, and right under the sound of the ministers of the different persuasions. We have taken the very best members from their churches, and they still continue to stand back and cry, "False Prophet, Delusion," &c. They have not made the first public and bold attempt yet to save their flocks in all New South Wales, but endeavour to shun us at every corner of the streets.

We miss our beloved brother William Hyde much, who has gone up with the last company to Zion. If we had a few more good, faithful Elders in this land, they would make many a poor honest heart rejoice, for we cannot supply half the calls, and it is in consequence of the pressing calls from abroad, and the anxiety of President Farnham for the spread of truth, that he has been called so much from this city.

The work here moves slowly but steadily, and is forcing its way into the parlours of the rich, and the halls and councils of the nation, or the rulers of this land. The public are being awakened in a small degree to the signs of the times, and are looking forth after those things which are coming on the earth. Indeed, when we come to take into consideration the things which we have had to contend for and establish in this age of darkness, priestcraft, superstition, and ignorance, breaking in upon the traditions of the fathers, and the long-established customs and usages of the people, we must not expect that such a dark and beclouded world can be cleared in a few months of the thick mantle that has been gathering over it for centuries past. We feel that there is yet a brighter day a-head, if not in the short time that may be allotted to us on these islands. Those who may succeed us will find the way paved, in a small degree, and will no doubt reap a more plentiful harvest.

My health is good, and I must say that I feel truly thankful to my Father in Heaven for the health and strength, and the good degree of His Spirit, which I have received on this mission. The blessings that have attended our labours and administrations in this land have afforded us that degree of peace and comfort which the world cannot give, neither take away. And may He grant these blessings abun-

dantly to rest upon all His faithful servants and Saints in Zion and all the world.

No more at present. I remain as ever your friend and brother in the new and everlasting Covenant, and fellow-labourer in the ministry of the Gospel to the nations of the earth,

J. W. FLEMING.

[Though we have published intelligence of a more recent date than the above from Australia, yet we insert the letter of Elder Fleming, thinking the Saints will be gratified to learn the interesting particulars which he communicates.—ED. *Star*.]

THE CRIMEA.

Casualties to the Brethren on Nov. 5—Prospects of the Work and the War.

Heights near Sebastopol,
Nov. 25, 1854.

Dear President—Your letter of the 3rd instant came safe to hand, and was very welcome, for our communication with the rest of our friends throughout the world is nearly cut off, partly by us having no proper opportunity of writing, and partly because a great number of the letters that we send, and of those that are sent to us, are not carried to their destination.

I will now relate the manner in which your letter came to hand. Two men of the 49th Regiment went four days ago on pass to Balaklava, about six miles from this, and were ordered to call for any letters that might be there waiting transmission to their own regiment. The men are still absent, but their haversacks were found this morning by some sailors on the road between this and Balaklava, and forwarded by them to the regiment. In one of them were found your letter, and another from brother Bell at Malta.

Since I wrote last to you, we have had rather busy times, in coming to the Crimea and fighting several battles. As for the battle of the Alma, which we fought on the 20th of September, you have already heard more full accounts than any I can give, but we have fought two engagements since that time, one on the 26th of Oct., when the Russians attacked the position which we occupied, and which we still occupy, but they were driven back with considerable loss. There was only our divison engaged against them, but supported by other divisions, both French and British. The Russian loss was about 800. There were about 15,000 Russians engaged.

Their next attempt was on the 5th of this month, when they began to drive in our pickets early in the morning, under cover of a foggy rain. Our division was again the first into action, being encamped nearest the point of attack, but we found it was not so easy to drive them back as formerly, for they came against us in immense numbers, having formed up near the point of attack during the night, besides planting a number of heavy guns against us. They likewise brought 105 field pieces into action. Our division was engaged for a length of time, and driven back nearly to our camp, before any of the other divisions had time to come to our assistance, but, then, division after division began to arrive, both of French and British, and the Russians were again forced to retire. Our troops were forced back three successive times to the very borders of our camp, but they forced the Russians to fly at last, and captured a number of their guns, besides taking a great number of prisoners. The loss of the Russians in killed and wounded, is said to be 13,000. I do not know how many came against us altogether, but I hear that there were 60,000, of whom 20,000 never went back to Sebastopol.

Our division being the first engaged, and so long unsupported, was reduced to a mere skeleton by killed and wounded. I was wounded, myself, by a bayonet, in the left arm, but I was able, through the blessing of God, to return to my duty in about five days. One of the brethren, of the name of Brodie, belonging to the 41st Regiment, was killed, and brother Hay, of the 55th, had to get his right arm cut off above the elbow. Another, of the 41st, was wounded slightly in the hand. Brother McDonald, of this regiment, was wounded three times—the top of his head was first scraped by the splinters of a shell. He had it bound up in a handkerchief, and entered the engagement again, when another shell burst near him, which threw the clay and stones up into his face, knocking him senseless for some time, and swelled his jaw very much. He received also a musket ball in the palm of his hand, but he appeared to be doing well at the time he went away with the rest of the

wounded to Balaklava. The rest of the brethren are well.

I am sorry to say that nothing can be done for the spread of the work, at present. We can hold no meetings, and it is only by stealth that we can have an opportunity of conversing with one another; indeed, there are some brethren, within a mile of me, whom I have not seen since we took up position before Sebastopol, but some of the brethren in the division with me have had accidental interviews with them. Elder Bell has written from Malta, to say that brother Miller, of the artillery, has come up from Gibraltar. But none of us have been able to see him. We cannot leave our camp for many minutes at a time, for we do not know what calls might be made for us before we were five minutes away. There is a very bad spirit manifested towards the Gospel by the people among whom I live, for if anything whatever is mentioned concerning the Latter-day Saints or their doctrines, there is nothing can be heard, for some time after, but cursing and vile abusive language from almost every one in the tent.

Any information concerning the circumstances of the Latter-day Saints, or any new principles revealed, is received by us with the greatest satisfaction, particularly that contained in your letter concerning the new places appointed for the gathering of the Saints, as we all look forward with hope for the day that we leave Babylon, and are enabled to unite ourselves with the Saints of the Most High, and learn of His laws from His Prophets in His Temple. We can appreciate in some measure the manner in which the Saints in civil life in England are used and despised, but we are doubly bound, and consequently look forward with more fervency to the day when we may call ourselves free. And we have the more hope, as Cincinnati is so much easier reached than the Valley, until we can obtain means to assist us further on the way.

From the 1st to the 16th of October, we were busily engaged in throwing up batteries and entrenchments, and planting heavy guns and mortars, and getting up amunition, shot, and shell from Balaklava, while the Russians kept throwing shot and shell at us all the time that we were engaged at work. They throw up shell sometimes from the vessels in the harbour in the centre of the town, right among our tents, but none of our regiment, and very few of our division, have been hurt by them, either in camp, at work, or on picket, except during the regular engagements which I have already mentioned.

We began the bombardment of the town on the morning of the 17th of Oct., while some of our shipping entered the harbour about the middle of the day, got at once under the range of the Russian forts, and would have swept everything before them, but the French Admiral, who was in command, apprehensive of our shipping being destroyed, gave the signal of recall, which our ships were obliged to obey, and they got very much cut up in getting out of the harbour again. Since that time the shipping have done nothing else than keep up a strict blockade. Our batteries have continued the bombardment ever since, principally upon the mud batteries thrown up by the Russians outside of their walls, and upon their shipping in the harbour. We did the most damage to them during the first two days of the bombardment. Our firing has been very slack since that time, as the nature of the harbour enables the Russian shipping to take shelter under some hills, which completely screen it from the fire of the batteries which we at first threw up. But since the action of the 5th of November, the Allied Forces have been busy throwing up batteries on the ground on which the two last actions were fought, which will give us complete command of the harbour and town, and at the same time prevent the Russians advancing as they did the two last times. We shall be ready to open fire from the new batteries and redoubts in a few days.

There are several considerations to prevent our taking the garrison by storm—mines, strong divisions ready to attack us in rear, whenever we storm, and strong divisions outside the walls on the north-west side of the town, with plenty of heavy ordnance, and an advantageous position ready to open fire upon us as soon as we are in possession of the town. We require more troops to master the divisions that are encamped outside of the town, so as to keep our present position secure at the same time.

The 62nd and 97th, 34th and 46th regiments, with several drafts for other regiments, have lately joined the army,

but they do not make up our loss in killed, wounded, and those who died of cholera, fever, and bowel complaint. But many thousands of French and Turks have also joined us.

Our commanders are preparing for our wintering in our present position. We have begun to build houses, or rather huts, one for each company; and winter clothing has arrived for us, which is to be served out as soon as possible. Living in tents is rather uncomfortable in such wet, cold weather as prevails here at present, but it is more uncomfortable on picket every third night, very often without a tent or covering of any sort, except one dirty wet blanket, sometimes whitened by the snow, for snow has begun to fall here, although this enjoys a lower latitude than the south of England. Our principal deficiency at present is in baggage animals and cars to bring up our commissary, and draw stones for the building of our huts.

Since the action of the 5th of Nov., the French, and sometimes our Rifles, supported by the 1st Royals, have taken several mud batteries and entrenchments with field pieces in them, from the Russians, at different times, and the Russians have made several fierce sallies to retake them, but without success, for they are always quickly driven back, with considerable loss to them, but none to us.

Although we are making so many preparations to winter here, we would soon be all aboard of ship if Sebastopol were once taken.

The brethren here desire the prayers of the Saints in England, as nothing short of the power of the Most High can bring them safely through their present trials. And if things go well with us, many of us will be home in England soon, and see our brethren there face to face.

I conclude with prayers for the upbuilding of the Kingdom of God, and remain your brother in the Everlasting Covenant,

JOHN MCLEAN.

Home Correspondence.

ESSEX CONFERENCE — WORTHY OF ALL EMULATION.

Baptisms—Praiseworthy Exertions in Financial and other Matters.

Watford, Herts., Dec. 18, 1854.

President F. D. Richards.

Dear Brother—With very great pleasure we send you a report of a visit we have paid to the Essex Conference.

This little Conference is a prodigy. The Saints composing it may be ranked among the best in this country for energy, faith, and good works. In proof of this, we have only to show the financial returns for the past year.

At the commencement of the year the Book debt to the Depôt at London was £58 0s. 8¼d. This has been reduced to £17 6s. 1½d. For the Temple Fund they have raised during the year £20 12s. 1¼d; for the P. E. Fund, £23 3s. 10½d.; for the Conference Fund, £67 14s. 0½d.; for the benefit of the Pastor, £11 11s. 8½d.; for the sustenance of the President of the Conference and his family, £38 13s. 11d.; making a total of £161 15s. 8d.; besides sustaining ten Travelling Elders, with three women and seven children!

The Conference, numbering four hundred persons, extends over about two hundred miles, and is entirely an agricultural district, the wages averaging about 10s. per week.

During the year, one hundred and one persons have been added by baptism, and fifteen have emigrated.

These results have been brought about by the wise legislation of Elders Daniel Tyler and Martin Slack, with the energetic co-operation of the brethren associated with them in the ministry.

The Quarterly Conference was held on Saturday and Sunday last, when the appointment of the new President was acknowledged with pleasure. The very best feelings were entertained by the Priesthood and the Saints towards Elder Slack. As a proof of this, they agreed to raise sufficient means to send him and his family through to Zion, stating their determination that he should have as good an outfit (proportionate to their means) as

any other President who was about to emigrate.

Two of the brethren who had saved sufficient to emigrate themselves, said that, sooner than Elder Slack should be deficient in means, they would stay, and he should have their money. Elder Slack stated his willingness to throw the money into the P. E. Fund, and repay it when he should arrive in the Valley. The Conference objected to this, and felt that the money should be his. They commenced at once to contribute from 5s. to 30s. per head, and raised in the room above £19.

The Conference also voted to give him a "Memorial," but we think that this letter is as good a "Memorial" as could be drawn up on his behalf. We feel that great praise is due to him for the manner in which he has managed the affairs of this Conference, that few men will leave this country having done a greater work, and that he will go to Zion with the approbation of God and all good men.

The travelling brethren, notwithstanding the poverty of the people, are full of spirits, and one of them at the Conference said he would challenge the whole British Conferences to produce a more respectable looking set of men.

We would respectfully invite all the British Churches to "read, mark, learn, and inwardly digest;" and we think that if they will take a pattern from the Essex Conference, they will soon be free from debt, and will cause the sound of the Everlasting Gospel to be heard throughout the length and breadth of this little island.

Yours as ever,
WILLIAM H. KIMBALL,
CYRUS H. WHEELOCK.

P.S.—An arrangement has already been entered into in this Conference, for a collection to be taken up next Sunday, for the assistance of Foreign Missions, according to the counsel given in *Star* No. 50.

W. H. K.
C. H. W.

Great Salt Lake Valley Mail.

(*From the "New York Tribune," Dec. 9.*)

Independence, Dec. 5. 1854.

The mail from Salt Lake has just arrived here in charge of Mr. Mitchell, and brings us very sad news.

On the 13th ultimo, the mail train under the charge of John Jemison were attacked near Dripp's Trading Post, six miles this side of Fort Laramie, supposed by a party of Siou Indians, and all the men attached to them killed. Their names are as follows—Jemison, James Wheeler, and Thomas Hackett. Charles A. Kinkead, a passenger from Salt Lake, was shot and pierced with three or four arrows, and left for dead.

The mail bags were rifled of their contents and the letters torn open.

Mr. Kinkead was robbed of ten thousand five hundred dollars in gold.

Seven mules were driven off and one killed on the spot.

The mail party of November passed by the place on the 17th, and found that some soldiers had taken care of the dead bodies and of what little property was left. No escort could be granted them at the Post, and they were unable to proceed any further than Fort Laramie. That of December also returned to this point with Mitchell's men, who bring the sad news to the families of those who were murdered residing there.

As a staff breaketh in its weakest part, so man yields to his ruling passion.

THERE is that receiveth much instruction, but is none the better; for such there are stripes and sorrow; and there is that knoweth little, yet becometh exceeding wise; for such there waiteth a crown of righteousness.

THERE is that loseth his first love, and goeth backward continually; in such, the Lord hath no pleasure; and there is that falleth seven times and riseth again, acquiring wisdom by the things he suffers.

Eighteen Hundred and Fifty-five.

"He that hath ears to hear, let him hear."—*Rev.* ii. 7.

The last year's page
In the volum'nous book of Time is fill'd!
A few stray pictures, cheering as the beams
Of the bright morning sun, with multitudes
Of sadder cast, and many too as dark
As blackest night, appear, indelibly
Daguerreotyp'd, and faithfully describ'd,
That all may see, and read, and, if they choose,
May profit too.

Another page unfolds to view, without
A mark, or spot, or blemish on its face,
White as pure snow, clean as an angel's garb.
With fev'rish haste a thousand voices ask—
"What will the burden of this new page be,
"When fill'd with current history? Will health,
"And peace, and universal comity,
"And prosp'rous times appear in bold relief?
"Or will disease, and pestilence, and hate,
"And war, and desolation claim the space?"

A still small voice now gently whispers thus—
"Are ye, who ask, all children of the light?
"If so, then listen, and I will reveal
"Some portion of the new year's history.
"The Lord Almighty has look'd down from heaven,
"And seen the wickedness of man on earth,
"His vile corruption and foul tyranny,
"His constant scorning of the light of heaven,
"And persecuting hatred of His Saints,
"And has decreed the overflowing scourge
"Shall stalk at night and noonday through the earth,
"And lay its thousands low to rot, and curse
"The womb that gave them birth. And further still,
"The land He will depopulate. A dearth
"Of food shall pinch the vitals of mankind.
"Old Ocean's waves shall gulph the gallant ship,
"With all its precious freight of life and wealth.
"The quaking earth shall open fearful mouths,
"To swallow up corruption from its face.
"While man's fell hate and strife, with fire and sword,
"And war's dire terrors, shall fill up the scene.
"But let the Saints not fear. There is prepar'd
"A goodly place of refuge in the West,
"Wall'd safely in by everlasting hills,
"Where righteousness and truth may reign supreme,
"And peace, and love, and liberty prevail.
"There can the pure in heart repair, and there
"Escape from ill, and hide in evil days,
"While Jacob's mighty God will be their shield,
"Their tower, their bulwark, and their strong defence.
"Think it not strange, for this is Zion. Has
"It not been handed down from olden times—
"In latter days deliverance shall be
"In Zion and Jerusalem? Then hear,
"In Zion now, Jerus'lem by and bye.
"There, there alone, are peace and safety sure."

Again the voice essays—
"Be ye, who ask, not children of the light?
"Then wherefore shall I answer, for ye slight
"My speech, and all whom I inspire. Yet still
"My words are held from none who will receive,
"And warning take. I know your keen desire
"To learn the future—whether this or that
"Shall prosper in your hands, or come to naught.
"'Tis dear to you as love of life to see
"Ahead the working of your darling plans
"For self-aggrandizement, conceiv'd in hope,
"More fondly cherish'd than regard for truth,
"Justice, or righteousness. Then learn from me,
"If learn you will. But if you disbelieve,
"And ridicule my warning whis'prings, yet
"You have this consolation—Wait and see."

Thus speaks the Spirit, and the wise in heart
Will ponder well the words of wisdom given,
Foresee the evil, to the refuge fly,
And in the mountains hide till judgment's past,
Then walk forth in Heaven's name, possess the land,
And Edenize the desolated earth,
Filling the world with truth, life, love, and joy,
With praise and adoration to the Great I AM,
And Hallelujahs to the Lamb once slain
To bring man back to immortality.
Whereas the fool will saunter heedless on,
Fall in the snare, and meet just punishment.
He that hath ears to hear, then, let him hear.

West Derby, Jan. 1, 1855. JOHN JAQUES.

Money List, December 15—22, 1854.

	£	s	d
Josiah Holmes	5	0	0
John Holsall	10	0	0
James Linforth	15	0	0
Jeremiah Baker	11	0	0
James Robson	25	0	0
James Duff	1	15	0
Benjamin Elliott	5	0	0
John McComie	9	0	0
Simon Irwin	2	0	0
C. A. Harper	15	0	0
Carried forward	£98	15	0

	£	s	d
Brought forward	£98	15	0
John Memmott	10	0	0
James Reece	12	0	0
Richard Harper	5	0	0
A. N. McFarlane	44	6	0
William Parr	3	15	5½
Samuel Church	10	0	0
H. E. Bowring	2	0	0
G. W. Davies	5	0	0
Charles Harman	2	10	0
	£193	6	5½

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 2, Vol. XVII. Saturday, January 13, 1855. Price One Penny.

Blessings and their Recipients.

If we look abroad upon the face of the earth, we discover the inhabitants thereof, nationally and individually, exhibiting innumerable gradations in the enjoyment of freedom and blessings. Some nations are favoured with quite an enviable degree of liberty, while others are bound down and enslaved by the most grinding oppression. The people of the United States of America, and the people of Great Britain, are privileged with a goodly amount of freedom, and with a considerable number of blessings, though in Britain much oppression and hardship exists. But our hearts are pained within us when we reflect on the limited privileges granted to, and the galling fetters placed upon, many of the inhabitants of Continental countries. There is no place on the Continent where there exists for the masses anything near the amount of freedom that is found in England. This little island appears to be the sea-girt home of liberty, its last resting place in the Old World. The watery element which isolates and frees this land from Continental Europe is but typical of the element of liberty which encircles the people of this land, and morally isolates and frees them from their neighbours. Men of every clime and colour, of every grade and persuasion, of every caste and party, fly to England, when other places prove too hot to hold them, and here find a refuge, denied them in other lands — a home, where they can go out and come in, and no one say—What doest thou? The heel of an invader has not trodden upon the neck of the English nation for 800 years, while scarcely a Continental nation or people exists which has not groaned under the crushing tread of despotism, and some thereby have lost their national independence, and have been annexed to, or absorbed by, some more powerful nation. And as it is natural for the human heart to rise up instinctively in behalf of the oppressed, and in opposition to the tyrant, we see numerous philanthropists that agitate the subject of restitution, and are forward to devise means for its accomplishment. Thus the restoration of Poland is a favourite theme at the present time; the restoration of Hungary is not quite so much in demand.

It is not our purpose here to say that the oppressor is not worthy of the execration which is heaped upon him by these philanthropists, nor that their efforts are not the offspring of the generous sympathies of the heart, but it may be well to inquire whether people sympathized with are in every case worthy of, and can properly appreciate and enjoy, the blessings which their sympathizers seek to bestow upon them. We decidedly think that there is a great general truth in the idea that people are granted just those bles-

sings and privileges which they live for, can appreciate, and develop.

It is said that the Almighty is more ready to bestow blessings upon us than we are to receive them, that it is only our unfitness and unpreparedness that prevent us enjoying greater blessings than we do. This is a sentiment which exists in the bosom of every man who believes in the God of the Bible. The revealed will of God, and the testimony of the Holy Spirit, amply back up the principle. Nor is history behind in supporting it. Why did the Canaanites fall before the Israelites? Because the cup of their iniquity was full. Why are the Lamanites the degraded people they now are, and why did the Nephites fall before them? Because of the wickedness of both Lamanites and Nephites. The Jews were carried captive to Babylon, and dispersed among every people on the earth, because of the corruptions which had worked their way into the heart of the Jewish community. If the French people, in 1848, had proved themselves worthy of a republican form of government, and capable of carrying it out and honouring it, there is not a doubt but they would have had it at this day, instead of the despotic government they have. If the Canaanites had been faithful to their privileges, the Israelites never would have been permitted to dispossess them. If the Latter-day Saints had been faithful in all things, they would have been permitted to reside continuously in Kirtland, Jackson County, and Nauvoo. If they had been more diligent in obedience to the counsel of the Lord through His servant Brigham, no "Indian difficulties" would ever have occurred. Our Father in heaven is not so prodigal of blessings and privileges as to witness the abuse of the one talent without requiring its return sooner or later. Neither will His Spirit always strive with man.

If it is so certain that God withdraws neglected light from people, and leaves them to be oppressed and tyranized over and enslaved when they abuse the blessings within their reach, it is no less certain that He "helps those who help themselves" in a righteous manner. Where one talent is improved, more are given, and of the increase there is no end, so long as integrity remains. The people of Enoch were so thoroughly alive to their privileges, that they were actually enabled to overcome the evil that was in the world. Sin and Satan had no power over them, and consequently even death could not enslave them. The people of the United States, a little more than half a century ago, were filled with a spirit of freedom far in advance of anything in the Old World, and were determined to honour the dictates of that spirit as far as they could perceive them. The Lord aided them in the matter, and no weapon formed against them prospered.

From the above, it will be readily concluded that our sympathies and exertions for the oppressed should be tempered with wisdom, lest we be found wasting our time and property at least, if not fighting against God. To teach the Gospel to the Jews, or to endeavour to reinstate them in Palestine and Jerusalem, before the "times of restitution" are fully come, is an enterprise of rather a Quixotic character, and certainly is up-hill work. The same rule holds good in other instances.

We have no particular wish, at the present time, to criticise the efforts of certain parties who interest themselves in the restoration of depressed or extinguished nationalities — we merely introduce nations by way of illustration, the principles we wish to apply more particularly to the Saints.

If we turn our attention to the Saints now in Europe, we may say with propriety that they enjoy just the privileges which they live for, and are worthy of. Let not the Saints be startled at this, for it is most true. It is not reasonable to suppose that the Lord would permit the thousands of European Saints to remain where they are from year to year, provided they were all fully alive to their privileges, and perfectly prepared for the blessings bestowed upon the Saints in Zion. Yes, we speak it with distinctness, the Saints in Europe may obtain just that position and just those blessings which they strive for. But which is the way to strive for these things? Is it by neglecting present duties, and abusing the privileges which are already granted? No, but by walking up to the line of duty with unwearying perseverance and unflinching faithfulness, and by properly using every privilege within reach. The Lord does not do all in the matter of salvation and exaltation, man is expected to do his part; and when the work stops,

man's shortcomings are inevitably the cause, for the Lord is ever ready and willing to work.

We are besieged, at times, by importunities for emigration; tales of privation and suffering are poured into our ears until our hearts are sick at the recital, and we feel almost to ask the Lord to enable us to remove all the Saints in Europe forthwith to the land of Zion. But then the Spirit whispers it will not be well, and past experience rises up before us and tells us that many who have been helped to leave poverty and privation in the Old World have, on arriving in Zion, and even before, turned their backs on their benefactors and forgotten the pit from whence they were dug, and the galling fetters from which they were liberated. Furthermore, some who have betrayed the greatest anxiety to emigrate, who have received the greatest assistance, and over whom the greatest care has been exercised, have been foremost in turning away from the work, and going to their own place, like the sow that was washed to her wallowing in the mire.

Particularly should every one who is helped to emigrate by the Perpetual Emigrating Fund examine himself, and be very careful that he partakes of its benefits with a pure heart and clean hands. This Fund is sacred, and every one helped by it should so consider it, and approach it with corresponding care. Far better would it be for a man to stay and live or die in the midst of poverty and wickedness in Europe, than to go to Zion by this Fund, and then forget his covenants to repay. A double responsibility rests upon any one emigrated by this Fund—the responsibility of justice first, which requires him to repay as he may have covenanted; and the responsibility of gratitude next, which requires him to stretch forth his arm to assist the poor he left behind, as he himself was assisted by others. Every man who holds up his hands for assistance from the Fund, should be fully determined to discharge both these responsibilities as faithfully as he possibly can; otherwise, he had much better withdraw his hand, and stand afar off. He who is helped, and who strives all in his power to discharge these responsibilities, proves thereby that he is one of the Lord's poor, and worthy of greater blessings; while he who is helped, and who neglects to discharge these responsibilities, proves thereby that he is one of the devil's poor, if not a poor devil, and will lose the blessings he has, and inevitably go to hell.

Again, many Saints, and even Elders, who have one wife, are extremely desirous to get to Zion to obtain more, when perhaps the one they have is not treated according to the law of righteousness. If such Saints or Elders were to obtain their desire, it would only be a dead weight and a condemnation to them. They had far better live and die with but one wife, and obtain limited salvation and exaltation, than take fifty wives and go down to perdition.

The commencement of a new year is an appropriate season for the Saints to examine themselves, and see how they stand in faith and works, and renew their diligence in all good things. It is folly to desire greater privileges, when those already granted are not fully developed. Neither is it to be expected that God will give greater, except it be that the recipients may have ample opportunity to make their unworthiness more abundantly manifest. For it is verily true, that where the receiver of greater blessings is unworthy, they cause his unworthiness to stand out in bolder relief; and where he is worthy, they cause his worth to shine the more conspicuously.

When the Saints are placed in straightened circumstances, it becomes them to show a front of unflinching faith, and courage, and fortitude, and not be filled with fearfulness, panic, and cowardice. They should feel like saying with Habakkuk—"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." And with David—"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." If we were asked who were the most deserving among the poor Saints, we should say, without hesitation, those who think more of faithfully improving the blessings they have, than of mourning over those of which they are deprived. And if we were asked

who were the most likely to fall out by the way, and turn again to the beggarly elements of the world, we should say, those who are excessively fearful lest they be left to perish, who are continually lamenting over their privations, instead of making the best of what is given them, and who are over-anxious for greater blessings than they have.

The man who is faithful to his duty, and seeks rather to honour the privileges which he has, than to acquire greater, will find his way open before him almost miraculously; blessings—whether emigration, wives, children, friends, land, or cattle, will appear, often when he least expects them, and quite as soon as he is prepared for them; and he will quickly become convinced that whatever his heart can reasonably desire, will not be witheld. The testimony of thousands will confirm the truth of this, and there is a way for every man to obtain this testimony.

"Mormon" Creed—"Mind your own Business."

And what is that?

First—to meddle not with that of others; for there is a duty for every man, and heaven expects every man to do his own duty.

By *meddling* with other people's business we neglect our own, for no man can follow two different occupations at the same time; hence, our *example* becomes one of neglect and obtrusiveness; and our assistance being uncalled for, is, though well meant, not always acceptable, but oft-times the very reverse, inasmuch as it seems to imply that we have formed a disparaging estimate of our neighbour's capabilities, and consider ourselves more judicious and expert in his affairs than he himself; and it is ten to one he will take umbrage at our officiousness, and probably consider himself justified in treating us as intruders, if not as a positive nuisance. Moreover our obtrusiveness is calculated to hinder or prevent the due exercise and development of what skill he really has; hence, what with this hindrance of his *exertions,* and the neglect of our own affairs, we neither realize our privilege, nor perform our duty, but are, in point of fact, robbers of his time and prodigal of our own, and thereby become debtors to ourselves and our neighbour, and above all, to the glorious cause of progress. Therefore, let us take heed to the Apostle's advice, that none of us suffer "as a busy-body in other men's matters," lest we incur the censure of as wise a man as Solomon, who regarded meddlers as fools.

But though in the majority of cases it is utterly inexcusable to *intrude* upon the affairs of others, yet, when requested by our neighbour, or directed by the oracles of God, the case becomes materially different; *it is then our duty* to our neighbour to render him all the assistance in our power, and to do so with a willing heart, as if working for our own direct, immediate, and positive advantage. And, as in the course of human events it is quite possible that we may some day stand in need of all the help he can possibly afford, the assistance we render him is but sowing the seed of succour for ourselves, or the establishment of a claim upon his grateful co-operation when necessary. Therefore, let us gladly "bear each other's burdens," for in so doing we realize a high privilege, as it is written—"It is more blessed to give than to receive."

With few exceptions, *our assistance should be offered before it is rendered,* and that too with as much grace and delicacy as possible; our goodness of motive is in that case sufficiently evident, and will in most cases be properly appreciated, inasmuch as by placing it at the option of our neighbour to accept or refuse our services, his agency is taken into consideration and respected, instead of being violated by obtrusiveness. It is, alas! too true, that *some,* through self conceit, or blindness, would reject such assistance, but, when so *kindly offered,* that must be a mean and graceless spirit which could *contemn* or *despise* it; and I believe the best punishment for such a one, and the most effectual means of working a complete cure, would be, to "let him severely alone."

In some extreme cases our assistance may with all propriety be rendered at

once, and without any ceremony, indeed there are some in which we should be *highly culpable* did we not render it immediately, and to the utmost of our power. It is no time for parley or politeness (as generally understood) when we see our neighbour in peril of life or limb, or running the risk of damnation through errors or transgression; ah, no! but then is the time to speak and act with promptitude and energy; and in such cases it becomes *as much our duty as our neighbour's*, even upon the grounds of humanity alone, were there none higher, to combat or remedy the evil; for is he not "bone of our bone, and flesh of our flesh?" and "is not one God our Father?"

But it should be carefully remembered, that *the exception is not the rule*, and that in the observance of the rule, namely—to "meddle not with another's affairs," we should not overlook the exceptions, inasmuch as, in their proper place and time, they become as much a part of our duty as the rule itself, the difference being merely this, that *the observance of the rule is our ordinary or personal duty; and that of the exceptions, extraordinary or relative.*

Secondly—*To attend to our own affairs with understanding, diligence, method, and perseverance.*

But "aye, there's the rub." How many are there who have perfect *understanding* of their own affairs, or attend to them with *diligence* if they have? How many are there who have proper *method* or *sufficient perseverance* to accomplish any great result? But few, but very few. And yet nothing can be more evident than the necessity and importance of these principles in everything we undertake. At the same time, (Oh sad and melancholy fact!) nothing is more evident to the observant mind, than that ignorance or neglect of them is the prolific cause of so much intrusion into the affairs of others, involving, as a natural consequence, heart-burnings, quarrels, and dissension. But ignorance, and much less inattention, cannot long be tolerated, for now *it is every man's privilege to know his duty, and every man's duty to realize that privilege.*

Some are too *self wise* to ask or receive either advice or counsel, and even a commandment with "Thus saith the Lord" would be considered by some as an infringement of their prerogative. Such persons live and labour *without understanding*, and their course is rather retrograde than progressive.

Others presume upon their talents, real or imaginary, or their capital at command, or the ultimate co-operation of friends, and *fail to be diligent;* hence, they arrive not at excellence, neither bring forth fruit to perfection, but become an incubus upon society, and a burden to their own selves.

Another class, for want of *method*, are diligent in doing nothing, undoing with one hand what they do with the other, or unsettling to-day the plans of yesterday; all haste, all confusion, all hurry and bustle, until, by the time some great and good result should be forthcoming, all means and material have been wastefully exhausted, time worse than uselessly occupied, and patience tired out. A little forethought and understanding would have saved all.

Others again, who really possess some measure of understanding, and who work with some degree of diligence and method, fall short of success, for want of "perseverance." Having laboured so long, and continued so far, and feeling labour rather irksome, they take a rest, and then—all is over, and the prize as distant as ever. A little more understanding, a little more perseverance, and *success would have laid the foundation of prosperity.*

To accomplish the greatest variety and amount of good, for the greatest number, and the greatest length of time, must be evident to each as the duty of all; but as *division of labour is essential to unity of effort, each man should stand in his own place, and do his own work*, that is to say, "mind his own business, and leave other people's alone," or in the language of an inspired man, "Each one should operate at what and where he can do the best, and with all his might, being subject to the counsel of those above him."

This may be considered a definition of duty in general, for all particulars are comprehended therein, and many and multiform are those particulars. But though our duties in particular are so varied and numerous, they are capable of being so classified and arranged as to be rendered comparatively easy of performance, *provided always* that we keep a watchful and observant eye upon the great and eternal principle of *obedience to counsel.*

It has been already shown that our duty is twofold, namely, *personal and relative;*

or our duty to ourselves, and our duty to our neighbour. Now as the duties of mankind are so various and peculiar, according to position or circumstances, it would be too much, and indeed somewhat aside from the point, to require of me much further classification. It is not my object to enter into minutiæ, but simply to *invite attention* to a few *general principles and duties*, and this as much for my own benefit as that of others.

By attending to our "personal duties," that is, "minding our own immediate business," with *understanding*, *diligence*, *method*, and *perseverance*, we learn practically the great and much coveted secret of success, and although disasters may befall us, we learn that by the same principles we may, under God's blessing, repair our shattered fortunes, rise superior to adversities, and press onward to glorious prosperity.

The more we strive, the better we are able; for "use," it is said, "is second nature;" and as exercise develops faculties, so we derive rich lessons from hard experience, hence the saying—"Necessity is the mother of invention." It is thus by continued application we become the architect of our own fortunes, and the framers of our own destinies; and it is by such an example that the faint-hearted are inspired with hope and resolution to "go and do likewise," and that we become qualified to advise or assist them as occasion demands.

But none can succeed in any good thing without "counsel;" counsel is necessary from some quarter, either from God, or man, or hard experience; and the truth of this is becoming so evident, that some are seeking counsel from the dead, and are willing to receive it through the leg of a table rather than be without; hence we hear of "spirit rappers," "table turning," "media," and the like. But the Saints, who have learned a more acceptable and heavenly way, will readily understand that those spirits and their patrons are not minding "their own business," or, if they are, that they might be engaged in a better. Counsel should come from a proper source, and through a proper medium, and it will need no argument from me to prove to the Saints who or where *they* are, neither is this my object at the present time; my aim is to exhibit the relation which duty has to success, and which counsel has to duty.

Counsel implies a counsellor, and a counsellor should be a wise man. But who hath wisdom of himself? None but God. He alone it is who possesses this attribute in fulness, or rather it is this attribute which constitutes a God. Therefore, whoso lacketh let him ask of God, for He giveth liberally and upbraideth not; and as He hath appointed teachers, hear them also, for in counsel there is safety, but the neglect of it bringeth destruction. But let us not presume to counsel those above us, this is not our prerogative; neither let us give wrong counsel to those under our charge, for this is not our duty. As well might the Prophet or Apostle counsel God, as any man his President. Therefore, in the matter of seeking or giving counsel, the "Mormon Creed" should be kept in view, indeed it holds good from beginning to end of our experience. Many are the cases recorded in the sacred writings of Judah and of Joseph, and in the Council books of the Church in the present age, of persons who did what they ought not, or who left undone the things they should have done. Even the devils are aware of the great truth that each man should attend to his own affairs, for on one occasion, when the seven sons of Sceva attempted what they had no authority for doing, one said unto them—"Jesus I know, and Paul I know, but who are ye?" Had he been familiar with modern phraseology, he might have added also, "Mind your own business."

Our personal duty, then, is to seek for, and abide by, counsel in all things, so that we may attend to our own affairs with understanding, diligence, method, and perseverance, thus setting a good example to others, and becoming qualified to advise or assist them; and by these means nobly sustaining our own part in the great drama of human destiny, and accomplishing the greatest good, for the greatest number, for the greatest length of time. A man's own affairs include, of course, not only his temporal but his spiritual interests; each is important in its own place, and demands its due share of attention, but "that which is first is spiritual, afterwards that which is temporal." Therefore let us who have found "the kingdom of God," seek also "its righteousness," for then "all things shall be added unto us."

Our relative duty is to give counsel

where it is our prerogative, advise when it is our privilege, and to render assistance when merited, required, or indispensably needed; and this should be done with cheerfulness and consideration, so that peace and good will may be promoted.

If we have realized present benefit, or a certain hope of future good, it is our duty to our neighbour to testify to and invite him, that he may realize the same.

If we are warned of approaching danger, or the judgments of the latter days, it is our duty to warn our neighbour.

If weak in faith, we should uphold and strengthen him; if compassed with failings, bear with him; if sick, visit him; if imprisoned, seek his deliverance; if destitute or necessitous, supply his wants, or, rather, by giving him instruction and work, enable him to supply himself.

By adopting the "Mormon Creed," in its full extent of meaning, we shall avoid much unpleasantness, and be greatly instrumental in promoting every domestic, social, and national virtue, for every man will find his own affairs of such immediate interest and importance, that it will require a very strong inducement to lead him to the supervision or conduct of another man's concerns; and at the same time his example will have such weight, that his counsel and instruction as to the great secret of success will be at once desired and appreciated, and seldom if ever despised, even by the most haughty and ignorant, in temporal matters at least; while the intelligent and wise, emulous of the same prosperity, will, by their earnest striving, constant perseverance, and close attention to *their own business*, set the seal of certainty to THE MORMON CREED.

J. F. BELL.

Polygamy in Utah.

(*From "Nichol's (New York) Journal."*)

The House of Representatives [in Congress] spent two whole days not long since, in debating that most amusing of modern bugaboos, the Polygamy of Utah.

A bill was pending providing for some surveys and grants of land to settlers in Utah, when the Mormon delegate, Mr. Bernhisel, a very dignified, estimable man, moved to strike out the proviso, that no land should be given to any man who had more than one wife. Mr. Bernhisel said, that such a proviso would be a hardship to many of his constituents, and that the more wives a man had, the more land he needed to support them.

But our moral and most orthodox Congress could not accept this sensible doctrine, and so there sprung up a long debate, in which some fifty members defined their position respecting polygamy. The Southern States' rights men took the ground that Congress had no business with domestic institutions, while legislators of the other extreme, were for crushing out the whole polygamic system, by the whole power of Congress. The abolitionists hinted hard at the polygamic relations of Southern gentlemen, with their concubines, while the South, haughty and indignant, repelled the insinuation.

A more ridiculous exhibition of affected morality, we have seen no report of. There were men denouncing polygamy who have been more polygamic than any Mormon, the difference being that the Mormon is more honest and above-board. The only difference that we can see between Mormons and other Christians of our acquaintance is, that the former do openly, and as a matter of conscience, what the others do secretly, and against their consciences. We cannot help thinking that a Mormon, who in good faith takes two or three wives, and maintains them, may be a better man than a good many other sorts of Christians we know of, in Congress and out.

Everybody thinks Abraham, and Jacob, and the Patriarchs were good men. Why not the Mormons, who believe as they did? Would Congress punish Abraham? It is a curious thing to reflect upon, that had this man, chosen of God as the founder of a people, and ancestor of the Messiah, lived in Massachusetts, he would have been sent to State's prison.

Brigham Young, Governor of Utah, and husband of thirty-six wives, may be as good a man as the Patriarchs, whose example he professes to follow. He may not be as mighty as David, but he has not so many concubines. He may not be so wise as Solomon, neither has he so many wives. At a humble distance he follows in the footsteps of these gifted men of antiquity.

We think with the States' rights men, that Congress has no business with the domestic institutions of Utah, any more than with those of Turkey. We believe in individual rights and in individual sovereignty, and deny the right of any Congress, Legislature, Constitution, or Majority, any man or body of men, to interfere with so purely personal a matter as whom we love, or how many. There is no more right on the part of any body to interfere, than there is with our breakfast.

People are predicting that we shall have trouble about Utah. So we shall, and shall deserve to have it, if we meddle with what don't concern us. What possible business is it to any citizen of New York, how many wives some man has in the City of the Salt Lake?

To avoid all trouble, we have only to mind our own business. All the trouble will be of our own making. To refuse to admit Utah as a State, with polygamy, would be just as stupid as to refuse to make a treaty with any oriental nation on the same ground. Polygamy exists over three-fourths of the British empire. Polygamy exists, recognized or unrecognized by law, in the whole human race.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 13, 1855.

General Instructions.—The attention of the Pastors, Presidents of Conferences and Branches, Travelling Elders, Book Agents, and Treasurers of Temple Offering and P. E. Fund, is particularly requested to the following instructions, which are detailed at considerable length, so that all may understand them. If the above-named officers will render themselves familiar with the items therein contained, they will be able not only to answer the multitude of questions which new members are continually asking them, but also to execute promptly the duties of their callings, which relate immediately to this Office, and save both themselves and us much needless correspondence, and much otherwise inevitable irregularity in our business transactions will be avoided. Pastors and Presidents of Conferences who are changing their residences should forward their new addresses to us as early as possible, and should keep the channel of their communication with us open as far as practicable, so that letters may reach them immediately, and not be suffered to lie by one, two, or three weeks, while they are around their district or Conference, and, perhaps, the interest of the Conferences, or of the Office, suffering for want of their attention. The Elders should learn to be minute men, for, in an hour that they think not, a call may come requiring their immediate attention; therefore, be ye always ready.

Instructions to Pastors, Presidents, Book-Agents, and Treasurers.

Tithing.—The full names of persons paying Tithing, with the name of the Branch in which they reside, must accompany the amount paid.

Perpetual Emigrating Fund.—Branch Perpetual Emigrating Fund Treasurers should make up their books on the last day of March, June, September, and December,

respectively, and forward the donations to the Conference Treasurer, who should send them immediately to us, accompanied by a list of the Branches donating, with their respective amounts attached, and his own Christian name, surname, and address in full. Without these particulars, the donations cannot be receipted for, nor the amounts passed into our books.

Conference Treasurers should lay before the succeeding meeting of the Conference, the receipts they receive from us each quarter, and read to the Conference the amount each Branch has contributed, that the delegates may know that the total amount forwarded to us agrees with the amounts they have contributed.

Temple Offerings.—The instructions relating to the Perpetual Emigrating Fund Donations will apply to these also, except that a list of the Branches donating is not required.

Book Accounts.—*List of Debts.*—On the last day of March, June, September, and December, respectively, we balance our accounts with the Conferences for Books, *Stars*, &c. The "Quarterly List of Debts" appears in the first or second *Star* that goes to press after those dates.

Conference or General Agents.—Each General Book Agent should balance his accounts with the Sub-Agents on those days, and straightway forward to each of them a statement of the debt due by his Branch to the General Agent.

Each Conference should appoint two Auditors to audit the General Book Agent's Account with us.

These Auditors should audit the General Book Agent's Account with us, on the same days that we balance our Accounts with the Conferences.

In auditing the General Agent's Account, the Auditors should make out a statement of the stock and cash he has then on hand, and the Sub-Agents' debts due to him. The stock should be valued at the price charged from our Office. A copy of this statement should be handed at once to the President of the Conference.

The Auditors should preserve their statement until they see the *Star* containing the "Quarterly List of Debts," due by the Conferences. They should then compare their statement with the amount published in the *Star* as due by their respective Conference. If the amount of their statement equal the amount published by us as due, all is right. The result any way should be reported to the President of the Conference.

If the amount of the Auditor's statement do not equal the amount published in the *Star* as due by that Conference, the President and the Auditors together should examine the General Agent's Ledger Account with us. The first entry should be an item equal to the amount due our Office the previous quarter. All the invoices sent from our Office to the General Agent during the quarter they are auditing for, should be compared with the credits, and the "Money List" in the *Star* should be examined to compare with the debits. The last remittance to us in the quarter is acknowledged in the "Money List" bearing the date of the termination of the quarter.

If all the amounts agree, a balance should be struck. If this balance disagree with ours published in the *Star*, the President should write to us to ascertain if we have made any error in our books. But if their balance agree with ours, and the General Agent has not sufficient in stock, Branch debts, and cash to meet it, then he is a defaulter to the amount deficient.

If the General Agent represents cash in hand the amount should be forthwith remitted to us. The Auditors can ascertain whether this is done by referring to the first "Money List" for the succeeding quarter.

Branch or Sub-Agents.—Each Branch in every Conference should appoint two Auditors to audit the Sub-Agent's Account with the General Agent.

These Auditors should audit the Sub-Agent's Account on the same day that the General Agent's Account is audited.

In auditing the Sub-Agent's Account the Auditors should make out a statement of his stock in hand, and cash, if any. The stock should be valued at the price charged by the General Agent. A copy of this statement should be handed at once to the President of the Branch, and another to the President of the Conference. If there be any cash in hand, the Auditors should see that it is forthwith sent to the General Agent.

The Auditors should preserve their statement until they see the balance sent by the General Agent as due by the Branch. Their statement should then be compared with that balance. If they agree, all is right. The result any way should be reported to the President of the Branch, and to the President of the Conference.

If their statement disagree with the balance sent by the General Agent, the President of the Branch and the Auditors together should examine the Sub-Agent's Account with the General Agent. The first entry should be an item equal to the amount due the General Agent the previous quarter. All the invoices sent by the General Agent during the quarter they are auditing for, should be compared with the credits, and all the receipts from the General Agent during the quarter should be compared with the debits. If the Sub-Agent has not obtained receipts from the General Agent for remittances to him, the President should write to the General Agent for them. If all these amounts agree, a balance should be struck. If this balance disagree with the balance sent by the General Agent, the President should write to the General Agent, to ascertain if he has made any error in his books. But if this balance agree with the balance sent by the General Agent, and the Sub-Agent has not sufficient in stock and cash in hand to meet it, then he is a defaulter to the amount deficient.

Selling Books.—No Book Agent whatever is authorized to sell Books, *Stars*, &c., to individuals on credit. If any Agent do so, he is responsible for the amount. No such private debt should be taken into consideration in auditing his books.

Orders for Books from General Agents to our Office.—Orders for Books, *Stars*, Pamphlets, &c., from our General Book Agents should reach us by Thursday morning in each week, in order to be executed with the Parcels which leave our Office on the following Saturday.

Half-Yearly Statistical Report.—Our "Half-yearly Statistical Report" is made up to the last day of June and December, respectively, and the Conference Reports are required at this Office within seven days after.

The President of every Conference, and of every Branch not belonging to a Conference, will see that the Secretary forwards us within the time named, the following particulars—

Name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons Excommunicated, Dead, Emigrated, and Baptized, since the date of the last Report; the total number of Members, including Officers and scattered Members; and the names of the Pastor, President, and Secretary.

Emigration hence to Utah for 1855 will be *via* Philadelphia and Cincinnati to St. Louis, and from that place it will be managed by President Erastus Snow. The

time of embarkation will be February and March, and it is thought that two months will be the average time of passage to St. Louis on this route, instead of ten weeks as *via* New Orleans.

As near as can be ascertained, the price of passage to Philadelphia will vary but little from that to New Orleans. From thence to Cincinnati, it will be £1 10 0; to St. Louis £2 2 0—provided emigrants are in companies, and can have the advantage of a contract; but in cases of individuals, or a family, it will probably be several shillings more. From St. Louis to the place of outfit, it will cost about £1. These are but approximate estimates of prices, and do not include provisions.

Good waggons made to order, delivered at the place of outfit, and complete with bows and projections, will be furnished for seventy dollars (about £14 10 0); without bows and projections, sixty-seven dollars (about £13 17 6).

A waggon, two good yokes of oxen, with yokes and chains, will cost £50. Perhaps for £55 two cows may be included.

Tenting and waggon-covers are supplied by us. It requires 54 yards for a tent, and 26 for a waggon-cover. The material is 6¾d. per yard, and is delivered to the purchasers on their embarkation at Liverpool.

Passage by the new route will cost not less than £15, and perhaps £16, but we will undertake to emigrate such as can advance £12, *provided that is the extent of their means*, the balance to be paid in Utah.

Those emigrants who desire me to furnish them with a team and waggon, cows, tent, or waggon-cover, should forward to me money for the same immediately after they have decided to emigrate.

All who determine to cross the plains this season, either by the £15 company, or by paying £12, should immediately forward to me £9 each, to enable me to order their teams, waggons, and outfit—that the most active preparations may be making, both here and in St. Louis, for the faithful accomplishment of the immense labours of the present emigration. The usual deposit of £1 each should accompany the £9.

Those who are unprepared to adopt either of the above-named plans can go to St. Louis, Cincinnati, or Philadelphia, as their means may determine.

All Latter-day Saints who have more than enough to pay their passage to the point of destination, should pay their Tithing before leaving this country.

FRANKLIN D. RICHARDS.

FOREIGN INTELLIGENCE—*United States.*—From the St. Louis *Luminary*, of Nov. 22, and Dec. 2, 1854, we glean the following particulars. Elder Joseph Millett writes from Maquaketa, Iowa, Nov. 12, that during his present mission he has baptized upwards of thirty persons. Elder Haden W. Church is preaching and baptizing in Nashville, Tennessee, and its vicinity. In the vicinity of Memphis, 16 persons have been baptized. Elder Andrus has organized a Branch of 8 members at Centreville, Illinois, with a good prospect for more. Elder Thomas B. Pierce writes from Cedar Grove, Indiana, Nov. 16, that there are many Saints scattered in that vicinity, some firm in the faith, others sickly, dying, or dead, but of the sickly ones many have been reviving since he arrived in their midst. Elder Oscar Tyler writes, October 30, that he has been preaching along near the coast of Texas. A spirit of inquiry is manifested, and quite a call for books is made. He has baptized his mother and six relations, and many neighbours are believing. Elder William Martindale writes, Oct. 31, that after long and tedious labours in Harrison County, Texas, he has begun to baptize. Elder James Sly writes from Canboro, Canada West, Nov. 14, that upon arriving in that country he met with a cold welcome, but he has been blessed to obtain an opening among the people, has baptized two, with a prospect of many more following.

ARRIVAL.—Elder James Craig, from Great Salt Lake Valley, arrrived here, Dec. 27th, per ship *Albion*, Captain Williams, which sailed from New York, Dec. 12th.

Foreign Correspondence.

MADRAS.

Labours of the Elders — Prospects of the Work.

London, 35 Jewin Street, City,
Dec. 13, 1854.

My Dear President Richards—Through the tender mercy of our heavenly Father, I arrived here from Madras, Hindostan, on the 6th inst. Captain Robert Wright, of the brig *Royal Thistle*, very generously gave me a free cabin passage. We left Madras on the 25th July, of this present year, and arrived in London, as already stated, on the 6th December. Our voyage, though long, and somewhat tedious, was good and prosperous. The most of the men on board, through the blessings of the Holy Spirit on my labours, believed in the Gospel, the building up of Zion, the restoration of the Apostleship, and the general destruction of the ungodly. They parted from me, on our arrival, with many expressions of gratitude and kindness, and some promised to be immediately baptized, and go to Zion.

I have been much refreshed with the company of our beloved brethren, Elders Wheelock and Kimball, and the society of the Saints here, and I now feel like renewing my journey, that I may be further refreshed with your excellent counsels and instructions in Liverpool.

I have nothing special to write you by way of news. When I left Madras we had baptized 12 persons; ordained one Elder; preached the Gospel in almost every nook and corner of that large city, and several of the adjacent villages and cantonments; established a monthly paper of 8 pages; printed 1000 numbers of the "Only Way to be Saved;" 1000 of the "Proclamation of the Gospel;" 400 of a "First," and the same number of a "Second Reply" to the Rev. T. Richards, of the English Church; 400 numbers of a "Dialogue on Polygamy;" several letters in the Newspapers; and a regular issue, monthly, of 300 copies of the little periodical already alluded to.

In connection with our well beloved and faithful brother, Elder Robert Skelton, I laboured there precisely twelve months, but we saw little fruit as the result of our toils. I left brother Skelton in charge of the work, as my health was so much impaired as to require a change of climate. President Jones, of Calcutta, wrote to me, that I had done my duty as a man of God, and that I was at leave to go home, or anywhere else, as the Spirit of the Lord might direct.

I do not now feel to write you much in relation to the people of that dark, benighted portion of the globe. The statements contained in the letters of Elders Jones, Findlay, and others, concerning them, as already published in the *Star*, are verily true. The darkness is such as to be felt, and a Saint can hardly keep the Spirit of God in that country without much prayer and fasting. It was too much for me, and my constitution began to give way under it.

With much love to yourself and Elder Spencer, I postpone further remarks until I see you face to face. May the God of Israel bless you in your arduous labours for the kingdom of God, while I continue to be your brother in the New and Everlasting Covenant,

RICHARD BALLANTYNE.

TEXAS.

Fort Sulivan, Milam Co., Texas,
Nov. 15, 1854.

Beloved Brother Franklin — Having just now received a file of the *Star*, and being filled with praise and thanksgiving unto my Heavenly Father for the news its numbers contain of the progress of the glorious cause in which we are engaged, of the health and good spirits generally of my friends and brethren who are traversing land and sea to proclaim the word of life, and the *Star* being the medium of general communication from Elder to Elder, and from friend to friend, I feel to pen you a word, although I am a little feeble this morning, having just returned from a travel of several days through rain and mud, &c., in the north-west, and con-

tracted a cold that affects me considerably—at least I must and will notice your flattering editorial of your unworthy friend and brother. Truly, brother Franklin, I thought I was conversant with "cross questioning," but I have found so much of it to engage my time, that I feel that I shall become profound, having hitherto only been a novice. "Special pleadings!" my soul upon it, I never pleaded "specially" until now—my "pleadings" hitherto have been of an indifferent character, but now they are sharpened by the power of the Spirit, and go to the hearts of the "jury" like a two-edged sword, rightly dividing the word to each severally as the Spirit wills. And for the rendition of a verdict contrary to law (either "common" or "statutory") and testimony, my soul has often been grieved, and I have filed a "bill of exceptions," and given out new appointments for preaching, that I may present my case in a new phase, which if I do, and the cost is awarded against me, I will then take and "appeal" to the Arbiter of all nations, kindred, and tongues, from whence there is no "appeal," and in His presence will I stand, a faithful witness of the bribery and corruption of the judges and jury whom I have so often plead before that mercy might claim her own, and that justice should not be robbed, against which justice, mercy, love, and truth they have so often rendered a verdict contrary to law and testimony, and the full conviction of their own hearts.

I thank you kindly for your personal feeling in my favour. I shall try and do and perform all the Priesthood of God require of me. My only desire, or at least my greatest desire, is, to see Zion free. God grant I may.

Of my work here, I have advised my beloved President, E. Snow, and feel just to say to you, the Lord has blessed me, and given me souls for my hire, and I expect to start a company of Saints from this land in the spring for the valleys of Ephraim. I believe a good work can be done here through that patience that is manifested in Italy and Switzerland, by the introduction of the colporteur system, as practised in the British Isles; as ignorance of our doctrines is the great drawback here, connected with the fact of the inhabitants of this state being generally of that character of men who have come here to seek their fortunes, which nature seems to lavish on the energetic and industrious portion of them.

Elder James McGaw has been labouring with me for a few weeks, and is now called to New Orleans. Of the other Elders appointed to Texas I cannot say anything, as I know nothing.

I purpose going South as soon as my health will permit, probably in a day or two. I purpose preaching through many counties this winter, and opening up a way for others, if I effect no other purpose.

I read with much pleasure the reports of the Pastors and Presidents of the Conferences under your charge, and more especially of my friends, brothers Van Cott, Stevenson, Tyler, Pitt, Merrill, Fullmer, Dille, and all. Truly did I rejoice to hear from my old friends and brothers, George D. Grant, W. H. Kimball, James Ferguson, C. H. Wheelock, W. C. Dunbar, R. W. Wolcott, and all, not forgetting brother Joseph A. Young; and I pray God to bless each, and bring them and me to see face to face again in the city of the Saints.

The work in this land is very scattering, from five to fifty miles between preaching places.

Forward the *Star* to me according to the accompanying directions, for I conceive it a medium through which the Elders and Saints can have at least the second breath of the Spirit breathed by the Presidency in the Mountains; and feel to fully recommend it to my friends where it is not known, for where it is read it recommends itself.

Remember me in tender love to brother Spencer, as well as brother Little and all Saints.

Write soon, if leisure will permit. And I pray God, brother Franklin, to pour out His Holy Spirit on you, that the Saints may be blessed through your wise counsel, and that in peace and joy you may return to your beloved family, and the friends of the God of Joseph, Hyrum, Brigham, Heber, Willard, Jedediah, and the Twelve.

Truly your friend and brother in the New Covenant,

S. M. BLAIR.

President F. D. Richards,
Liverpool.

CAPE OF GOOD HOPE.

Labours, Opposition, and Successes on the Frontiers—Plague among the Cattle.

Fort Beaufort, Sept. 15, 1854.

Brother Richards.

Dear Sir—I embrace the present opportunity of writing you a few lines, in order to inform you of some things which are transpiring in this part of the world.

As it regards the present prospects of the work of God in these dark regions of the earth, I would that I could write more favourably, that the people were more willing to hearken to the message which God in His mercy has sent to them, and repent and be baptized for the remission of sins, and embrace the fulness of the Everlasting Gospel, whereas but few as yet have complied. Of these, I have ordained one Elder, two Priests, and one Deacon, who are assisting all they can in spreading the Gospel, consequently the work is rolling on gradually, and the cloud of darkness, as well as priestcraft, is giving way to some extent.

No doubt, you are aware of my having been absent some ten months from Elders Haven and Smith, during which time I have been labouring on the frontiers of Africa, the borders of Kaffir land. I first laboured two months in this place, and baptized nine, after which I spent some three or four months in Graham's Town. I procured a house, and held meetings three months of the time, which were well attended at first, but some seemed fully determined to break up the meetings. The excitement was so great, it caused many to stay away. I continued until none attended, except those who were disposed to make disturbance; and when they ascertained that no one else came, they were satisfied to stay away.

I received much insult and abuse; not only that, but two months of the time, I had no home, no place to get my regular meals, but I used to sleep in the room where I held meetings, and now and then had an invitation to dine or to tea. Although quite a number said that they believed that it was truth, that it was the work of God, yet none would repent.

We read that the devils believe and tremble—I often think the same is the case with many of this generation, especially when they see the judgments of God, spoken of by the Prophets, which are being poured out, and sweeping over the whole earth, as clearly demonstrated in this part.

There is a disease amongst the cattle here, called the longsickness, which has been very destructive, and has caused much excitement amongst the people, as they cannot find out any preventive or cure. On its first appearance it was so alarming and destructive, that the Governor issued a proclamation, requiring all cattle attacked by the disease to be shot, and buried immediately, when it was ascertained, and authorizing any and every person to shoot all such cattle, when or wherever found, and stating that parties were subject to a fine of five pounds, should they suffer any such cattle to run or to remain unburied. Consequently, thousands of cattle were shot, or died of the disease. Some men shot as high as fifty to a hundred head and upwards, but this did not stop the contagion. Thus all medicines and schemes proved unavailing. Finally, it was thought that inoculation would be a certain preventive, consequently, hundreds of cattle were inoculated all over the country, and in parts where the disease was unknown, but instead of this having the desired effect, it has been the very means of spreading the disease more rapidly.

Not only this, but the locusts have been sweeping over the country, destroying the grain and grass, in some parts leaving nothing for the beasts to eat. Horses have died from eating the locust. Thus we see the word of God being fulfilled, spoken by *modern* as well as ancient Prophets, in spite of the puny arm of man, or even all the powers of earth and hell combined.

I will say, in conclusion, that I, in connection with the brethren, have visited several small villages, and have succeeded in getting openings in two or three places, and have preached several times. Some have concluded to be baptized, who I expect soon will be. My prayer is that Israel may be gathered, and Zion redeemed.

My best wishes and respects to my brethren, the Elders, and my associates in the kingdom of God.

I remain yours truly,

WILLIAM WALKER.

To President Richards.

Baptisms — Cattle Plague — Opposition — A Vision.

Port Elizabeth, Algoa Bay, S.A.,
Sept. 20, 1854.

President Franklin D. Richards.

Dear Brother — Having, through the mercy of our Heavenly Father, been called to embrace the Gospel, and being anxious for the salvation of those near and dear to me in the flesh, in the kingdom of our Lord and His Christ, I write this to desire you to instruct the Elder or President of the district to call upon my father, residing at Upton Cottage, Slough, Bucks, so that he may have the opportunity, if he has not already had, of hearing the Gospel, as revealed in these last days by the mouth of the Prophet of the Lord.

The work of the Lord is going ahead in this district. We have here ten baptized members, and many more are investigating the truth; so much so, that in a month or so, in all probability, our numbers will increase threefold. Many of the Dutch farmers are investigating the truth. They are greatly scared by reason of the plague which is raging amongst their cattle; also the early appearance of the locust, which has destroyed the crops in the upper district; likewise the probable outbreak of the Kaffirs next Christmas. Surely the hand of the Lord is on this land.

Elder L. I. Smith, whose labours and journeyings among them are unremitting, is generally very well received, both by Dutch and English. He preaches the Gospel as the only antidote for all their woes. The Lord is backing up the message of His servants with unmistakable arguments.

At Uitenhage, about twenty miles from here, brother Smith has held many interesting meetings. Of course the accompanying persecutions have followed. One evening he had many of the head ladies and gentlemen of the place, when a fellow broke a bottle of asafœtida in the room, which caused such a fumigation as to effectually break up the meeting. At another time a volley of rotten eggs and turnips was hurled; but the devil reckoned without his host, to think that by such means he could put a stop to the work of the Lord.

On our second meeting in this place, I had my windows broken by a volley of potatoes. We had a mob of about three or four hundred men and boys, who amused themselves for about two hours, but it was no go. The work still goes on, and this very row only convinced me that this was the Church of Christ, and forthwith I embraced the Gospel. The main reason I had was a vision I had had before brother Smith came here, at which time it was revealed to me, in answer to prayer, that I should not join myself to any of the sects of the day, but that one should come from America, whom I should hear, and that I should join myself to the Church of which he was a minister, my beloved brother, Elder L. I. Smith, being then present before my view. When he came, I was not long in obeying, and can now bear my testimony to the truth of these things before the world, and also of having received the blessing of healing in my own family, likewise the answer to my prayers years ago, in having been ordained a teacher in the Church of Christ, and enjoying much of the Spirit of the Lord, whereby I am enabled to stand up and proclaim to others this Gospel.

Praying the Lord to bless and prosper you in His great and glorious work, I am, dear brother, yours in the Everlasting Covenant,

G. F. W. Kershaw.

Varieties.

Some men use profane language, associate not with such, for they would corrupt thee.

Everybody has his consolation, and the consolation of the British parliament and people is that, let the worst come to the worst, or the best come to the best, they can always make speeches about it.—*Times*, Dec. 13.

The Balaklava Railway Corps.—The vessels engaged to convey material and men to construct the Balaklava railway consist of seven steam and two sailing ships, of the aggregate tonnage of 5,491 tons and 900 horse-power. The material consists of 1,800 tons of rails and fastenings, 6,000 sleepers, 600 loads of timber, and about 3,000 tons of other material and machinery, consisting of fixed engines, cranes, pile engines, trucks,

waggons, barrows, blocks, chain falls, wirerope, picks, bars, capstans, crabs, and a variety of other plant and tools; besides sawing machines, forgers', carpenters', and smiths' tools, &c. The ships convey, in parties of 50 or 80, 500 workmen. Each man is provided with clothing suitable for the voyage, and for the service he will have to perform on arrival. Besides 30 huts, each capable of housing 40 men, there are 100 railway sheets or cŏvers, a large quantity of boards and scantlings, and temporary tents and huts impervious to wet, and not easily inflammable, which can in a few hours be erected, and are easily removed. Food, coal, coke, and firewood are furnished in abundance. To each party of ten, a cooking stove of a very efficient yet portable character is attached. The staff consists of one chief engineer and three assistants, one chief agent and three assistants, one accountant and clerk, one storekeeper and clerk, besides foremen and time-keepers. The medical staff consists of a surgeon, four assistant-surgeons, and four nurses, selected from the first hospitals in London. An ample stock of medical stores and comforts is provided, with a large number of Dean and Adams' revolvers. Two missionaries accompany the men, and a selection of books is provided for their use. It is expected that all these vessels will reach Balaklava by the 1st of Feb., and that the tramway will be laid to the heights before the end of that month.

Zion.

O Zion, thy praise
We'll sing in sweet lays,
And lift up our voices in these latter days.
The righteous to thee
For refuge shall flee,
While princes afar off thy glory shall see.

A fire by night,
Thy dwellings shall light,
While sinners shall tremble and gaze with affright;
And from the sun's ray
To screen thee by day,
A cloud for a covering above thee shall stay.

When Jesus shall come
To the Saints' happy home,
He'll call forth the righteous that lie in the tomb,
But the wicked shall stay
Until the last day,
E'er they from their graves shall be called away.

With Jesus we'll reign,
When he comes again;
We then shall be free from all sorrow and pain.
Then, Saints, let us pray—
Great God, haste the day
When to Zion's blest land we shall hasten away.

Cheltenham. W. Fowler.

ADDRESSES.—James G. Willie, Job Welling, } 2 Western View, Portland, Southampton.
Henry Lunt, 7 Chick's Buildings, St. Phillips, Bristol.
Eli S. Gardner, 92 Egg Lane, Talbot Street, Sheffield Park, Sheffield.
Nathan T. Porter, David B. Dille, } 30 York Place, Britannia Square, Worcester.

Money List, December 22—30, 1854.

	£	s	d
John B. Pears	5	0	0
John B. Pears (per Thomas Young)	0	16	6
Josiah Holmes	5	0	0
Thomas Parkes	1	15	0
James Frewin	3	0	0
Robert Kirkwood	60	0	0
Samuel Church	15	0	0
John Kessell	1	10	0
Richard Harper	14	12	0
Joseph Akers	2	2	0½
John Aird	5	0	0
Carried forward	£113	15	6½

	£	s	d
Brought forward	£113	15	6½
Lewis Davies	0	15	0
Henry McCreery	20	0	0
John Miller	5	0	0
James Linforth	8	3	5¼
John Holsall	16	0	0
John Price	2	0	0
John B. Maiben	80	0	0
Charles Peat	10	0	0
John McComie	37	0	0
	£292	13	11¾

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 3, Vol. XVII. Saturday, January 20, 1855. Price One Penny.

Jealousy.

Silly old nurses are in the habit of telling children, when a "little stranger," brother or sister, enters the world, that thereby their "noses are put out of joint." Here are the seeds of jealousy sown in the young and tender mind, where otherwise frank and hearty love and affection would be natural and spontaneous. The newcomer, instead of being welcomed to the juvenile circle, is looked upon from the first with suspicion and envy. Every attention to it from parents and friends is narrowly watched, and often but rankles and festers the wound already so foolishly made. As youth approximates to manhood better sense may prevail, and the folly of "old wives' fables" be clearly perceived. But it is a matter of serious doubt whether the foundation laid in childhood for discord and some of the most unlovely features of character be ever entirely removed. We all know that a plant warped and twisted when young, is very unlikely to grow to be a straight and comely tree. So with the human mind—if warped or perverted in youth, the probability is very strong that many uncomely features will be developed in future life.

The thoughtless practice alluded to prevails extensively, and, consequently, we are not surprised to see so many children grow up "without natural affection," indifferent to the ties of brotherhood and sisterhood, and, consequently, betraying ofttimes the most cruel jealousy of, and sordid baseness to, their nearest kindred. And if such conduct is manifested to blood relatives, it is not strange that discord, hatred, and strife are so common among mankind in general.

It might be naturally expected that among a people where such a senseless and pernicious practice exists, the greatest consternation would arise on the publication of the law of celestial marriage, and the bitterest opposition would be offered to it. Thus many of the ladies of this land manifest the rankness of their prejudices, and the defectiveness of their education, by declaring, with all the energy of their nature, that they will endure no rival in their husband's affections. No, that they won't; they would "tear the hair off her head," and "scrat her eyes out," or they "would die first," ere they would give up the point. Those of a less belligerent turn of mind declare that were a new wife to come into the house, she "should do all the work;" they "would not do a stroke," which, if carried out, would certainly impart to their character a shade of laziness anything but consonant with the wise man's description of a model wife, whose "price is far above rubies," and in whom "the heart of her husband doth safely trust."

Every person with a grain of common

sense is perfectly aware that there is no reason whatever for one child in a family to be jealous of another. Rather each should be filled with emulation of the others, and should endeavour to rival or exceed them in obedience to its parents, and in the acquirement of everything lovely in character. Equally unfounded in reason are the jealousy and hatred which some ladies profess towards a fellow-wife. What treatment does one wife receive which another may not with propriety aspire to share and honourably participate in? None. Nothing but selfishness can permanently hold any objection against it. Yet some ladies talk as though two or more wives could not possibly be filled with a spirit of honourable emulation in good works, and could not consistently participate in the affections of one husband. As foolish is the child who supposes that it cannot share with "baby" the love and favours of "pa" and "ma." Children are not sensible of the unloveliness they exhibit when they so greedily covet the whole of their parents' affection and attention. Neither are those ladies who desire to have their husbands "all to themselves" perfectly aware of the gross and unvirtuous, as well as ungenerous, colour they thereby give to their character.

Were this jealousy removed from the ladies of England, and the more noble and magnanimous sentiments of celestial marriage to take its place, and the law of the land to be framed in unison, mountains of misery would be exchanged for the purest happiness. Thousands of pining maidens might have the privilege of answering the end of their creation by becoming helpsmeet for man, and the fearful anxiety and soul-harrowing tortures that some suffer on account of others preventing them being joined to the man they love would be swept away past return. And further, at this very moment circumstances seem to combine to make more manifest to the understanding of all, the wisdom, and virtue, and saving power of the celestial order of marriage, and the desirableness of that "green-eyed jealousy" being banished from the land. Thousands of British soldiers are now "actually rotting away" before the walls of Sebastopol, and reinforcements are lessened by disease and death one-half in a few weeks, leaving sweethearts, and wives, and children to the tender mercy of their country generally, and the parish officers specially. In consequence of these casualties, generous spirits are contributing largely to help to support the widows and orphans, but the maidens must take care of themselves. A way can be pointed out whereby the maiden's heart may be comforted, the widow's tear dried up, and the orphan's cry answered. If the celestial law of marriage were the law of Britain, generous British ladies could banish their jealous feelings, and invite to share their homes the afflicted maiden, and widow, and child; and the generous lords of British ladies could become lovers to the maidens, husbands to the widows, and fathers to the fatherless. Here can be shown a nation's truest gratitude for her brave but fallen champions; here is a means, effectual beyond all others, of cheering the afflicted and binding up the broken heart; and here is the most disinterested, most generous, and most noble offering that can be made to the "Patriotic Fund."

Advantages of having many Wives.

(From the "Chicago (U.S.) Tribune.")

Through the kindness of a friend who resides in this city, we are permitted to publish the following letter from one of the "Saints" of Salt Lake City, concerning his experiences in religion, the character of Deseret, its climate and society, and that "peculiar institution" of Deseret, Polygamy. It is the clearest exposition and boldest defence of Polygamy that we have yet seen, and coming from a person who possesses three wives, with a prospect of more, its arguments, and the facts stated, demand attention. We especially invite a perusal of it by Judge Douglas and his friends, whose "Popular Sovereignty" doctrine is to legalize Polygamy in Deseret and Utah, and, it may be, in Illinois also.

"City of Salt Lake, (Deseret,)
"July 29, 1854.

"My Dear Friend—I have been promising myself the pleasure of writing to you a long family sort of letter for the last eighteen months, as I assured you I would when we parted, and I should have done so, only that, somehow, when I had opportunities of sending one, one thing or another was sure to interfere with my time for writing.

"The fact is, the Salt Lake City is a place for *work*, and loafers and lazy people are entirely out of their element here. I never lived in a place where there is so prevalent a spirit of industry, or where drones are so little tolerated. As a consequence, there is scarcely any poverty—none, I may say, except that which is the result of sickness and other misfortunes; and in such cases it is not marked by the painful features which are observable in the quarters of the poor in Rochester, Buffalo, and Chicago, where I have had opportunities of seeing for myself; for here, the poor are taken care of by the voluntary and liberal contributions of all, which are made in a profusion that you could not find in a community of skin-flint Presbyterians, iron-sided Baptists, experience-telling Methodists, or with sanctimonious members of evangelical churches in general. No, no. Here there is a brotherly feeling, such as marked the character of the early Christians; and here is understood in its fulness the great truth, "He that giveth to the poor lendeth unto the Lord."

"When I last saw you, in 1851, now nearly four years ago, you expressed your regret that I should connect myself with a church and become a member of a community, the doctrines and rule of conduct of which were repugnant to all the social virtues and the religious principles which I had been taught from my childhood up to 1846. I had then (1851) lived five years a believer in the truths of the Book of Mormon—had steadily, and as faithfully as I knew how, examined the tendencies of those truths, and compared them with the old church of my father—I may say fathers also, for they were all of one faith for three generations back—and I had come to the conclusion that I had at last found out what was best for my spiritual wants, here and hereafter. It was after this long experience—this forty years in the wilderness—that I became satisfied with my duty, and set out, with my family, for the City of Deseret. Sarah Ann, you know, had her doubts about the move, especially as she had heard awful stories about the Mormons, who, following the example of the old Patriarchs, from Abraham down, had established social laws different from those which she had been accustomed to look upon as sacred. Louisa, our eldest girl, then fourteen, shared the feelings of her mother somewhat, but it had no foundation beyond education, and, I felt, would soon be eradicated.

"When I arrived in this city, I found all the comforts that I had expected, and was treated with a kindness and consideration that I never met with in New York, or any other State. While each person here was intent upon the acquisition of wealth, and all were as busy as bees, their conduct toward myself and all other new comers, impressed me with the belief that they only laboured for wealth that they might have a means of benefiting those whom fortune had not favoured. My subsequent observation has not effaced but deepened that impression. There appears to be the greatest pleasure manifested by high and low, and especially by those who are high in the Church, in aiding the poor and helping them to help themselves—the highest order of charity, in my estimation. Each one seems to feel that "it is better to give than to receive;" and the universal practical rule is, "that he that giveth to the poor lendeth unto the Lord." And the truth of this latter principle has been fully and satisfactorily tested. The poor who are assisted soon become active and useful members of society and the Church, and are enabled to pay back, an hundred-fold, all that they ever received.

"So much for things in general. And now a word about the country. My dear friend, you have read Moore's enchanting description of the "lovely vales of Cashmere;" but I venture to say they will not at all compare in beauty or in delicious atmosphere with the charming valleys which are scattered all over Deseret like little Edens, while our mountain scenery is magnificent—grand beyond the power of description. Here is the place for poetry and song, where one is perpetually surrounded by scenery and associations that develop the highest religious sentiments. The soil of our valleys is

good; not as deep as the soil of the Genesee Valley, or as the Illinois prairies, but it is more lively, and produces more than any soil I ever saw in its virgin state. There is scarcely any species of grass, grain, or fruit, that we cannot grow in the fullest perfection, and, if farming receives the attention that it does in England and Holland, as I have no doubt it will, Deseret will be capable of feeding a population as large as three or four States like New York.

"When I first came here, I went at my trade and did well. Last year, however, I obtained a farm at the foot of one of the mountains which surround this valley, and I expect to have a little paradise of a place in a few years. Neighbours are numerous and good, and we shall possess all the educational advantages that you have in the States, and better, I think, for here our schools are better regulated. I still live in the city, that is, my family does, and I am here the greater part of my time, but I expect to take up my residence in the country early next year.

"About the progress the Territory is making, I need not say anything, as you will get it more in detail from the papers I send you. Suffice it to say, that we go ahead at a rate I never expected, however large my expectations were.

"But I suppose by the time, or before, you have read thus far, you have grown impatient, and wonder if I am going to avoid the subject which appears to concern the people of the States, as regards Deseret, more than anything else. No, my dear friend, I am not going to dodge it. There was a time when I might have been disposed to do so, knowing your feelings, but it is not right, and I shall be candid.

"*Polygamy*! POLYGAMY! POLYGAMY! that is the word which you call it, and one would think, from the holy horror with which your editors, preachers, and politicians utter it, that it is a crime of a magnitude surpassing all others. My dear friend, I do not doubt many of you think so, but it is all the result of education—nothing else, I assure you; for I speak from experience, as do thousands of others hereabout, who once thought as you do. But you must know that the Church of Jesus Christ of Latter-day Saints discards all sectarian dogmas and comes to the plain, simple truths of the Bible—the whole Bible, not a *part* of it. It looks to the lives of the Patriarchs and Prophets—the men of "pure religion and undefiled"—for principles, as well as to those who came after them. It sees no higher or more heavenly state of society than that which existed under the authority and direction of Jehovah anterior to the Christian era. Not that it opposes any doctrine of Christ, or those authorised to speak for him, for it would leave every one free; no, it gives the highest sanction it can give to every principle elaborated in the New Testament, while it makes the Old and the New entirely harmonize. The doctrine is founded on the Bible—the eternal rock of Truth.

"But about the practical operation of *Polygamy*, as you call it. That is what you most probably want to know, and I shall enlighten you from my observation and experience.

"When I came to Deseret there were not many who were in the enjoyment of more than one wife, and many, or most of the new-comers, were opposed to it. But as they saw how beautifully and harmoniously those families lived where there were two or more wives, their prejudices gradually gave way, and among no class was this change more apparent than the women. At the present time, if a vote were taken upon the subject, I venture to say that nine out of every ten women who have lived here two years, would sustain our present social system in this particular. They are more for it than the men, for upon many of the latter it entails heavy burdens; though the truth is, our wives in Deseret make no pretensions to being fine ladies, their highest ambition being to help their husbands and their poor brothers and sisters in the Lord's Church. There are very few men here who have more than five wives, and a large part have but one, while some have none. For myself, I have three. Sarah Ann, your cousin, whom I married in York State, has the largest share of my affections, and takes precedence in the management of the household. Two years ago I married Miss S., formerly of Ohio, and she has charge of the education of the children and attending to the clothing. My other, which I took three months ago, is from near Hamburg, Germany. She is larger than either Sarah Ann or Elizabeth (the name of my second wife), and, I say it without invidiousness or

impropriety, is decidedly handsome. Her person is of good size, very round, full chest, bright flaxen hair, and a soft blue eye. She enters into the duties of her new situation with wonderful alacrity. and is very happy, as are also Sarah Ann and Elizabeth. There is none of that jealousy—that disposition to tear out each other's hair—which you have probably imagined would show itself in such cases. We are all looking forward to the time when we shall be together constantly in our little Eden, where we can work for each other, and raise our children in "the fear and admonition of the Lord." You may be surprised at this; but you will be still more so, when I assure you that all of my present wives are anxious that I should get another—one who is fitted by education, and physically adapted, to take charge of the business of the dairy. With such an arrangement of my household, every department of a well-organized establishment, on a patriarchal scale, would have a head to it, and be governed in order. I have no inclination to comply on my own account, as I am well satisfied with those I now have, but if I should do so, it will be entirely out of regard for them.

"My daughter, Louisa, is engaged to be married to a man from Pennsylvania, who has already a wife and three children. It did not entirely meet my approbation, but I did not interpose a single objection, so long as she was satisfied, and the marriage would be in a high degree honorable to her, as well as advantageous in a worldly view.

"Now, my dear sir, you say, what is to come of all this? Let me tell you what has come of it. In Deseret, there are no libertines, with their paramours, no houses of prostitution, no cases of seduction, or those which disturb the peace of families in the States, under your laws. Here, every woman can have what God intended she should—a husband—and every man that wants to, may have a wife. And the woman that is the wife of a man who has one or more other wives, is more fortunate than if she were the only one, for in case of plurality the duties of the house are divided. The children here are pretty numerous, I must admit, but this should and does contribute to the happiness of the true followers of the Lord, from whom we have learned that our duty is to multiply and replenish. But, mark this: there are no illegitimate children in Deseret, no children of shame who are ashamed of their mothers, and a disgrace to any but the lowest society.

"I shall not enter into an argument to attempt to convince you that your sentiments in regard to the marriage relation are the result of education and are wrong. I wish you could live here a year or two, however, and I have not a doubt your acts would show you had changed your opinions.

"We learn from the States that you are greatly excited about the Slavery question, and our institutions are much canvassed in connection with the Popular Sovereignty doctrine of your Senator, Mr. S. A. Douglas. We wish your politicians would let us alone; that is all we ask of them. We have none of the breed here. The climate of Deseret is not congenial to them, and our wives will not give birth to children who are adapted to such a low life as the politician necessarily leads. It is said that Governor Young is to be removed, and a Washington politician appointed in his place. Very well, let him come. The people of Deseret will treat him politely, and let him alone. He may stay in Washington and have just as many duties to perform as Governor, as if he were here.

"But we believe in the Popular Sovereignty doctrine. It is upon this that we stand, and with it we shall defend ourselves against the assaults of the world. It is the true doctrine, and I am sure it will triumph.

"I have not had an hour's sickness since I came here, neither has any member of my family. I have four more children than when we left Illinois, and it is not improbable that I may have many more. Certainly I hope so.

* * * * * *

"You can get no true accounts from Deseret from your newspapers. The only way to appreciate, and to learn to love our institutions, is to live here."

SOME speak all they know; tell not such a one a secret, lest he betray thee: but profit thou by his conversation, for though, in many words there is much folly, there is withal a little wisdom; as, in the thrashing floor there is much chaff, but withal a little wheat.

Summary of Report of the United States Commissioner of Indian Affairs.

(*From the "Times," Dec.* 28, 1854.)

The remnant of the Six Nations remaining in the State of New York present the interesting spectacle of one of the most renowned portions of the aboriginal race of this continent, still adhering, with traditional tenacity and veneration, to the homes of their forefathers. Subjected to many trying and adverse vicissitudes, by which their numbers and territorial possessions have been greatly diminished, this once barbarous and heathen people, devoted only to war and the chase, have undergone one gratifying change, and now generally acknowledge and partially practise the more ennobling and beneficial principles and pursuits of Christianity and civilization. Internal dissensions have materially interfered with their advancement and welfare, but these, it is hoped, will all soon cease and never hereafter be renewed.

The peculiar and unfortunate situation of the Indians in the State of Michigan, consisting mainly of the confederated bands of Ottawas and Chippewas, has been fully stated heretofore, and the measure deemed best for their preservation and welfare suggested. It is requisite that there be new conventional arrangements with them, providing for material changes in their affairs, and in their relations with the United States and the State of Michigan. Such arrangements could not be effected without more or less expense; and, on the application of the Department, the sum of $10,000 was appropriated therefor by Congress; but, in consequence of the late period at which the appropriation was made, and other circumstances, it has been deemed advisable to postpone further proceedings until the next year.

In the convention with the Menomonees of the 12th of May last, they relinquish their right to a large tract of country in Minnesota, west of the Mississippi river, set apart for their permanent home by the treaty of 1848, but which, proving to be unsuitable for that purpose, was, therefore, unacceptable for them. In exchange, therefore, they were confirmed in the possession of a portion of the tract on the Wolf and Oconto rivers in Wisconsin, which, with the assent of the authorities of that State, had been assigned for their use, and to which they had removed. The tract granted them by the treaty of 1848 was guaranteed to contain not less than 600,000 acres; that secured to them by the convention of May last embraces only 276,480 acres, and is deemed to be more than ample for their comfortable accommodation. The lands retroceded by them, though not suitable for their purposes, will be equally valuable to the Government, if not more so than those granted in exchange.

In consideration of the great difference in the quantities of the lands thus exchanged, and because it was believed that the consideration stipulated for the lands they have been induced to cede by the treaty of 1845 was inadequate; in addition to the pecuniary and other beneficial provisions of that treaty which were continued to them, the sum of $150,000 was stipulated to be paid in fifteen annual instalments, commencing with the year 1867, when the payments in fulfilment of the treaty of 1848 will expire. This consideration was increased by the Senate in the additional sum of $92,686, making the aggregate amount of $242,686. Having thus been permanently and most liberally provided for, and all causes of discontent removed, it is hoped and believed that in a few years the Menomonees will exhibit some evidence of moral and social advancement.

The Department has been perplexed and embarrassed by the refusal of that portion of the Stockbridge Indians, of Wisconsin, parties to the treaty of 1848, to accept the tract of land selected for them in accordance with that treaty, and to which selection they at one time gave their assent. They are, or pretend to be, anxious to remain where they now are, at Lake Winnebago, and individual members of the band have repeatedly visited

this city to urge an arrangement to that effect. For reasons stated in my special report to you of the 25th ultimo, their application could not be granted. The only alternative seems to be to find them a suitable home within the limits of Wisconsin, and, as they require but a very small tract, this can be accomplished without prejudice to the interests of the white population of the State.

The only other Indians having territorial rights in Wisconsin are the band of Oneidas, who occupy a small reservation near Green Bay, and are so far advanced in civilization as to justify the presumption that, like the Brothertons, they will, at no distant day, dissolve their tribal organization and become citizens.

There are, however, within the limits of Wisconsin, and also within the northern peninsula of Michigan, a few small bands of Chippewas of Lake Superior, who still occupy their former locations on lands ceded by the treaties of 1837 and 1842. It has not thus far been found necessary or practicable to remove them.

The Chippewas, who reside in Minnesota, west of the Mississippi, are not, it is understood, desirous of ceding any portion of their country west of that river; nor is such a cession at this time deemed absolutely necessary, so far as the wants of our citizens are immediately concerned. There are also bands of Chippewa Indians residing in the region north of the headwaters of the Mississippi, who, from the imperfection of former treaties, do not participate in their benefits, and are, therefore, in a very destitute condition.

It having been found that the country proposed to be given to the Winnebagoes, by the agreement made with them last year for an exchange of lands, would, in many respects, be an improper location for them, it was recommended by the Department that the agreement should be so amended as to assign them a location on the southern branch of the Crow River, to include Red Cedar Island Lake.

"The difficulties connected with our relations with the Sioux Indians of Minnesota were, a year ago, as explained in the last annual report, of a serious character; but they have happily been surmounted.

During the past season articles of agreement and convention were concluded with the Omaha, Ottoe Missourian, Sacs and Fox of Missouri; Ioway, Kickapoo, Delaware, Shawnee, Kaskaskia, Peoria, Wea, Plankeshaw, and Miami Indians, all residing within the central superintendency, and in the newly organized territories of Nebraska and Kansas.

Congress appropriated the funds necessary to fulfil the stipulations of these conventions—the Senate having ratified all without amendment, except those with the Miamees and Shawnees.

There are several other tribes in Kansas Territory with which it will be necessary to have new conventions at an early day; and it is also very important that arrangements be made as soon as practicable with the Pawnee and Poncah Indians of Nebraska, by which their limits may be restricted and defined, and their assaults upon emigrants, and their hostile excursions against other tribes, terminated.

Within the central superintendency no perceptible improvement has taken place during the year in the moral condition of the Indian tribes; while the unusual and protracted drouth that has prevailed in that region of country has caused, in many instances, an almost total failure of the crops of some of those who have heretofore attempted to cultivate the soil.

Some of the tribes will have corn sufficient to supply their necessities; and, to guard against inevitable suffering and want, it has been determined to retain a portion of the annuities of the present year due to such as are destitute of provisions, and thus afford them the means necessary to procure food during the approaching winter and spring.

The residences of the tribes who have recently ceded their lands should be considered (subject in a few cases to a contraction of limits) as permanently fixed.

The Osages, Pawnees and others, have also annoyed the emigrants, and committed depredations upon them. The roads on the principal routes to the Pacific coast have become very important thoroughfares. Thousands of emigrants and many merchants who, with their property to the amount of several millions in value, pass annually over the plains, are entitled to the protection of the Government. The weakness of the present military force operates injuriously in various ways, and it would be much better to withdraw entirely and let emigrants have notice that they must protect themselves and their property, and leave the Indians to be dealt with by our agents alone, than

to permit the posts to remain in their present weak and enfeebled condition.

The four principal tribes within the southern superintendency—the Cherokees, Creeks, Choctaws, and Chickasaws—continue gradually to improve their condition. Having generally adopted the habits and pursuits of civilized life, they are probably more prosperous and happy than any of the other tribes within our borders.

The Seminoles within this superintendency are in a much less satisfactory condition, being ignorant and more or less debased, idle and addicted to dissipation. The Creeks, within whose boundaries they reside, complain that they are the instruments and agents through whom most of the ardent spirits brought into the country are introduced, and they have appealed to the Government to interpose to abate this nuisance, which is attended with much injury to their people.

The united Senecas and Shawnees, and other small bands of Quapaws and Senecas, also within the southern superintendency, are in comparatively comfortable circumstances; but the Osages in the same district, who have not yet abandoned the chase, are in much less favourable condition.

The Choctaw authorities are anxious to put in operation a general system of neighbourhood or common schools among the people, but have not the means necessary for its accomplishment. They have requested that the balance of the orphan fund remaining in the hands of their agent, unclaimed, may be appropriated for that purpose, but, under existing laws, the department is unable to comply.

The Indians in Texas are represented to be now more peaceful and orderly than they have been during a great portion of the year. They have committed many outrages upon frontier citizens, and continue their forays beyond our boundaries, in spite of the military force in that quarter, and the efforts of the agents of this department to restrain them. It is in contemplation to collect and colonize them on three reservations which the State of Texas has granted for the purpose, and where they are to be partially subsisted at the expense of the United States for a year or two, until they can be induced to turn their attention to agriculture and the raising of stock, and thus provide for their own subsistence. The duty of making the necessary explorations of the country, and of selecting and surveying the boundaries of the reservations, was confided to R. S. Neighbors, the principal agent of the department in Texas, and to Captain R. B. Marcy, of the army, who were instructed to make a joint report of the result of their proceedings, with the plans of the reservations.

Conventional arrangements are necessary with all the Indians in New Mexico and Utah, except the Pueblos, for the purpose of fixing them in proper locations, and of giving to the department such influence and control over them as will enable it, as far as possible, to confine them thereon, and to induce them to resort to agriculture and kindred pursuits, instead of relying, as they now do, for support upon the uncertain and precarious supplies of the chase, and when that fails, upon the more hazardous and injurious practice of theft and plunder.

Appropriations were made at the late session of Congress, to enable the department to negotiate treaties with the Indians of these territories, in which provision should be made for the inauguration of the policy referred to. It is to be regretted that these appropriations were delayed until it was too late in the season to send out the goods and other presents, without which the negociations cannot be attempted, with a reasonable prospect of success.

Our Indian relations in California begin to wear a more encouraging aspect. No serious disturbance has occurred there during the past year.

On the 17th of August last, a train of Mormon emigrants passed an encampment of certain bands of the Sioux Indians, who were waiting near Fort Laramie, for their annuity goods. One of the cattle belonging to the train made its way into the Sioux village, and was killed and consumed by the Indians. The Mormons complained to the commandant of the fort, who despatched Lieutenant Grattan, with twenty-nine men, and an interpreter, to demand the person of the Indian who killed the animal; he was not delivered up, and upon the refusal, or failure to do so, a fight ensued, in which the lieutenant, his entire command, and the interpreter were killed.

Of the various evils which beset our Indian population, there is none more alarming than the traffic in ardent spirits. In spite of the laws of the Government,

the vigilance and exertions of its officers, and the efforts of the truly philanthropic, the evil still exists, and has its sway. Considerable reflection has confirmed me in the opinion, that much may be done towards abating this vile trade by a co-operation with the Government on the part of the States and territories bordering on the frontier. Earnest appeals have been made to them for proper legislation, but only with partial success. It is hoped that this important subject will arrest the attention of the people and their representatives in the States and territories referred to, and that something efficient will yet be done by them towards aiding the Government in relieving the poor Indians from the evils arising from the use of ardent spirits, and the power of the whisky trader.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 20, 1855.

EMIGRATION.—Emigration to Utah, and to the United States, will re-open in Feb. next. All persons who purpose to go through to Utah, this season, should leave during February and March, and those who can go no further than the States can embark at any period of the year, as we shall send out a ship-load as often as we can make up one. Applications for passage, accompanied with deposits, should be made as soon after any one determines to emigrate as possible.

It is decided that the Perpetual Emigrating Fund Company will manage what have hitherto been called £10 and £13 companies, and thereby secure such emigrants that efficient aid on their journey which P. E. F. emigrants receive. In *Star* No. 2, it is stated that £15 will be required to pay the passage of emigrants hence to Utah, *via* Philadelphia, and that those who can pay £12 will likewise be taken through and allowed to pay the balance in Utah. Both these classes will be sent by the P. E. Fund, and give bonds before setting out to pay the balance of the entire expense that may be incurred in effecting their emigration. Should the expense not exceed the £15, those who pay that sum will be free on arriving in Utah; should it be less, the balance will be returned immediately after the accounts connected with the matter are made up. We fully anticipate that this arrangement will produce not only a more effective accomplishment of the overland journey, but of the sea and river passages. The Saints will also feel more satisfied in committing the entire control of their emigration to the systematized operations of the P. E. F. Company. Infants under one year old, on leaving England, will be charged £9 each, and count one in the number attached to each wagon. A wagon, two yoke of oxen, and two cows, with a tent, are considered sufficient by the P. E. F. Co. for ten souls, their luggage and provisions.

Other emigrants who are going direct through to Utah, and do not wish to come under the P. E. F. Company's arrangements, can procure their outfit for the plains, except provisions, through us. Orders for teams, &c., with a remittance to the amount of the things ordered, should be sent in forthwith, and at the time of embarkation those persons who have ordered will receive a cheque on our agent in St. Louis.

Applicants for passage should forward to us the following particulars — names, ages, occupations, and name of native country. If the applicant wishes to go under the P. E. F. Company's arrangements, £9, in addition to £1 for deposit, should ac-

company the application. Applicants for passage to the United States only, need not forward more than the £1 for deposit.

Those who forward money for a team, &c., should send with it their deposits, names, ages, &c.; but if they are unprepared to send the deposits at that time, they must state, when they do send them, that their team money, names, ages, &c., have been previously forwarded, and give the date if possible.

All applicants for passage should state what time they wish to embark, and we shall endeavour to accommodate them as near as we can; and when we are prepared, we shall inform them of the date of sailing, and when to be in Liverpool to embark.

Those persons who have been ordered from the British Isles by the P. E. F. Company, and have been notified by us to that effect, will please to hold themselves in readiness to come forward upon receiving intimation to do so.

No persons should come to Liverpool expecting to sail on any vessel for which they have not been notified. If they do so they will probably suffer disappointment and expense.

ARRIVAL.—We have pleasure in stating that Elder Jacob F. Secrist arrived safely in Liverpool, from Switzerland, Dec. 26. It was with heartfelt joy that we received Elder Secrist into our midst, and heard him detail the interesting scenes in connexion with his mission, and we feel much satisfaction in the assurance that he gives us that the people among whom he has been labouring are hungering and thirsting after righteousness. We pray our Heavenly Father to grant that their hearts may be filled with the intelligence of heaven and the consolations of the Holy Spirit.

APPOINTMENTS.—Circumstances having conspired to prevent Elder David Drummond from fulfilling the appointment conferred upon him, Elder Walter Grainger, of Paisley, is appointed to preside over the Glasgow Conference.

Elder Thomas Williams having been called to labour in this Office, Elder Thomas Lyon is appointed to succeed him in the Presidency of the Hull Conference.

FRANKLIN D. RICHARDS, { One of the Twelve Apostles of the C. of J. C. of L. D. S., and President of said Church in the British Islands and adjacent countries.

DANIEL SPENCER, Counsellor.

Foreign Correspondence.

HINDOSTAN.

Intolerance of the Military Authorities at Belgaum—Opening and Baptisms at Kotree —"Review" of an "Invitation," &c.

Belgaum, October 22, 1854.

President Richards.

Beloved Brother—My last to you intimated that I had obtained permission to reside, preach, &c., in this cantonment, and that a few had been baptized, and many more were interesting themselves in the principles of the Gospel.

It soon got blazed abroad that we were likely to do some good, and our common enemy, true to his general policy in the east, had it on the wing that the people, soldiers and all, were about to become "Mormons" and be off to the Salt Lake; and, as might be expected where the tactics of war are the order of the day, a party rose to arms, to barricade the 64th against further "Mormon" invitations, which has proved as yet somewhat effectual. The first move was for some of the would-be "cunning ones" to find out who really had been baptized; and, finding a victim in the person of brother George Gordon,

assistant schoolmaster, he was, as I am informed, dragged before his commanding officer, accused of the notorious crime of having "renounced Protestantism," for which, without the pretence of another charge against him, he was deprived of his situation, and turned back to the ranks as a private, with the additional stigma hung to his character, that his evidence should not thenceforth be taken in any court-martial.

The prosecutor, no doubt deeming this a fair beginning, here intimated that there were about half-a-dozen more in the regiment, and the honourable inquisitor licenced him to have them brought up, and "he should serve them the same way." And further, if the "Mormon" missionary should again be found in the lines, a refreshing duck in the tank was to be administered to him, which, by the bye, our worthy post-master was, two days after, well nigh coming in for. He had entered the forbidden boundary, and an equipped party gave chase, until they discovered, to their chagrin, they had mistaken their man.

Possibly you may be disposed to censure the introduction here of "inquisitor;" but hold on, my brother, you will at once perceive the epithet to be most appropriate, when I inform you that brother Gordon's Bible, which lay in the school-room, and which he was accustomed to read after school hours, at the same time penciling any impressive portion for future reference, was taken to the orderly-room and passed through the Adjutant to this court for examination; and that an order was issued from the same place to gather up all "Mormon" books and tracts (whether public or private property) found in the barracks, and to have them *burned* by the meanest native menial.

The next necessity appeared to be to apply to the Brigadier-general to order my expulsion from camp. This, however, he was not prepared to do in the absence of some reasonable cause. But, in such hands, even this could not long stand in their way; a complaint therefore followed—the men went home to barracks from our meeting intoxicated. On this head I received an official note to wait on the General. I had become acquainted with the circumstance from which the impeachment was hatched, and from which it was current that we baptized the people in *brandy*, &c., but the circumstance not having the most distant connexion with us, I was quite prepared to explode the whole fabrication. The General said he would make an immediate investigation of the matter, and let me know officially what he required of me. But twenty days have elapsed and I have heard nothing further of the matter, save vague reports.

General Wilson has evinced an upright disposition toward me from the first, but he is of a pliable disposition, which permits the combined opposition and insinuations of chaplains and officers to influence him. The commandant of the company of artillery gave an order, ere I attempted to enter his lines, that I was not to be permitted to do so; he had also lodged a complaint with the Brigadier, because some of our works had been found among his men.

I have penned the foregoing outline for the purpose of conveying to you an idea of the obstacles that beset the path of the Elders of Israel throughout British India, and the almost impossibility of doing any great good, even where temporary privileges have been obtained. Nevertheless the Lord is our helper, we trust not in an arm of flesh; and the fiat of the Almighty shall not return to him void.

Poona seems to have yielded her quota for the present, and stands fast; and the monsoons having now subsided, brother Allan Findlay leaves there for Ahmudnugger and other minor stations about the first proximo.

The last news from Scinde, the General of that division of the army had ratified the decision of the Brigadier of Kurrachee, to keep the Elders out of that camp. Two good men had been baptized. Elder Leonard had left Elder Musser there, had gone up the Indus to Kotree and Hydrabad, and had found an open door in the former; but the latter being the military camp, an uncertainty hung over it.

Brother Davies has been stirring up the Bombayites with fresh fire, and has lately had the honour of baptizing two ladies, and is in sanguine hopes of doing something more in that way ere long, which may not be little thought of indeed *in Bombay*.

We have just been favoured in Belgaum with a production, well enough understood to be the effusion of two staff captains in company, though they and the printer seem to have been alike averse to their

names accompanying the performance. It purports to be a review of an "Invitation" circular I had distributed in camp (published by Elders Wheelock and McDonald, the latter having sent me a few of them), and which the captains have appended in full to their tract, not even omitting the place and time of meeting, as had been filled in with the pen. You have doubtless seen this succinct epitome of our faith, and cannot fail to tender our military friends your sympathetic thanks, *as we do*, for thus aiding us in its circulation in this country, for certainly their attempt to darken its lustre has been so utterly futile that the truth in it sparkles unclouded still.

The Branch in Belgaum now numbers eighteen souls, and we are in hopes of plucking out a few more; there are many well convinced of the truth, who lack the moral courage to obey it. At the same time, I feel assured that those who have obeyed the Gospel here, think more of it, and of each other, than if all were peace and quiet without. The sable cloud and the thunderpeal generally cause the flock to value the fold, and sometimes even the straggling stranger to seek to it. The Saints here who are free are ready to gather, leaving pensions, promotions, and all other inducements at their heels; and those who are not free would willingly lay down the first half of their lives, could that only secure the second in Zion.

Craving a participation in your remembrances before the Lord, and earnestly solicitous for your health and prosperity in the Great cause,

I remain your brother
and fellow-labourer,
H. FINDLAY.

Lectures—Baptisms—Opposition of the Military, &c.

Madras, Hindostan, Nov. 8, 1854.

Dear President Franklin D. Richards—Since Elder R. Ballantyne left this place we have changed the location of our meeting house, and established two permanent ones in the heart of the city, being assisted by my worthy and talented brother McCarthy. We announced to the public a course of lectures, to be delivered at each place, which make four public meetings in the week. We have tried, with all the abilities God has given us, to make our meetings interesting, holding forth on all occasions faith, repentance, &c. For a few meetings we had a tolerably good turn out, but when we began to enter into the real merits and foundation of our religion, the Book of Mormon, &c., the people began to turn away with a sigh, exclaiming, as the book itself declares, "We have got a Bible, &c.; we believe all what you preach out of Scripture, but for this enlightened age Prophets and Apostles are quite superfluous; our ministers have every attainment," &c. The fact of the matter is, the people have no love for the truth, and when it has pricked the hearts of many, yes, very many, the devil comes and catches it away, before it is fully matured. Again, many know to a demonstration, that we alone have the truth, but they have not faith to trust in the Lord for a living, for this is the first thing which stares them right in the face—if they join us they fully calculate to be cast out of employ. The priests have great influence on this account, not because the people have any confidence in their dead, formal services, but because they rule in tyranny. With very few exceptions, this people are dependent on them for a living, either directly or indirectly, which makes it a very difficult place to labour in with any life. After our bearing and rebearing testimony from one month's end to another to them, they knowing at the same time that they have the witness of the Holy Spirit, they turn away, like the sow that was washed, to wallow again in the mire of sectarianism, rather than make a sacrifice to serve the Lord.

The people in this country, lack the principle of faith and moral courage. This, together with long established usages, is a very great barrier to the cause, and makes it of a very lingering and stunted growth. Having to cope with these evils, I feel to ask the Lord to give unto the people decision of heart and contrition of spirit. I do not at all feel like giving them up as entirely hopeless, but at the same time I sincerely believe that the Lord will wake them, with famine and pestilence, to a sense of their duty, except they arouse from their apathy and indifference towards the heavenly message we declare unto them. I am confident that there are a few honest souls that will eventually come out, and embrace the truth, but the seed has to be sown with

judgment, and nourished through the aid of the Holy Spirit, for the tares are very thick, and except the wheat is strictly attended to and nourished, they take away the strength of the elements of life. At present there is little or no interest, excepting in a few families, who have all along attended to the things that I needed of this life; and a more affectionate and motherly care for me, in that respect, I have never witnessed among the Gentiles. And may the Lord open their hearts to choose the better part, is my daily prayer.

Since Elder Ballantyne left, I have baptized James Mills, Superintendent of the Religious Tract Society Depository. He was of course put out of office, though he had timely warning of it. He immediately engaged as doctor for a ship's crew and load of emigrants bound for Sidney, thus opening a door to plant the Gospel on board, together with the evidence of the Holy Spirit. We ordained him to the office of an Elder. He was formerly a preacher of the Baptist faith, and laboured much among the natives, though with little success; he is a faithful, steady man, untiring in his zeal, and I feel as though he will do much good on board, and administer to both soul and body, and that is what this generation need—to abstain from the poisonous drugs that impair them, both mentally and physically. We started him some two months ago, full of faith and comforting visions by night. As yet we have not heard of his success.

For the last four months I have devoted all my spare time in Fort St. George, among the soldiers. I preached several times inside of the barracks, to a large number, but rather confused, as they are very rough and uncultivated, as a general thing; but of course I could not command silence. I tried this for half-a-dozen evenings, three of which I was marched outside; but seeing that they did not forbid me coming again, I took the advantage, till I was at length marched out, and told not to come in again.

I would here state that, previous to this, I applied to the town major for admittance inside of fort, but he promptly refused me. I asked him the reason why, but he declined having any thing to do with me, for fear he should incur the displeasure of the minister. After being prohibited from going inside, I still improved the time on the top of the ramparts, distributing tracts, and bearing testimony to as many as would listen. By this time, quite an interest was awakened among them, and honest souls were pricked with the truth, but it is seldom I can meet with any of them the second time, before the enemy has caught away that which was sown.

In this way I have continued to work until the present, though I have been marched twice out of fort with a picket guard, by order of the officer commanding the fort. When I was arraigned before him I began to preach "Mormonism," but he was unwilling to hearken to a prisoner, especially a "Mormon." However, I prevailed on him to take a tract, which he received more for courtesy than for the actual truth which was in it. He then told me he had shown me great favours, for if it had been many, said he, they would have confined me.

Two weeks ago I was again accosted very abruptly, and marched out of fort with the greatest contempt, contrary to order, for no one is prohibited from going into the fort provided they do not trespass beyond the limit. However, I went round and entered at another gate, and the two brethren inside told me it was an enemy who had done it. I have distributed a very many tracts among them, which will go with the regiment, should it leave this place, and no doubt many in after years will remember what has been told them.

I have baptized another of late, who is strong in the faith. Many, very many, would come out to meeting, could they get. The minister is keeping a sharp look out for me, and is trying to prohibit me altogether, which is indeed the case at present, for I cannot talk with any of the men but I am ordered off, so the gate is well nigh closed. But the souls of all men are in the hands of God, and His will be done, and it will all work right.

I still continue our monthly periodical, which gives me plenty to do in distributing. Only three have been added this last month, but I still live in hopes, for the Lord is at the helm.

May the Lord pour out His Spirit upon you in all your multiplied labours, together with your associates and all the faithful, is my prayer. Amen.

ROBERT SKELTON.

ITALY.

Position and Prospects of the Mission.

Prassuit, Angrogna, Vallèe de
Luserne, Piedmont,
December 14, 1854.

Dear President Richards—As it is now six months since anything definite from Italy reached the Office, and two months have passed since my arrival here, I make the attempt to furnish you with a few items, relative to our position and prospects.

On my arrival, I received welcome and happy greetings from the Saints, which made me feel at home. After my long and tedious journey across the Alps, it seemed like finding a heaven below, to find the sons and daughters of God in this dark and benighted land. I shall never forget my feelings and thoughts on entering my present field of labour. The almighty responsibilities that weighed upon my mind at that moment, made me feel the weakness and littleness of man, more than ever I realized them before. Earnestly I lifted up my voice to that God who had sent me hither, to supply me with wisdom and knowledge to conduct His Church in Italy in a way that should redound to His honour and glory, and the salvation of many of His creatures. The darkness was such that I could feel it, and while in the plains my mind and body seemed to be imprisoned. As I neared the valleys I felt more free, and as I mingled with the Saints by day I was very happy.

We have, besides myself, two travelling Elders here, who are faithful in disseminating the Gospel. Officers and members number altogether about seventy. Over a hundred have been baptized here since the commencement of the work, some of whom have emigrated, and a few have been excommunicated.

Since Elder Keaton's departure in June last, the brethren have baptized twelve. Two have died, and three have been cut off. My little flock, and I assure you, I feel myself honoured to be their shepherd, are as happy and faithful as any who have presumed to tread the *narrow way*. You might see them, though they have two or three miles to go over rugged mountains, waiting more than an hour before the meeting time, for the arrival of the brethren. It was so the first Sunday I met with them, though some had eight miles to come. I have stopped their long journeys, by having meetings in each Branch. We have three Branches, and have very good meetings in each of them, and little ones in the week. We have but few friends who visit us at present, and those are favourable, and promise soon to unite with us. Within these last two weeks, we have extended our labours to two new places, and prospects are favourable. We meet in peace in our stables, kitchens, and wood houses, and enjoy ourselves much with the truth. The brethren who are more known, cannot venture out at night in some places without receiving a few stones, but it is only from the lower class, I *mean in morals*. I hope, by a prudent course, to keep our present liberty, and to extend the work in all these valleys; and if we get an increase of that blessing, to commence in the plains. From our present position and prospects, I am full of faith for Italy.

I have received three letters from President Tyler, but was sorry to learn, by his last, of his ill health. I trust our prayers to the God of power, have prevailed on his behalf, and that I shall receive his promised visit in the spring.

The brethren and sisters wish me to send you their salutations, which please accept with my own, and give my very kind love to Elder Spencer.

I subscribe myself your humble servant in the truth,

SAMUEL FRANCIS.

FRANCE.

Baptisms at Havre and Paris.

7 Lloyd's Cottages, St. Helier, Jersey,
December 28, 1854.

President F. D. Richards.

Beloved Brother—Having just returned from a short visit to France, among the few but faithful Saints in that country, I write you a few lines to inform you of their welfare, and also of my safe return to Jersey.

I left Jersey on Monday, the 10th instant, and after a beautiful passage of about 25 hours, including a stay of four hours in Southampton, I arrived in Havre with Elder Thomas Liez. I found the Saints in good health and spirits, rejoicing in the blessings of the Gospel. On Wednesday,

we accompanied Elder May to the water, where he baptized one woman, and in the evening we held a meeting and confirmed her. We had a good time. I spoke to the Saints for some time with rather unusual liberty, being much aided by the Holy Spirit. It was truly a time of refreshing.

Thursday, the 13th, I left, at 7 a.m., by rail for Paris, where I arrived about 1 p.m. I found the Saints at the station to receive me, although they had but one hour's notice. I was conducted to the house of Elder Alexis Metzger, whom I found almost overjoyed to see me, as also was sister Metzger, who is truly worthy of the name of a Latter-day Saint. She soon gave me an evidence of a welcome reception, by putting some of the good things of Paris in an eatable condition. After dinner, we were conducted by young brother Metzger to the house of Elder Hubert, a good, zealous, faithful man, who feels that he and all that he has are in the kingdom of God. Also we found Elder Fonteneau and family in good spirits, although sister Fonteneau's health was not the best. On Sunday, the 16th, we held a meeting. I think that I can say it was as good a meeting as I have attended on this side of the Atlantic. The power of God was manifested in a very potent manner in the gifts of healing, and also of prophesying. I was much pleased with the spirit they manifested, and the union and faith that they possessed. They cannot help but win the honest in heart to join their ranks. Two very worthy persons, a young man of about 25 years, and his wife, have been lately baptized into the Church, and bid fair for doing much good.

I left Elder T. Liez in Paris, by request of the Saints. They voluntarily proposed supporting him there, and entered into an arrangement for that purpose.

On Monday, the 17th instant, at about 11, p.m., I left by train for Havre, and arrived at 6 on the morning of the 18th, feeling myself much pleased. I staid with the Saints till Friday, when I left per steamer for Southampton, and arrived next day about 2 p.m., and found my old friend, Elder James G. Willie, at that place. I remained with him till Monday evening, when I left for Jersey, and arrived about 4 p.m.

I feel truly thankful to God that I found the condition of the Saints in France so much improved, and I think that under the wise direction of Elder Dunbar it will be well. The Saints wished to be kindly remembered to you, and pray earnestly for your prosperity and happiness.

The brethren here join me in love to you. Elder Oakley will start for his new field of labour on Friday next, the 29th. He is in good health and spirits.

I remain yours in the Gospel of Jesus Christ,

A. L. LAMOREAUX.

Varieties.

THIS truthful maxim is a pearl of price—
The life of virtue is the death of vice.

THE head for principle, and the heart for passion; but the Holy Spirit to direct them both.

As the body could, by no far travelling, find a station where the arm might not be stretched forth, so the soul can be borne by no progress to a point where the free will shall not take another step.—*Rev. J. Martineau.*

THERE is now a weekly mail between San Francisco and New York, which cities are within twenty-four days of each other. This, however, scarcely satisfies American notions, and, consequently, an "express house" in San Francisco has been making arrangements to carry the mails express, by relays of horses, across the whole Mexican territory, from Acapulco to Vera Cruz, by which service San Francisco would be brought within sixteen days' post of New Orleans. From Vera Cruz to Acapulco the journey is expected to occupy 66 hours. In the days of the Aztecs, runners traversed the land from the coast to Mexico in 24 hours, which rate would give 48 hours from Vera Cruz to Acapulco. But then roads were good, runners abundant, and the whole service was skilfully organized. Now civil war, disorder, and the plague ravage the interior. Such, in fact, is the condition of the country, that the project, though regarded as perfectly feasible in itself, is said to be postponed for a season.

NEW STEAM POWER.—Messrs. J. and M. W. Ruthven, of Edinburgh, have adopted some improvements in the propelling and navigating of steam vessels. The improvements are adapted for every class of vessels, and where light draught is required. A greater speed is attained with the same amount of steam power than by either paddle wheels or screw. The engine is never reversed, nor made to go slow either ahead or astern. All movements required are done by seamen on deck, without any change on the engine, or any communication with those attending it. The full power of the engine is always available, and in avoiding danger the vessels may be instantly backed or stopped within a very short distance. The engine is not affected by the rolling or plunging of the vessel. The propelling power may be applied exclusively to either side of the vessel. The vessel may be navigated without the rudder, if it be damaged or lost.

Lines

INSCRIBED TO THE GATHERING SAINTS.

"Who are these that fly as a cloud, and as the doves to their windows."—*Isaiah* lx. 8.

O! who are these myriads of countless ones
That fly as a cloud from their native homes,
That leave with joy in a mighty band
The rever'd scenes of their fatherland,
And are launching forth on the deep blue sea,
With a purpose firm and feeling free—
A powerful gathering host?

As doves to their windows they seek their rest,
From the north and the south, from the east and west;
The ends of the earth and every zone
Of the honest number yield their own,
And the poor and the needy and the wealthy throng,
And the weak are strengthen'd by those who 're strong.
Who can this people be?

O, these are Saints of the Lord Most High,
Who from Babylon's strife and confusion fly;
They are gathering home to Zion's land,
Directed by heaven's own high hand;
And they trust in the arm of the Lord to save,
And guide them safe o'er the fitful wave,
Unto that promis'd land.

Northampton.

The voice of the Prophet bids them go,
And his word is the word of the Lord, they know;
So gladly they gather at His behest,
To their beautiful home in the far, far west,
Where the choicest things that earth can afford,
For the pure in heart are freely stor'd,
In Zion's goodly land.

Lo! they gather out from every clime,
To drink of the joys of truth sublime,
As it freely flows in perennial streams,
Where the spirit of inspiration gleams,
And Revelation's sacred light
Sheds its cheering ray to guide aright
The Saints in that blest land.

O, happy people! O, noble race!
Who gather home to that glorious place;
What endless blessings are yours to gain,
If ye steadfast prove and the truth maintain;
For you shall the heavens and earth be rife
With good, and the powers of endless life
Ye shall win in Zion's land.

EMILY HILL.

ADDRESSES.—Thomas Ord, Thomas Hodgkinson, } Mr. John Biddle's, 14 Painter Street, Belgrave Gate, Leicester.
Mon. S. Francis, chez. Mon. J. D. Malan, Prassuit, Angrogna, Vallée de Luserne, Piedmont.
Matthias Cowley, 57 Bridge Street, Londonderry.
Robert W. Wolcott, care of William Cook, Albert Street, Bedford.
Israel Evans, 19 Ponsonby Terrace, Derby.

Money List, December 30, 1854—January 5, 1855.

	£	s	d
Edward Middleton	3	9	2
James Walker	62	0	0
N. V. Jones (East India Mission)	12	5	0½
Carried forward	77	14	2½
Brought forward	77	14	2½
Griffith Roberts	1	4	6
William Peacock	8	16	8
	87	15	4½

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 4, Vol. XVII. Saturday, January 27, 1855. Price One Penny.

Emigration.

Emigration this season is again, to some extent, an experiment, it being by a new and untried route to St. Louis. After careful consideration we have ascertained that it will cost about £2 more by the new route, *via* Philadelphia, thence to Pittsburg by railway, and Cincinnati by the Ohio river, than it has heretofore done *via* New Orleans and the Mississippi. Therefore, instead of emigrating the Saints through to the Valley on their advancing £13, as was done last year, we propose to take those over one year old on paying here £15, and children under that age, £9.

To those who cannot raise £15, but can pay us fourteen, thirteen, or twelve pounds, or any amount between £12 and £15, we will loan what may be necessary to take them through, on condition of their giving bonds here for the re-payment of the loan on their arrival at Utah.

As we have concluded to conduct our general operations through the P. E. Fund Company this season, all decisions as to the ultimate cost of passage and the dividends, whether of surplus or deficiency, will be determined upon by President B. Young, who is the President and general director of the company. This cannot but be a source of additional satisfaction to the Saints, and, if possible, a still further security in their own feelings that they will be dealt with in righteousness in these matters.

We desire to see the P. E. Fund Company assume and maintain that important position which it was originally intended to occupy, and stand at the head of the great operations of gathering Israel in these last days, and form the basis of all operations of the kind. We intend this season to forward all whom we agree to send through to the Valley, by the P. E. Fund Company. We believe that in doing this we shall give greater stability and certainty to the operations of emigration than they would otherwise attain to, as this plan will not fail to more fully reap the benefits of that union and concentration of action which are the great moving power of this kingdom.

Heretofore the £10 and £13 companies, although looked upon as a more independent way of getting to the Valley, have had to pursue practically the same plan in their operations as the P. E. Fund Company, and have been in no small degree indebted to the plans and experience of that Company for their success. These companies have had the same provisions in quantity and quality as the P. E. Fund emigrants, the same accommodations when travelling by water, teams of the same size, and the same num-

ber of persons and amount of luggage per wagon; the only difference thus far, appears to have been in name.

The Elders from America, in returning home, have generally crossed the plains with the independent, and thirteen pound companies; and the poorer Saints, who should particularly have had the comfort and consolation of the counsels and teachings of those whose instructions they listened to and profited by in this country, have been deprived of them in the time of their greatest need. This evil will be considerably diminished by the present arrangement. The question is often asked us—"Cannot we go with Elder ——?" to whom the person asking the question has become attached by the ministrations of the Spirit. Such feelings are commendable, and are the cords which bind this people together, and we desire to see them cultivated, and the Saints reap the benefit of them during their trials and temptations in travelling to Zion. The plan which we have now adopted will enable us to gratify the feelings of the Saints in this respect to a considerable extent.

An agent has been sent each season from this country to the frontiers of the United States, for the purpose of fitting out the emigrating companies for the Plains. Instead of doing this the present year, we have the satisfaction of announcing to the Saints that President Erastus Snow, one of the Twelve, is already in charge of this important branch of the business. We consider brother Snow capable of performing these duties in the most efficient and satisfactory manner, and we recommend all the emigrating Saints, on their arrival in St. Louis, to seek his counsel in all important matters, and follow strictly his directions.

Persons who wish to have their teams purchased for them, should deposit the money with us by the last of February at latest, and if by the 15th of that month it would add much to the security of the operation.

Those Saints who have not the means of going as far as St. Louis or Cincinnati, may feel free to stop in Philadelphia until such time as they can go further. They will have the approbation and blessing of the authorities of the Church in doing so. They will be under the guidance of wise and good men sent from the Valley to preside over them and watch their interests.

We say to all the Saints, do not tarry here if you have the means of crossing the sea. After your arrival in the United States, continue to go forward on the route designated as fast as your circumstances will permit. Keep your faces Zionward. Labour diligently and live faithfully before the Lord, and your way shall open before you, often in a remarkable manner; and sooner than many of you now think possible, you will be in the place that the Lord has chosen for the safety of His people.

All those who are going through to the Valley, and have more money than they will necessarily use on the way, should deposit the same with us, and take our draft on the President of the P. E. Fund Company in G. S. L. City. We have two prominent reasons for recommending this course. First, it is unsafe to travel with surplus money in your luggage or about your persons, as you are liable to have it stolen from you in an unguarded moment; the other reason is, we want to do good with the money, by using it to emigrate the poor Saints. We intend to use all the money which we can accumulate in this way for emigrating purposes.

There is now quite an abundant supply of goods in the Valleys. Hundreds of pounds in money are expended yearly by the Saints for articles of rich clothing, trinkets, jewelry, China dishes, and many other things too numerous to mention, that are of but little practical utility to them on their arrival in the mountains, and besides are troublesome to take there and to move about in the many changes of residence which they may be called upon to make. The money which is expended for these things, if loaned to the P. E. Fund Company, would do an incalculable amount of good in the emigrating operations for the season, and the means refunded to the lender in the Valley would be of far more real utility to him than the great majority of articles which inexperienced persons take through with them. The Lord loveth the liberal man, and will bless him in proportion as he is willing to bless others.

We only propose to take those through on their advancing £12 who cannot raise any more. All persons who expect to be

assisted in part by the P. E. Fund, and can raise £13 or £14, or any intermediate sum between £12 and £15, must use it for their own emigration. Particular attention to this instruction is expected from all concerned, that we may control the greatest possible amount of means, as it will require extra efforts on our part to carry out the plans which we have proposed.

We urge upon the Pastors, Presidents of Conferences, and Travelling Elders to study thoroughly the instructions which have been given, and which may continue to be given from time to time, on the subject of emigration, that they may be able to give correct and efficient counsel to the Saints on these important matters, that none may go astray, nor by some unwise move lose the means which they have long anxiously striven to accumulate for their deliverance. They should make it their business, as far as practicable, to understand the condition of those they are placed over, and help them to contrive and calculate how to make the most of their means, and to remove any particular obstructions which may be in the way of their emigration, and finally, be as fathers to them in all things, and endeavour to get as many as possible out of these lands the coming season.

The Lord is visiting the nations in His wrath, and has commanded His people to gather, that His power may be manifested in their salvation. The difficulties of gathering are increasing every year, through the wickedness of man and the warring of the elements. The land of America is the land of promise, the land where the kingdom of God is to arise in majesty and power, where Zion will shine forth in all her beauty. That is the first great division of the earth that will be redeemed from the dominion of Satan, the first portion of the elements that will be made completely subservient to the power of the Priesthood.

That is the place where the faith and works of the Saints must be united, that they may be able to stand against the powers of darkness, successfully contend with the enemies of truth, resist the ravages of pestilence and disease, and remove the curse which now rests upon the land, the waters, and the air, on account of the abominations of the people. The united faith and works of the Saints are the great chain which is to bind Satan, and bring about that glorious Millennium of a thousand years, which we are looking forward to as a time of peace, when all things are to be restored in righteousness.

History of Joseph Smith.

(*Continued from page 8.*)

Parley P. Pratt's wife left the prison-house, where she had voluntarily been with her husband most of the winter, and returned to Far West, to get passage with some of the brethren for Illinois.

This morning—

The Committee met at the house of Daniel Shearer, Far West, William Huntington in the chair.

Present—Brother D. W. Rogers from Quincy, Illinois. Brother Rogers made known the proceedings of the brethren in Quincy, in relation to locating in the Iowa Territory, and read a private letter from Doctor Galland to him on the same subject, and presented a power of attorney from Bishop Partridge to dispose of the lands of the Church in Jackson County, and also some lots in Far West. He then presented a copy of the proceedings of a Council held in Quincy on the 9th instant, which was read; after which brother Rogers explained some things relative to said meeting, and the proceedings thereof.

A bill of articles wanted by the prisoners in Liberty jail, was presented by Elder Kimball, and accepted. Charles Bird was appointed to accompany brother Rogers to Jackson County to assist him in the sale of the Jackson lands, &c.

On motion, Resolved: That we will not patronize brother Lamb in his market shaving shop, or any other of the kind in this place.

A petition of A. Ripley and others to the Honourable Judge Tompkins, of the Supreme Court of the State of Missouri, praying for a writ of habeas corpus for Joseph Smith, junior, was read by A. Ripley.

Monday, 18th. The committee met in the course of the day, and appointed Theodore Turley to go to Jefferson with Elder Kimball to carry the petitions of the prisoners in Clay and Richmond jails.

Liberty Jail, Clay County, Missouri,
March 20, 1839.

To the Church of Latter-day Saints at Quincy, Illinois, and scattered abroad, and to Bishop Partridge in particular—

Your humble servant, Joseph Smith, junior, prisoner for the Lord Jesus Christ's sake, and for the Saints taken and held by the power of mobocracy, under the exterminating reign of His Excellency, the Governor, Lilburn W. Boggs, in company with his fellow prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you all greeting: May the grace of God the Father, and of our Lord and Saviour Jesus Christ, rest upon you all, and abide with you forever. May knowledge be multiplied unto you by the mercy of God. And may faith, and virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity, be in you and abound, that you may not be barren in anything, nor unfruitful.

Forasmuch as we know that the most of you are well acquainted with the wrongs and the high-toned injustice and cruelty that is practised upon us; whereas we have been taken prisoners, charged falsely with every kind of evil, and thrown into prison, inclosed with strong walls, surrounded with a strong guard, who continually watch day and night as indefatigable as the devil is in tempting and laying snares for the people of God:

Therefore, dearly beloved brethren, we are the more ready and willing to lay claim to your fellowship and love. For our circumstances are calculated to awaken our spirits to a sacred remembrance of everything, and we think that yours are also, and that nothing therefore can separate us from the love of God and fellowship one with another; and that every species of wickedness and cruelty practised upon us will only tend to bind our hearts together and seal them together in love. We have no need to say to you, that we are held in bonds without cause, neither is it needful that you say unto us, We are driven from our homes and smitten without cause. We mutually understand that if the inhabitants of the state of Missouri had let the Saints alone, and had been as desirable of peace as they were, there would have been nothing but peace and quietude in this state unto this day; we should not have been in this hell, surrounded with demons (if not those who are damned, they are those who shall be damned), and where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness, and hypocrisy, and debaucheries of every description.

And again, the cries of orphans and widows would not have ascended up to God against them. It would not have stained the soil of Missouri. But O! the unrelenting hand! the inhumanity and murderous disposition of this people! It shocks all nature; it beggars and defies all description; it is a tale of woe; a lamentable tale; yea a sorrowful tale; too much to tell; too much for contemplation; too much to think of for a moment; too much for human beings; it cannot be found among the heathens; it cannot be found among the nations where kings and tyrants are enthroned; it cannot be found among the savages of the wilderness; yea, and I think it cannot be found among the wild and ferocious beasts of the forest—that a man should be mangled for sport! women be robbed of all that they have—their last morsel for subsistence, and then be violated to gratify the hellish desires of the mob, and finally left to perish, with their helpless offspring clinging around their necks.

But this is not all. After a man is dead, he must be dug up from his grave, and mangled to pieces, for no other purpose than to gratify their spleen against the religion of God.

They practise these things upon the Saints, who have done them no wrong, who are innocent and virtuous; who loved the Lord their God, and were willing to forsake all things for Christ's sake. These things are awful to relate, but they are verily true. It must needs be that offences come, but wo unto them by whom they come.

O God! where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens, the wrongs of thy people, and of thy servants, and thine ear be penetrated with their cries? Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them?

O Lord God Almighty, Maker of Heaven, Earth, and Seas, and of all things that in them is, and who controlleth and subjecteth the devil, and the dark and benighted dominion of Shayole! Stretch forth thy hand; let thine eye pierce; let thy pavilion be taken up; let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion towards us; let thine anger

be kindled against our enemies; and in the fury of thine heart, with thy sword avenge us of our wrongs; remember thy suffering Saints, O our God! and thy servants will rejoice in thy name forever.

Dearly and beloved brethren, we see that perilous times have come, as was testified of. We may look, then, with most perfect assurance, for the rolling in of all those things that have been written, and with more confidence than ever before, lift up our eyes to the luminary of day, and say in our hearts, Soon thou wilt vail thy blushing face. He that said, "Let there be light," and there was light; hath spoken this word. And again, Thou moon, thou dimmer light; thou luminary of night, shalt turn to blood.

We see that everything is fulfilling; and the time shall soon come, when the Son of Man shall descend in the clouds of heaven. Our hearts do not shrink, neither are our spirits altogether broken, at the grievous yoke which is put upon us. We know that God will have our oppressors in derision; that he will laugh at their calamity, and mock when their fear cometh.

O that we could be with you, brethren, and unbosom our feelings to you! We would tell, that we should have been liberated at the time Elder Rigdon was, on the writ of habeas corpus, had not our own lawyers interpreted the law, contrary to what it reads, against us; which prevented us from introducing our evidence before the mock court.

They have done us much harm from the beginning. They have of late acknowledged that the law was misconstrued, and tantalized our feelings with it, and have entirely forsaken us, and have forfeited their oaths, and their bonds; and we have a come back on them, for they are co-workers with the mob.

As nigh as we can learn, the public mind has been for a long time turning in our favour, and the majority is now friendly; and the lawyers can no longer browbeat us by saying that this or that is a matter of public opinion, for public opinion is not willing to brook it; for it is beginning to look with feelings of indignation against our oppressors, and to say that the "Mormons" were not in the fault in the least. We think that Truth, Honour, Virtue, and Innocence will eventually come out triumphant. We should have taken a habeas corpus before the High Judge and escaped the mob in a summary way; but unfortunately for us, the timber of the wall being very hard, our auger handles gave out, and hindered us longer than we expected; we applied to a friend, and a very slight incautious act gave rise to some suspicions, and before we could fully succeed, our plan was discovered; we had every thing in readiness, but the last stone, and we could have made our escape in one minute, and should have succeeded admirably, had it not been for a little imprudence or over anxiety on the part of our friend.

The sheriff and jailer did not blame us for our attempt; it was a fine breach, and cost the county a round sum; but public opinion says, that we ought to have been permitted to have made our escape; that then the disgrace would have been on us, but now it must come on the State; that there cannot be any charge sustained against us; and that the conduct of the mob, the murders committed at Haun's Mills, and the exterminating order of the Governor, and the one-sided, rascally proceedings of the Legislature, has damned the state of Missouri to all eternity. I would just name also that General Atchison has proved himself as contemptible as any of them.

We have tried for a long time to get our lawyers to draw us some petitions to the Supreme Judges of this state, but they utterly refused. We have examined the law, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that was against us, so that if the Supreme Judge does not grant us our liberty, he has got to act without cause, contrary to honour, evidence, law or justice, sheerly to please the devil, but we hope better things, and trust, before many days, God will so order our case, that we shall be set at liberty and take up our habitation with the Saints.

We received some letters last evening—one from Emma, one from Don C. Smith, and one from Bishop Partridge—all breathing a kind and consoling spirit. We were much gratified with their contents. We had been a long time without information; and when we read those letters, they were to our souls as the gentle air is refreshing; but our joy was mingled with grief, because of the sufferings of the poor and much injured Saints. And we need not say to you that the flood-gates of our hearts were hoisted, and our eyes were a fountain of tears, but those who have not been inclosed in the walls of prison, without cause or provocation, can have but little idea how sweet the voice of a friend is; one token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is passed; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it retrogrades from one thing to another until finally all enmity, malice, and hatred, and past differences, misunderstandings, and mismanagements are slain victorious at the feet of Hope; and when the heart is sufficiently

contrite, then the voice of inspiration steals along, and whispers, My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes; thy friends do stand by thee, and they shall hail thee again, with warm hearts and friendly hands; thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job; and they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun; and also that God hath set to His hand and seal, to change the times and seasons, and to blind their minds, that they may not understand His marvellous workings, that He may prove them also, and take them in their own craftiness; also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves, to the very uttermost; that they may be disappointed also, and their hopes may be cut off; and not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall: Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them; but those who cry transgression, do it; because they are the servants of sin, and are the children of disobedience themselves; and those who swear falsely against my servants, that they might bring them into bondage, and death: Wo unto them; because they have offended my little ones, they shall be severed from the ordinances of mine house; their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them; they shall not have right to the Priesthood, nor their posterity after them, from generation to generation; it had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.

Wo unto all those that discomfort my people, and drive, and murder, and testify against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell. Behold, mine eyes seeth and knoweth all their works, and I have in reserve a swift judgment in the season thereof, for them all; for there is a time appointed for every man, according as his works shall be.

And now, beloved brethren, we say unto you, that inasmuch as God hath said that He would have a tried people, that He would purge them as gold, now we think that this time He has chosen His own crucible, wherein we have been tried; and we think, if we get through with any degree of safety, and shall have kept the faith, that it will be a sign to this generation, altogether sufficient to bear them without excuse; and we think also, it will be a trial of our faith equal to that of Abraham, and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions; that we may hold an even weight in the balances with them: but now, after having suffered so great sacrifice, and having passed through so great a season of sorrow, we trust that a ram may be caught in the thicket speedily, to relieve the sons and daughters of Abraham from their great anxiety, and to light up the lamp of salvation upon their countenances, that they may hold on now, after having gone so far unto everlasting life.

Now, brethren, concerning the places for the location of the Saints, we cannot counsel you as we would if we were present with you; and as to the things that were written heretofore, we did not consider them anything very binding, therefore we now say once for all, that we think it most proper, that the general affairs of the Church, which are necessary to be considered, while your humble servant remains in bondage, should be transacted by a general Conference of the most faithful and the most respectable of the authorities of the Church, and a minute of those transactions may be kept, and forwarded, from time to time, to your humble servant; and if there should be any corrections by the word of the Lord, they shall be freely transmitted, and your humble servant will approve all things whatsoever is acceptable unto God. If anything should have been suggested by us, or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding: therefore our hearts shall not be grieved if different arrangements should be entered into. Nevertheless we would suggest the propriety of being aware of an aspiring spirit, which spirit has oftentimes urged men forwards, to make foul speeches, and influence the Church to reject milder counsels, and has eventually been the means of bringing much death and sorrow upon the Church.

We would say, be aware of pride also; for well and truly hath the wise man said, that pride goeth before destruction, and a haughty spirit before a fall. And again, outward appearance is not always a criterion for us to judge our fellow man; but the lips betray the haughty and overbearing imagi-

nations of the heart; by his words and his deeds, let him be scanned. Flattery also is a deadly poison. A frank and an open rebuke provoketh a good man to emulation; and in the hour of trouble he will be your best friend; but on the other hand, it will draw out all the corruptions of a corrupt heart, and lying and the poison of asps shall be under their tongues; and they do cause the pure in heart to be cast into prison, because they want them out of their way.

A fanciful and flowery and heated imagination be aware of; because the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the lowest considerations of the darkest abyss, and expand upon the broad considerations of eternity's expanse; he must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, our Conferences, our Councils, our meetings, our private as well as public conversations—too low, too mean, too vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of His will, from before the foundation of the world, to hold the keys of the mysteries of those things that have been kept hid from the foundation until now, of which some have tasted a little, and on which many of them are to be poured down from heaven upon the heads of babes; yea, the weak, obscure, and despisable ones of the earth.

Therefore we beseech of you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another to a reformation with one and all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female; let honesty, and sobriety, and candour, and solemnity, and virtue, and pureness, and meekness, and simplicity, crown our heads in every place; and in fine, become as little children, without malice, guile, or hypocrisy.

And now, brethren, after your tribulations, if you do these things, and exercise fervent prayer and faith in the sight of God always, He shall give unto you knowledge by His Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve for the fulness of their glory; a time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas; or to the dry land, or to the sun, moon, or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fulness of times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into His eternal presence, and into His immortal rest.

But I beg leave to say unto you, brethren, that ignorance, superstition, and bigotry placing itself where it ought not, is oftentimes in the way of the prosperity of this Church; like the torrent of rain from the mountains, that floods the most pure and crystal stream with mire, and dirt, and filthiness, and obscures everything that was clear before, and all hurls along in one general deluge; but time weathers tide; and notwithstanding we are rolled in for the time being by the mire of the flood, the next surge peradventure, as time rolls on, may bring us to the fountain as clear as crystal, and as pure as snow; while the filthiness, flood-wood, and rubbish is left and purged out by the way.

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

What is Boggs or his murderous party, but wimbling willows upon the shore to catch the flood-wood? As well might we argue that water is not water, because the mountain torrents send down mire and roils the crystal stream, although afterwards renders it more pure than before; or that fire is not fire, because it is of a quenchable nature, by pouring on the flood; as to say that our cause is down because renegadoes, liars, priests, thieves, and murderers, who are all alike tenacious of their crafts and creeds, have poured down, from their spiritual wickedness in high places, and from their strongholds of the devil, a flood of dirt and mire and filthiness and vomit upon our heads.

No! God forbid. Hell may pour forth its rage like the burning lava of mount Vesuvius, or of Etna, or of the most terrible of the burning mountains; and yet shall "Mormonism" stand. Water, Fire, Truth, and God are all the same. Truth is "Mormonism." God is the author of it. He is our Shield. It is by Him we received our birth. It was by His voice that we were called to a dispensation of His Gospel in the beginning of the fulness of times. It was by Him we received the Book of Mormon; and it was by him that we remain unto this day; and by Him we shall remain, if it shall be for our glory; and in His Almighty name we are determined to endure tribulation as good soldiers unto the end.

But, brethren, we shall continue to offer further reflections in our next Epistle. You will learn by the time you have read this, and if you do not learn it, you may learn it, that walls and irons, doors and creeking hinges, and half scared to death guards and jailers, grinning like some damned spirits, lest an innocent man should make his escape to bring to light the damnable deeds of a murderous mob, is calculated in its very nature to make the soul of an honest man feel stronger than the powers of hell.

But we must bring our epistle to a close. We send our respects to fathers, mothers, wives and children, brothers and sisters; we hold them in the most sacred remembrance.

We feel to inquire after Elder Rigdon, if he has not forgotten us; it has not been signified to us by his scrawl. Brother George W. Robinson also, and Elder Cahoon, we remember him, but would like to jog his memory a little on the fable of the bear and the two friends who mutually agreed to stand by each other. And perhaps it would not be amiss to mention uncle John, and various others. A word of consolation and a blessing would not come amiss from anybody, while we are being so closely whispered by the bear. But we feel to excuse every body and every thing, yea the more readily when we contemplate that we are in the hands of worse than a bear, for the bear would not prey upon a dead carcase.

Our respects and love and fellowship to all the virtuous Saints. We are your brethren and fellow-sufferers, and prisoners of Jesus Christ for the Gospel's sake, and for the hope of glory which is in us. Amen.

JOSEPH SMITH, Junior,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER MCRAE.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 27, 1855.

FOREIGN INTELLIGENCE—*Deseret.*—The Valley mail of November 1, which was reported to have been robbed and destroyed by the Indians, came to hand on the 10th instant, bringing files of the *Deseret News* of October 5, 12, 19, 26 and November 2, with numerous letters.

The interesting communication of Elder George A. Smith, inserted elsewhere, gives much of the general news. In addition, we will state that at the General Conference much excellent instruction was given, principally upon Marriage Relations and the duties of the Saints in regard to the interests of the Fund and the emigration of the poor. The sugar works were expected to commence operations early in December.

The *News* requests us to insert the following paragraphs—"Married in this City, October 10, by Elder Lewis Robbins, Mr. James Farmer and Miss Harriet Bateman, late from Leicester, England." "Died in G. S. L. City, September 30, Sarah Celestia, daughter of William W. and Sarah Major, aged 17 months."

The following is an extract of a letter from President J. M. Grant to Elder G. D. Grant, which has been kindly forwarded to us—"Our City is improving much faster than last year. Some eight fine stores have been built on East Temple-street this season, and some six others in other parts of the city. Bishop E. Hunter has

built him a fine dwelling-house; several hundred very good private dwellings have gone up in different parts of the city. The Presidents of Seventies have up and ready for roofing, a Council House, thirty by fifty feet. President Young's new office is up and nearly ready for use, and nearly all the stone work of his large private residence is in its place; adobies are drawn and piled ready to lay up early in the spring. The mammoth building for the manufacture of sugar is up and now roofing, and the machinery is being placed for operation. Not long after you left, President Kimball had surveyed above his house on the table land near the Arsenal several score of lots. On some now stand nice houses, adding to the size, and much to the beauty, of the City. On the Governor's survey, east of his residence, and near that most noted of all places in our city—the "Lime Kiln," buildings have sprung up as by magic; it is one of the most desirable sections of the city. Our population has increased, by multiplication and immigration, without a parallel, all things fairly considered.

"Brother George, if you and the brethren who went with you from here in April last, could pass over our city in an air chariot, you would almost think that your eyes were double sighted, and conveyed to the mind twice the number of objects actually existing. In this city, and through all the territory, are peace and tranquility, with a few exceptions of thieving. A gang of thieves have broken open several houses, and obtained some money and other valuables. The immigration for this season are or will be all in this week, and are all well provided for the winter, or nearly so.

"Among other improvements, they are putting in the logs to convey the City Creek water to the Temple Block. The north west of said Block is honoured by the house for the endowments, which is nearly up and ready for roofing. To give you an idea of the foundation of the Temple, an emigrant, looking at the east wall, exclaimed 'What an Almighty big stone quarry.'"

St. Louis.—The St. Louis Conference met in that city on the 4th of November last, when a Stake of Zion was organized.

The Conference voted to sustain Elder Erastus Snow as an Apostle of the Church of Jesus Christ of Latter-day Saints, and President of the same in that part of the United States.

Elder Milo Andrus was appointed President of the Stake, with Charles Edwards and George Gardner as his Counsellors. A High Council was organized, consisting of the following persons—James H. Hart, Andrew Sprowle, John Evans, William Morrison, James Sherlock Cantwell, William Lowe, Samuel James Lees, Edward Cook, James Brooks, William Gore, John Clegg, and Charles Chard. Elder Kleber Worley was ordained to the office of Bishop, with Elder Thomas Harris and Edmund Holdsworth, as his Counsellors. Elder Robert Windley was set apart as President of the Elders' Quorum; Priest William Brecker, as President of the Priests' Quorum, and Teacher Joseph Seal, as President of the Teachers' Quorum. According to the reports from the various Branches, there are in the Stake 2 High Priests, 22 Seventies, 148 Elders, 82 Priests, 43 Teachers, and 21 Deacons, total officers and members 1320. The Conference continued by adjournment until the 12th November, at which time it adjourned to meet again on the 6th of April, 1855.

AMERICAN PUBLICATIONS OF THE CHURCH.—Elder Thomas Ord, President of the Leicestershire Conference, informs us that the Priesthood of the Leicester Branch have resolved to organize a "Literary Institution," and take in the *Deseret News*, the *Luminary*, and the *Mormon*. We are pleased to hear it, and we shall rejoice to hear of the members of other Branches throughout the country uniting their means to secure the above-named journals, and any others that may be published by the

Church in America. The position the Church is assuming, especially in the United States, becomes every day more important, and it is to the interest of the Saints to gain as much intelligence as possible concerning its progress, and the aspects of the world towards it. In the papers above mentioned, especially in the *Deseret News*, are instruction and valuable information which cannot appear through the pages of the *Star*, but which are nevertheless desirable for the Saints to have access to; and by their uniting their means, the various publications referred to can be brought within reach of every Saint under our jurisdiction.

GENERAL CORRESPONDENCE.—We would remind our correspondents generally, that if they would address their respective Presidents of Conferences, upon the subject of Emigration, or other subjects where general counsel is needed, it would in many cases be to their advantage, and at the same time relieve us of a vast amount of labour which is now multiplying upon our hands.

It is supposed that Presidents of Conferences, and Pastors, are properly informed upon all subjects and measures which are adopted for the general good of the Saints, and are prepared to give counsel upon all cases which may come before them; but should any case come before them, upon which they are not prepared to advise, it is their duty to correspond with us for the required information, instead of telling each one to do it for himself; when this course is taken the President and Pastor still remain in ignorance, unless they condescend to learn from those whom they are called to teach. Because of this, we frequently have to give the same counsel, and answer the same questions over and over again, when one communication to the proper person would have answered for all. We would say, therefore, to all Saints, look to your President and Pastor as the legitimate channel for information and counsel, and in so doing we shall be relieved from much individual service which may be appropriated to the general good.

All persons corresponding with us and desiring an answer should inclose a postage stamp, and be particular in giving their address.

Minutes of the General Conference

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING FRIDAY, OCTOBER 6, 1854, AT TEN A.M.

(*From the "Deseret News," Oct.* 12.)

President BRIGHAM YOUNG presiding.

IN THE STAND—Presidents B. Young, H. C. Kimball, J. M. Grant.

Of the Twelve Apostles—O. Hyde, G. A. Smith, L. Snow, W. Woodruff, O. Pratt, E. T. Benson.

Seventies—Joseph Young, L. W. Hancock, Z. Pulsipher, A. P. Rockwood, H. Herriman.

High Priests' Quorum—David Pettegrew.

Presiding Bishop—Edward Hunter.

Presidency of the Stake—D. Fullmer, T. Rhoades, P. H. Young.

Clerk of the Conference—Thomas Bullock.

Reporter—George D. Watt.

Singing by the Choir. Prayer by Phineas H. Young. Singing.

The congregation was addressed by Elders P. H. Young, E. T. Benson, Orson Hyde, and President Brigham Young.

Choir sung a hymn.

Elder Hyde gave out an appointment for a lecture this evening on our marriage relations, and for the Bishops to meet in General Conference to-morrow evening; and pronounced the Benediction.

Two, p. m.

Choir chanted a piece of sacred music and sung a hymn. Prayer by Elder G. A. Smith. Singing.

Elders G. A. Smith, T. D. Brown, and President H. C. Kimball addressed the congregation.

Chanting by the Choir.

Benediction by Elder Hyde.

Six, p. m.

Singing. Prayer by Elder O. Pratt. Singing.

Elder Hyde spoke on "marriage relations," followed by President Brigham Young, with remarks on the first eight verses of the 3rd chapter of Timothy.

Singing. Benediction by President Brigham Young.

Saturday, Oct. 7th, ten, a. m.

Singing by the Choir. Prayer by Elder James Brown. Singing.

Elder James Brown gave a brief account of his mission, after which

President Brigham Young took up the business of the Conference, and asked the congregation if they were satisfied with him as President of the Church of Jesus Christ of Latter-day Saints; if so, to signify it by raising their right hands which was done unanimously.

He then presented Heber C. Kimball as his first Counsellor, and Jedediah M. Grant as his second Counsellor.

Orson Hyde as President of the Quorum of the Twelve Apostles; and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, as members of said Quorum.

John Smith, eldest son of Hyrum, as Presiding Patriarch in the Church of Jesus Christ of Latter-day Saints.

David Pettigrew as President of the High Priests' Quorum, and Reynolds Cahoon and G. B. Wallace as his Counsellors.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, and Benjamin L. Clapp, as Presidents of the Seventies, and they were all unanimously sustained.

He then nominated Horace S. Eldredge to take the place of Jedediah M. Grant, as one of the seven Presidents of the Seventies, which was unanmiously voted.

He then presented John Nebeker as President of the Elders' Quorum, aud James H. Smith and Aaron Sceva as his Counsellors.

Edward Hunter as Presiding Bishop of the Church.

Lewis Wight as President of the Priests' Quorum, and George Dockstader and William Whiting as his Counsellors.

McGee Harris as President of the Teachers' Quorum, and Adam Spires and Reuben Perkins as his Counsellors.

Brigham Young as Trustee in trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells as Superintendent of public works, and Truman O. Angell as Architect for the Church. And they were all unanimously sustained.

He then presented Brigham Young as President of the Perpetual Emigrating Fund to gather the poor, and H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, Wm. Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, as his Assistants, and Agents for said Fund, and asked if any of the brethren knew of any objection to the men just named; if so, to signify it. No objection being manifested, they were unanimously sustained.

He then presented David Fullmer as the President of this Stake of Zion, and Thomas Rhoades and P. H. Young as his Counsellors.

Heman Hyde, Eleazer Miller, Phinehas Richards, Levi Jackman, Ira Eldridge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, as members of the High Council, and they were all unanimously sustained.

He then nominated Daniel Carn and Ira Ames to be members of the High Council in place of Nathaniel H. Felt and Seth M. Blair, who are absent on missions, which was voted unanimously.

He then presented George A. Smith as the Church Historian and general Church Recorder, who was unanimously sustained.

He then called for a negative vote, saying—If any of you have any objection to any man I have now named, signify it by raising the *left* hand, and then you can have the privilege of speaking, and making known your objections.

No *left* hands were raised.

Voting for the authorities was followed by instructions from President Brigham Young, and Elder Daniel Carn's account of his mission.

Chanting by the Choir.

Benediction by President Grant.

Two, p. m.

Singing by the Choir. Prayer by President Fullmer. Singing.

Elder Orson Pratt and President Grant addressed the congregation.

Chanting by the Choir.

Benediction by President Joseph Young.

Six, p. m.

Prayer by Bishop Woolley.

President Brigham Young instructed the Bishops and their Counsellors, and the Elders in Israel; followed by Bishop Hunter, Elder Hyde, President Grant, and Bishop Woolley.

Benediction by Bishop Woolley.

Sunday, Oct. 8th, Seven, a. m.

The Seventies met to consult upon finishing the hall, for the benefit of the Quorums, and to hear the report of President Joseph Young.

Ten, a. m.

Tabernacle crowded. Choir sung a hymn. Prayer by Elder Lorenzo Snow. Chanting by the Choir.

Elder Hyde spoke inside the Tabernacle, followed by Elder W. W. Phelps; and at the same time a much larger congregation, assembled at the north end of the building, were addressed by Elder G. A. Smith and Bishop Woolley.

Upon proposition from President Brigham Young, the congregation adjourned to meet in the afternoon at the north end of the Tabernacle, where seats had been prepared.

Choir chanted—"We praise Thee, O God."

Benediction by Elder Woodruff.

Two, p. m.

An immense congregation were comfortably seated in the open air.

Singing. Prayer by Elder G. A. Smith. Elder O. Pratt read the 68th Psalm, which the Choir chanted.

It being the recurring time for administering the Sacrament, Bishop L. D. Young asked a blessing upon the bread, and Bishop Isaac Hill asked a blessing upon the water. While the emblems were being passed, President Brigham Young delivered a highly interesting discourse, which held the vast audience as it were spell-bound.

Elder Lyman Curtis was appointed, and voted to go on a mission in connexion with Elder Rufus Allen, and to be under the direction of Elder Parley P. Pratt.

On motion of Elder Hyde, it was unanimously voted that all members of this Church who go out on the roads to trade, or go to California, or any other place outside of this Territory, without being sent, or counseled to do so, be cut off from the Church.

On motion, Conference adjourned to meet in the Tabernacle, at ten, a. m., on the 6th of April, 1855.

The Choir sung—"The spirit of God like a fire is burning."

Benediction by President H. C. Kimball.

[The discourses delivered at the Conference will appear in the *Star* and the *Journal of Discourses* at the earliest opportunity.—Ed. *Star*.]

Foreign Correspondence.

DESERET.

Arrival of last Immigrant Train—Tour of the First Presidency and others to Manti, &c.

Historian's Office, Great Salt Lake City,
Oct. 30, 1854.

Brother Franklin.

I visited your folks this morning, and laid hands on your little Erastus, who is considerably out of health; the rest of the family are well. They were a little excited not long since by a burglarious attempt to rob the house; the robbers, however, had to content themselves with what little they could get; sister R. will no doubt give you the particulars. The weather was very fine up to Thursday last, when, during the night, it commenced raining in the Valley, and snowing on the mountains;

since then we have had frost and rain alternately, and the air is now quite sharp.

The last emigrant train, under Elder Robert Campbell, arrived here in good order and condition on Saturday afternoon, the 28th instant. There is still a small goods train, belonging to J. M. Horner & Co., on the road, supposed to be about two weeks behind.

There have been a few deaths amongst the children here, and considerable sickness round, principally diarrhœa; but there have been several cases reported to be Cholera morbus.

President Young started hence at three p.m., on the 10th instant, on a visit to the south, accompanied by H. C. Kimball, J. M. Grant, O. Hyde, L. Snow, and about a dozen others. They stopped the first night at the Sugar Works, with Bishop A. O. Smoot. On Wednesday, they drove to Mountainville, where the President preached in the evening, followed by J. M. Grant and H. C. Kimball. On Thursday, the President dined at Provo, and his party were joined by P. W. Conover, Evan M. Greene, Lucius N. Scovill, and six others. At Springville, they were joined by four others. The President preached at Palmyra, as also Presidents J. M. Grant and O. Hyde. Here they were joined by John L. Butler.

I started the same afternoon, at three o'clock, from this city, with Robert Potter and A. McRae, and stopped for the night at Ira Willis's, Lehi. The President and his company arrived at Nephi on Friday evening, where Presidents Kimball and Grant preached. I arrived at Payson at dark that evening, procured a change of horses, and an addition of four brethren to my company; started at 10, p.m., travelled all night, and overtook the President's company at Nephi by 5 o'clock, Saturday morning. I found President Kimball had suffered considerably during the night from a slight attack of cholera morbus. The party, now quite numerous, started for Manti, Sanpete County, where they all arrived about dark.

The next day being Sunday, the Saints assembled in the log fort bowery, and were addressed by Presidents Young, Grant, and Hyde, L. Snow, and myself. Elder Welcome Chapman was ordained President of the Stake. The President spoke in high terms of the facilities of the county, and recommended the inhabitants to remain there and improve them. He also instructed them how to deal with the Indians, showing them in what respect they had erred in their intercourse with them heretofore. He advised them to finish their city wall to the height of 15 feet; it is now nearly eight feet high, and three feet thick, of Sanpete rock. Their saw and grist mills are inside the wall.

The President and company went to Fort Ephraim in the afternoon. This fort is about 7 miles this side Manti, and contains about 30 families. President Young preached a sermon there in the evening, on the subject of the law of tithing, which was reported by Evan M. Greene. The crops at this place and at Manti were excellent, and the vast facilities which surround the Sanpete and its branches must render this county the granary of Deseret. The President had several interviews with Arrapeen, of a very friendly character.

We returned to Nephi on Monday, where we found Chief Justice Kinney holding a session of the U. S. District Court. Colonel Steptoe was also there with about 75 U. S. dragoons, who are protecting Judge Kinney from one county seat to another, as he feels no disposition to lose his scalp among the Indians. On Tuesday, the President dined at Payson, and on the road a little north of Springville, he had a talk with Squash, who, you are no doubt aware, has been unpopular of late in Utah County. He promised better behaviour. The company arrived in this city about 5½ p.m., on Wednesday, the 18th instant, all in good health and spirits, after travelling about 276 miles.

Bishop Tarleton Lewis, and Philip K. Smith, of Cedar City, came to the Conference with about 30 wagons, and succeeded in procuring about 150 persons, who had been brought here by the P. E. F. Company, to return with them to Iron County; quite a considerable number of Danes also accompanied them in addition.

The sugar factory is looming up in sight from the Council House, as also the new Penitentiary. The Governor has got his house neatly plastered outside with cement.

The business of stealing fit-outs for California has commenced rather early this season. Not only your house, but Elder Hyde's and several others have been entered. Brother Frodsham has lost about 80 watches from his shop.

Yours truly, GEORGE A. SMITH.

Franklin D. Richards.

The Mormons.

We passed half-an-hour yesterday in the company of two very intelligent representatives of the "Latter-day Saints" in Utah—Messrs. John Taylor and N. H. Felt. These gentlemen represent affairs in Utah in a very flattering light. The Saints are rapidly surrounding themselves with the various comforts and many of the luxuries of civilization. Emigration and natural increase are adding daily to their numbers, and the day is not very far in the future when Utah will be "knocking" for admission into the family of States, or preparing to defend an independent sovereignty of her own, in the mountain fastnesses, by the hardest kind of "knocks." The crops of the past season had been somewhat injured by the grasshopper; but still, our informants assured us, there would be the greatest abundance harvested for the use of the Saints, and a surplus for the constantly arriving emigrants, as well as for those who may take Salt Lake in their way to California. Messrs. Taylor and Felt are on their way to New York, for the purpose of establishing a paper in that city, to be devoted to the propagation of the doctrines held by the Saints, and for the purpose of "carrying the war into Africa," whenever and wherever provocation thereto may be offered. Mr. Taylor, in addition to the dignity of the "Apostleship"—and a jolly, rubicund, wide-awake "Apostle" he is—brings to the editorship of the *Mormon* a manifold experience in the profession, and we doubt not its columns will be eagerly and satisfactorily perused by the Saints into whose hands it may fall. Gentile though we be, we shall look for it with some interest ourselves, and our readers will doubtless be delectated with occasional excerpts from its columns touching the polity, politics, and domestic institutions of the Saints, as the same may be developed to the world. The object in establishing an organ in New York, Mr. Taylor assures us, is twofold:—first, to defend the people of Utah from the misrepresentations of lying letter-writers and designing politicians; and secondly, to minister to the wants of the Saints scattered throughout the States. The mischief growing out of the two causes above-named has tended much to hinder the spread of Mormonism in the States, and greatly vexed and scandalized the pious souls who play the shepherd over the sheep collected in Salt Lake Valley. Our informants assured us that the people of the States have been led into many erroneous opinions touching the light in which executive appointments for Utah are looked upon. They desire competent and discreet men—nothing more. Men of this character, they say, they have among themselves, more than sufficient to fill all the offices, and they think the President would only be carrying out his own doctrine of Popular Sovereignty, were he to so far respect the popular wish of the people of Utah as to select his appointees from among them. Nevertheless, they say, any competent, well-behaved man will be well received there as a territorial officer, if he will devote himself to the legitimate business of his office and let other matters alone. But the trouble has been, with a very few exceptions, that while the appointees were notoriously incompetent for the duties of their offices, they also intemeddled with the institutions and domestic relations of the Saints in a manner quite extra-official, and carried things in a style of lordly superiority over those who considered themselves their equals in every respect. This is what they complain of. They want no tenth-rate lawyers placed over them, and they are by no means desirous that Utah should be made a Botany Bay of, for the banishment of broken-down political hacks, who have sunk their character and capital in the States. We inquired of them about the Governorship of the "territory." Their answer was, that the people of the territory preferred Brigham Young in that capacity to any other living man. But they would not contend on this point. They would receive any competent man President Pierce might send out to them as Governor. As for brother Brigham himself, he did not want the office—would prefer not to be encumbered with it—had his

head, hands and heart full of other and more important matters. The rumours recently circulated respecting this matter, they said, originated at Washington, and were put afloat for political effect. The people of the territory care but very little about the matter one way or the other.

As respects slavery in the territory, we were assured there was but little of it there, yet it is there. Some slaves had been liberated by their owners since they were taken to Utah; others still remain slaves. But the most of those who take slaves there pass over with them in a little while to San Barnardino, a Mormon settlement in California, some seven hundred or eight hundred miles from Salt Lake City. How many slaves are now held there they could not say, but the number relatively was by no means small. A single person had taken between forty and fifty, and many had gone in with smaller numbers.—*Chicago Paper.*

Varieties.

Haste, waste, and desolation
Are fruits of long procrastination.

A TYRANT is a slave to the spirit of oppression, and a slave forgeth his own fetters.

THE Jones County Agricultural Society of Iowa have declared that ignorance of a wife in the art of making bread is a sufficient ground of divorce.

GOVERNORSHIP OF UTAH.—The *New York Tribune* of Dec. 23rd has the following.—"Washington, December 20th, 1854.—The nomination of Col. Steptoe, for Governor of Utah, was strongly resisted. The debate was long and earnest. Objection was made to a military man for the office. The Senate came to no decision."

PERSEVERANCE.—The career of Mr. Thayer, the originator of the Massachusetts Emigrant Aid Company, is a remarkable instance of perseverance. Until 19 years of age, he was a labourer upon a little farm in the interior of Massachusetts. He then conceived the idea of educating himself, and tying his few clothes in a cotton handkerchief, he placed the bundle on a canal-boat, and walked to the terminus of the canal, where he reclaimed the bundle, and continued his walk some miles further, to a neighbouring village, where was situated a school of preparation for the University. Supporting himself there by manual labour, and sleeping at first in a garret, he so fitted himself as to be able to pass examination in all but mathematics, and was admitted to Brown University on condition of bringing himself up in that branch before the end of the first term. There being two spare days before the beginning of term, he stripped off his coat and hired himself to dig post-holes, by which he earned enough to buy a bed and a table, and a chair for his room, and the few books he would immediately want. In this way, also, he went through the University, and, though entirely unaided, graduated at the close with high honours, and with some £50 in his pocket. With this he began life as a school-teacher some eight or ten years since, and is now the possessor of a handsome competency, and at the head of the most remarkable American movement of the age.—U. S. Correspondent of the *Times.*

THE BRITISH POST-OFFICE.—The following are the designations and salaries of the principal offices in the post-office department, viz.:—Postmaster general, £2,500 a-year; secretary to General Post-office, £2,000 a-year; assistant secretaries to ditto, £800; chief clerk to secretary, £630; surveyor and superintendent of mail coaches, £600; solicitor, £2,500; chief clerk to ditto, £400; inspector general, £700; receiver general, £1,000; chief clerk to ditto, £600; accountant general, £600; deputy accountant general, £400; president of money order office, £600; chief clerk of ditto, £400; inspector of dead letters, £400; president of inland office, £700; senior clerk of ditto, £450; secretary to the post-office, Dublin, 800; solicitor to ditto, £1,000; receiver general, £300; accountant general, £400; president of inland office, £400; secretary to the post-office in Edinburgh, £1,000; receiver general to ditto, £400. There are 14 surveyors to the General Post-office, whose salaries vary from £300 to £500 a-year each; 57 postmasters or packet agents abroad, whose salaries vary from £40 to £1,000 a-year each; 971 provincial postmasters, whose salaries vary from £5 to £1,000 a-year each; 717 provincial clerks, whose salaries average £60 a-year each; 1,827 provincial letter carriers, whose wages average 12s. per week each; 4,195 rural post messengers, whose wages average 11s. a-week each; 7,986 sub-postmasters, whose salaries average £7 a-year each; and 131 sub-post-office messengers, whose wages average 8s. 6d. a-week each.

A Hint from the Lord or His servants is better than a strong remonstrance from the devil.

Of 1000 men, one only shall be pleased with thy correction; yet he hath more understanding than them all; according to his understanding shall his blessings be, as the one increaseth, so shall the other.

How sickening to the reading and reflecting mind, to see the hireling priesthood of the present day, in all the darkness of their minds, raise their hands in *holy horror* in view of those virtuous and sacred marriage institutions, and with their eyes turned in Pharisaic hypocrisy towards heaven, exclaim with sanctimonious affectation—"Immorality! immorality!!" Are they called upon, in all their blindness and ignorance in the things of God, to set up a standard of morality and virtue for those who spent their whole lives in the favour and communion of the Almighty? Shall they stand forth in their *human wisdom*, which our Saviour declares is foolishness with God, and dictate rules and discipline for those who received and wrote for them the pages of Inspiration? Let every candid thinking mind respond.—*Benjamin F. Johnson.*

When will Wickedness cease?

When will wickedness cease?
Cease? Aye, cease!
And every thing good increase?
When the knowledge of God our Father shall be
O'er the earth as the waters cover the sea,
When the Saints are united and happy and free,
Then shall wickedness cease.

And when will the Saints be free?
Free? Aye, free!
Free as the Gods that be?
When God's "marvellous work and wonder" is done,
The promis'd crowns are faithfully won,
As glorious and bright as the rising sun,
Then shall the Saints be free.

And will that day be soon?
Soon? Aye, soon!
When these bright crowns are won?
It shall be when Jesus the Saviour shall come,
When the Saints are gather'd away to their home,
To reign through the glorious Millennium,
Then shall these crowns be won.

And when will Jesus come?
Come? Aye, come!
Come to redeem his own?
He will come we are told in his own due time,
And, sooner or later, we will not repine,
But patiently wait till a message divine
Shall tell us the Saviour 's come.

Dover. Hester Birch.

Errata.—In *Star* No. 2, page 27, line 15, it is stated that 54 yards of cloth are required for a tent, it should be 44 yards.

In the "Money List" in the same *Star*, for "Josiah Holmes £5," read Josiah Rhead £5.

Addresses.—James D. Ross, George Martin's, West Strand Street, Kilmarnock.
James McGregor, Mr. John Ridley's, 4 James's Street, Carlisle.
Robert Holt, 27 Boundary Street, Renshaw Street, Hulme, Manchester.
John Kelly, 13 St. Philip Street, Bath Road, Cheltenham.
W. C. Dunbar, 7 Lloyd's Cottages, St. Heliers, Jersey.
James G. Willie, 2 Western View, Portland, Southampton.
James P. Park, 5 Walker's Buildings, Castle-Fields, Shrewsbury.
James G. Willie, 2 Western View, Portland, Southampton.

Money List, January 5—12, 1855.

	£	s	d
Thomas Parkes	4	0	0
James Duff	1	0	0
Hugh Findlay (Bombay)	7	0	0
Josiah Rhead	3	0	0
Carried forward	15	0	0
Brought forward	15	0	0
Thomas Clarke	20	0	0
John Threlkeld	4	0	0
Samuel Gentle	4	0	0
	43	0	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 5, Vol. XVII. Saturday, February 3, 1855. Price One Penny.

Movements of the Church.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—*Isaiah* lv. 8, 9.

The movements of the Church of Jesus Christ of Latter-day Saints present a marked contrast to the movements of the various sectarian societies by which it is surrounded. Christians generally, take to themselves the commission given to the Apostles of the primitive Church—"Go ye into all the world, and preach the Gospel to every creature," and, though having no other than this assumed authority, they consider themselves under the most solemn obligations to expound their ideas of salvation to all people on the earth, or at least to labour to their utmost in the matter, until the great day of reckoning. Through evil and good report, whether belief or unbelief follows their efforts, Christian ministers consider it their duty to preach, preach, preach without intermission until the judgment day summons the whole of earth's children to assemble in one vast body before the throne of eternal justice, to surrender an account of themselves. No fact nor circumstance which may occur—whether the ingratitude or stubbornness of the people, their bitterest persecution of the ministers, the rejection of their testimony, or the shedding of their blood, is allowed to exonerate them from this supposed duty, no excuse can be urged for neglect of it.

With the Latter-day Saints the case is entirely different. Being in possession of the Holy Priesthood, it having been restored direct from heaven to Joseph Smith, and being led by the spirit of revelation, they go to work understandingly to preach the Gospel to the nations, and to build up the kingdom of God on the earth. There is a time to all things. Those who hold the Priesthood know perfectly, that God's Spirit does not always strive with man, neither does He desire His servants to spend their strength for naught in continuing to minister to a people who despise their counsels, and persecute them to the death. The dictates of the Holy Spirit teach them that there is a time to labour and a time to cease to labour, a time to preach the Gospel and a time to give up a perverse people to the imagination of their own hearts. Consequently we see those who hold the Priesthood exercising at discretion the power to loose and to bind, as understood in ancient times—to open the door of the Gospel to a nation, and unfold the principles of salvation to them; or, in case of a nation or

people rejecting the Gospel, to cease teaching them, to withdraw from their midst, and leave them alone in their corruption, and, if there be a spark of honesty remaining in their midst, to give them only the privilege of obeying the Gospel and receiving the ordinances thereof, by *seeking out* the abode of the servants of God. This principle, of knowing where and when to work, and where and when to refrain from working, with the accompanying authority to bind and loose, is the life and soul of the Church of Christ, and is productive of changes in its procedure which startle and often amaze sectarian societies, who know nothing of the calling of a true minister of righteousness but the everlasting "Preach to every creature."

Nine years ago the authorities of the Church of Jesus Christ of Latter-day Saints decided to quit Nauvoo and the United States, and seek a home in the bosom of the wilderness. They did so, founding the City of the Great Salt Lake, and the State of Deseret, or the Territory of Utah. It was concluded that the Church was not under obligations to preach another Gospel sermon to the people of the United States, so the Elders were called in, the Saints in the States were counselled to leave the country for the head quarters of the Church as soon as possible, the Saints in other countries were counselled not to settle in the States, and the people of the States were left to their own imaginations, only, if they desired the Gospel, they could still learn something of it by travelling to Deseret.

When the Church left Nauvoo, and the Elders in the States ceased to lift up their voices in testimony of the truth, many persons considered that all was over, and "Mormonism" had died a natural death, or had been starved out of existence. But no, one movement was effected by the Church, and another equally important had been commenced. The Elders preached salvation to the people of the United States, and endeavoured to build up Zion —the kingdom of God, in their midst, but were rejected, some Prophets and Saints were slain, and the remainder of the Church were told that things had come to such a pass that they could no longer abide in the country. To stay longer and preach to a Gospel-hating, murderous people was not in accordance with the mind of the Spirit, consequently they were left to themselves. But it did not necessarily follow that they should be left to themselves for ever. The withdrawal of one unprized blessing is often the means of inducing its due appreciation. In such a case the blessing may with safety and benefit be afterward restored. The people of the United States did not appreciate the Gospel when it was in their midst, and therefore it was withdrawn from them. But it is possible that they may appreciate it more now, and furthermore many new actors have appeared on the stage, consequently it is once more sent to them. Three of the Twelve Apostles and numerous Elders have been appointed to labour in the States, and the Saints in the Old World are counselled to leave their homes and journey to America if they have only sufficient means to get across the ocean. Stakes of Zion are to be built up at St. Louis and Cincinnati, where the Saints who may emigrate can live under the organization of the kingdom, and enjoy the spiritual and temporal benefits of that organization. The Saints have their choice of locating in either of the above Stakes, but if circumstances prevent, they can locate at Philadelphia.

Of late years there have been, on one side of the question, very scanty materials in the United States for public opinion to form itself upon. With the exception of the *Frontier Guardian* and the *Seer*, no journal, under the sanction of the Church, has been published in the eastern half of America since the Saints left Nauvoo. The *Guardian*, published on the frontiers of the United States, commenced in February, 1849, and passed from under the direction of the Church in February, 1852. The eighteen numbers of the *Seer* were issued in little more than twelve months, and were filled almost exclusively with matter wholly doctrinal. It is true the *Deseret News* has been published, from June, 1850, at Great Salt Lake City, and has given the Utah current news, as well as doctrinal articles, but its circulation in the States is of course limited, and seldom is any of its matter re-published in the newspapers of the day without receiving comment and colour from their editors, for it is notorious that very few of the editorial members of the community look with an impartial eye upon the Saints and their affairs. Consequently hundreds and thousands of well-

meaning people have been unable to look at the principles and practices of the Saints through any other than a dim and an indistinct medium, and have thereby formed the most crude and inconsistent notions imaginable of them. And to make matters worse, there have been so very few Saints in the States, that comparatively nothing could be done by conversational or oratorical efforts to disabuse the minds of honest people when they were filled with the most erroneous tales, and the strangest misconceptions concerning the people of Utah, or their faith and practices. The most egregious misrepresentations and the vilest falsehoods could be started and passed from one end of the Union to the other, for political or religious effect, as the case might be, before anything could be obtained from Utah to define the truth of the matter. Thus two or three months would pass away before the Saints' side of the question could be properly represented, and by this time the party who started the matter would have obtained their ends, the public would have passed a verdict in the case, and the interest of the subject would have died away. And in these stirring times, people, especially in America, are ever seeking after something new, and are not particularly disposed to reconsider a matter once discussed and settled, and now become as stale as an old song.

The order of things now instituted in the United States will not be without its advantages in these particulars. The *Mormon*, the *Luminary*, and the contemplated Cincinnati journal, will unfold the true principles believed in and practised by the Saints, and which would honour and exalt the nation, and fill it with righteousness and eternal life. Those who have any desire to be correctly informed, can now have that privilege through the above-named journals. The upright of the community need no longer be tossed to and fro on the waves of public opinion, or carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. The pious misrepresentations of the religious professor, and the miserable fabrications of the political demagogue can be promptly met, and answered according to their deserts. As far as the people will receive it, a healthy tone will be given to public feeling, and the nation, hearing both sides of the question, will have the chance, if it has the disposition, to render a righteous judgment in all cases, touching the Latter-day Saints, which may come before it. If it is so disposed, it can honour the principles of truth, and welcome Utah as a sister in the great family of free and independent States; if otherwise disposed, it can shut its ears to the truth, oppose Utah in all her movements, persecute and slay the Saints, and thus fill up the measure of her iniquities, and bring down in rapid succession and grievous severity the judgments of an offended God. Life and death are placed before the United States people—they have their choice, and they must choose one or the other, for the day of decision is come, and men must determine whom they will serve—God or Satan.

The temporary stay of numbers of the Saints in the States, will aid in correcting public opinion, and will give those who don't already know, a chance of finding out what kind of creatures Saints really are. The efforts of the Elders through the Press can be ably and effectually seconded by their preaching and testimony in their public meetings, and by the exertions of the Saints generally by conversation in a private capacity. And thus can the nation once more learn the holy character, faith, and hopes of the Saints, and be left wholly without excuse.

The organization of stakes of Zion in the United States seems to have occurred at a most opportune moment for the Saints in Europe. The black clouds of war, which have been lowering so portentously for some time past, have burst with fearful violence over the Old World, and the storm devastates on every hand. The precious chances for escape are increased by the wise foresight of the Priesthood in Zion. The opening of gathering places in the States will allow thousands of Saints to travel part of the way to Zion, who could not for years to come make a start to go all the way at once. When once in the States, the energetic and persevering will find it much more easy to continue on to Zion than they did to cross the ocean.

For some time after the arrival of the Church in the Mountains, all the help and strength available from Europe was needed, but as prosperity increases, and the cords of government are drawn tighter and tighter, many wax fat and kick, and prove that they are not in their proper position. Thay have not gone through

that course of training necessary to qualify them to properly prize the privileges and blessings of Zion. The sudden change from the darkness of the Old World to the light of Zion is too much for such persons. They can now have the privilege of advancing step by step to Zion, as their vision is able to endure, without any danger of blindness overtaking them all at once, by the strong light shining suddenly upon them, as before.

As the movements of the Church have hitherto filled the world, particularly the religious portion of it, with amazement, it may readily be concluded that such will be the case in the future. But the faithful will know and understand, and will be prepared to co-operate effectually in the upbuilding of the kingdom of God, the propagation of the truth, and the establishment and prevalence of righteousness, by working when and where the Spirit is manifestly working, and by abiding strictly by the counsel of those whose right it is to direct the affairs of the work of God.

History of Joseph Smith.

(*Continued from page 56.*)

[March, 1839.]

While I was in jail, the following statements were made by the witnesses, and sent to Colonel Price, namely—

William E. McLellin is guilty of entering the house of Joseph Smith, junior, in the city of Far West, and plundering it of the following articles, viz.—one roll of linen cloth, a quantity of valuable buttons, one piece of cassimere, a quantity of very valuable books of great variety, a number of vestings, with various other articles of value.

Said McLellin was aided and assisted in the above transactions by Harvey Green, Burr Riggs, and Harlow Redfield.

The above-mentioned William E. McLellin also came to, and took away from, the stable of the said above-mentioned Joseph Smith, junior, one gig and harness, with some other articles which cannot now be called to mind, aided and assisted by Burr Riggs—which can be proven by the following witnesses—

CAROLINE CLARK,
JAMES MULHOLLAND,
MRS. HINKLE,
JOANNA CARTER.

J. Stollins is guilty of entering the house of Joseph Smith, junior, in the city of Far West, in company with Sarshiel Woods, and another man not known, and taking from a trunk, the property of James Mulholland, an inmate of said house, one gold ring, which they carried away; also of breaking open a sealed letter, which was in said trunk, inside a pocket-book, in which also was the ring above-mentioned; besides tossing and abusing the rest of the contents of said trunk; which can be proven by the following persons—

MRS. EMMA SMITH,
MRS. SALLY HINKLE,
CAROLINE CLARK,
JAMES MULHOLLAND.

Monday, 25th. About this time, Elders Kimball and Turley started on their mission to see the Governor. They called on the Sheriff of Ray County and jailer for a copy of the mittimus, by which the prisoners were held in custody, but he confessed he had none. They went to Judge King, and he made out a kind of mittimus. At this time we had been in prison several months without even a mittimus; and that too for crimes said to have been committed in another county.

Kimball and Turley took all the papers by which we were held, or which were then made out for them, with our petitions to the Supreme Judges, and went to Jefferson City.

The Governor was absent. The Secretary of State treated them very kindly; and when he saw the papers, could hardly believe those were all the documents by which the prisoners were held in custody, for they were illegal.

Lawyer Doniphan had also deceived them in his papers, and sent them off with such documents, that a change of venue could not be effected in time. The Secretary was astonished at Judge King acting as he did, but said he could do nothing in

the premises, and if the Governor were present, he could do nothing. But the Secretary wrote a letter to Judge King.

The brethren then started to find the Supreme Judges, and get writs of habeas corpus; and after riding hundreds of miles to effect this object, returned to Liberty on the 30th March, having seen Matthias McGirk, George Thompkins, and John C. Edwards, the Supreme Judges, but did not obtain the writ of habeas corpus in consequence of a lack of the order of commitment, although the Judges seemed to be friendly.

We were informed that Judge King said, that there was nothing against my brother Hyrum, only that he was a friend to the Prophet. He also said there was nothing against Caleb Baldwin, and McRay.

Brother Horace Cowan was put into Liberty Jail to-day for debt, in consequence of persecution of the mob.

(To be continued.)

Robbery of Joseph Smith's House.

The following letter appeared in the *Deseret News* of March 16, 1854, and relates to that portion of the History of Joseph Smith, given in the present *Star*.

"To the Editor of the *Deseret News*.

"Sir—In the History of Joseph Smith, published Feb. 2, *News* No. 5, I find my name associated with others, as aiding McLellan and others in plundering the house of Joseph Smith while in prison. This is incorrect. The excitement of those times was sufficient reason for the rumour going abroad incorrectly.

"I was at Hyrum Smith's house, rather by accident than design, in company with McLellan and Burr Riggs, at a time when they took some books, &c., but was not with them when they went to Joseph's. Soon after the rumour got afloat; I explained the matter before the Council in Missouri satisfactorily, as I supposed, but some time after, an enemy, in my absence, again agitated the subject before the Conference in Nauvoo, which led to an inquiry before the High Council in presence of Joseph and Hyrum, and the subject appearing in its true light, Joseph instructed the Council to give me a certificate of acquittal, that would close every man's mouth.

"The following is the certificate, viz.—

"'High Council of the Church of Jesus Christ of Latter-day Saints met at Nauvoo, 20th Oct. 1849, to consider the case of Elder Harlow Redfield, against whom certain accusations were brought at our last Conference, in consequence of which, he was suspended, and his case referred to the High Council for decision. We being organized to investigate his case, when no charge was brought against him, nor did an implication appear, nor do we believe that a charge could be sustained against Elder Redfield. He volunteered confession of certain inadvertent, imprudent, no evil meaning acts, that he greatly sorrowed for, and asked forgiveness for his folly in so doing. This Council voted that Elder Redfield be forgiven, and restored to his former official state and standing, and to be in full fellowship, the same as if no evil insinuation had ever been brought against him; and that he take a transcript of these proceedings, to be signed by the Clerk of this meeting.

"'I hereby certify that the above is a true transcript of the proceedings and decision of the aforesaid case.

"'H. G. Sherwood.'

"I will only add that I had before heard how that 'poor Tray' got whipped for being caught in bad company, and it ought to have been a sufficient warning for me, and I trust it will be for the future.

"I remain your humble servant,
"Harlow Redfield.

"Provo Feb. 7, 1854."

Weak men fail for lack of strength; but for want of wisdom, even strong men come to shame and ruin.

Scandinavian Emigration.

Progress of the Emigration from Copenhagen to Liverpool.

Liverpool, Jan. 8, 1855.

President F. D. Richards.

Dear Sir — In accordance with your request, I proceed to write a brief sketch of the journeying of the Scandinavian emigrating Saints from Copenhagen to Liverpool.

We left Copenhagen on the steamer *Cimbria*, Captain Engel, on the 24th of November, being over 300 in number, all in good health and excellent spirits, and arrived at Frederikshaven, a seaport on the east coast of Gothland, at 10 o'clock next morning, where we were to embark 143 more passengers. During the afternoon we took their luggage on board, and early in the morning of the 26th they embarked, after they were mustered by the police. Our prospects were very fair till about two o'clock next morning, when the wind turned south-west, and began to blow so heavy that our captain, who I found was very cautious and of much experience as a seaman, deemed it necessary to turn about, and seek the nearest harbour in Norway.

Before four o'clock in the afternoon we arrived in the port of Mandal, which is an excellent natural harbour, surrounded by very high and steep granite rocks, which were as much of a curiosity to the Danes as a ship load of "Mormon" emigrants were to the people of Mandal.

Here we lay till the 7th of December, during which time many lodged on shore, and the people were uncommonly hospitable. The brethren were frequently requested to come and preach, and on informing me of the same, I gave them such instructions as I thought proper, and let them go with my blessing.

When I wrote to President Van Cott, I informed him of the circumstance, and I also wrote to Elder Peterson, the President of the Norwegian Mission, suggesting the idea of sending some missionary down to make use of the opening.

On the morning of the 7th, after witnessing storms and tempestuous winds nearly every day or night, it appeared so far favourable that the captain thought he would venture to start, yet as all the other captains and the pilots in port advised him not to, he hesitated till 11 o'clock. Captain Rasmussen, from Copenhagen, who had been exceedingly kind, and rendered us much assistance, came out with us as far as the pilot came, and when he left he said, "You will surely come back."

It was rather calm till toward midnight, when it commenced blowing from south-west, and the sea rolled very high and violently. Very soon part of the bulwarks were broken in, and some boxes crushed. It became worse and worse, and at about two in the morning, the Captain said he would turn about and put back.

We preferred Mandal to any other place, but the wind, waves, and strong current rendered it very dangerous to turn the vessel to run in, wherefore we had to go clear back to Frederikshaven, where we arrived on the 9th, about four P.M., and found many vessels bound for England, and more came in every day.

We lay here weatherbound till the 20th, half-past six A.M.; during which time we had almost continually rough weather and contrary winds. I had as many as possible go ashore, and we had much to do to take care of our wet clothes and bedding.

In this town our missionaries previously never could get any entrance, but we had many meetings and left a good impression.

Before we left, the chief of the Police requested the captain and myself to come to his office, which we did, and were treated very kindly by said gentleman, who, after asking some questions to satisfy himself that all was well with us, and our answers being recorded, he made us promise that we would see that the passengers had provisions enough, and were taken every possible care of to prevent sickness on board. You may know that so many people piled together as we were, and having been almost buried in the sea, could not look very agreeable to a gentleman of the better class.

When leaving this port, we had very good prospects, and felt refreshed, but in the night of the 21st—22nd, it became

more rough than ever, insomuch that we were obliged to turn about again. Our good captain felt rather discouraged about it, and I must confess that I could not help feeling bad to think of being turned back three times, but the Saints were quite contented, and thanked the Lord for their preservation. About two o'clock the wind suddenly turned north, and the captain immediately steered for Hull again, and we rejoiced.

On the 24th, about noon, we anchored in the Humber, and Elder Thomas Williams soon came on board, and told me how you had been looking for us, &c. By his exertions we were enabled to start in the morning per railway, after being very kindly greeted by the Hull Saints. We arrived in Liverpool in the afternoon before four.

The company express much gratitude for the comforts and kind reception they have met with here, and wish me to make it known to you and all who have been assisting. As for myself, I should like to express my feelings, but how can I?

May we live to finish our work, and thus see the fruits of our labours as faithful servants, is the prayer of your humble brother in the New and Everlasting Covenant, in the name of our Lord Jesus Christ. Amen.

P. O. HANSEN.

Free Love as taught by Ghosts.

It has recently been declared, through Mrs. Thomas, a medium from Ohio, by the circle of semi-supernal spirits purporting to deliver the lectures recently given at Hopedale, that all the dark and unclean spirits of the inner life are now seeking access to mortals for the purpose of manifesting themselves in the flesh; that they will put themselves in close affinity with all mediums and spiritualists of whom they can take advantage; and that all ought to be on their guard against Free Love suggestions, impressions, revelations and obsessions. Whatever may be thought of this warning against libertine spirits in the flesh and out of it, no doubt there is danger enough to be apprehended. Comparatively few of the spiritualists have as yet become aware of this Free Love development. But it will soon be made manifest in sundry quarters. It will have something of a run, too. Mediums will be seen exchanging its significant congenialities, fondlings, caresses and *indescribabilities*. They will receive revelations from high pretending spirits, cautiously instructing them that the sexual communion of CONGENIALS will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and their families broken up. There will be spiritual matches, carnal degradations, and all the ultimate wretchedness thence inevitably resulting. Yet the very persons most active in bringing all this about will protest their own purity, will resent every suspicion raised to their discredit, will accuse all, who remonstrate against their course, of doing so because personally *low* minded themselves, and will stand boldly out in their real character only when it is no longer possible to disguise it. All this has commenced, and will be fulfilled in due time. What is to be done about the error deprecated? Shall it be covered up, winked at, and allowed to work its mischiefs without opposition, rebuke, or alarm? No. Those who are aware of these mischiefs are in duty bound to withstand them, by timely warning, faithful reproof, and uncompromising disfellowship. Let the history of *spirito-carnality* admonish us. In every age there has been an outbreak of it, in connection with some form of religious or philosophical spiritualism, and always with the same abominable results. Commencing with extraordinary professions of innocence, sanctity, and solemn disclaimers of any desire for indulgence in carnal sexualism, it has invariably ended in gross adulteries, fornications, and the miseries consequent thereupon. Within the last generation, our country furnished two marked demonstrations of this nature; that of the Cochranites in Maine, and that of the Prophet Matthias and his adherents in New York. Such cases are beacons on the heights to warn us of im-

pending dangers. Let us all take heed betimes, lest, under some specious pretence, deceiving spirits in the flesh or out of it seduce us into the pitfalls of corruption. I must earnestly deprecate and protest against this error of Free-Loveism, which I have good reason to fear is beginning to find a welcome among Spiritualists. — The Rev. A. Ballou in *The Practical Christian.*

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 3, 1855.

EMIGRATION.—We had made all our arrangements, according to the suggestions of the First Presidency, to have our last ship load of Saints for New Orleans sail on the first of December; and with a view to accomplish this, the company of Scandinavian Saints, left Copenhagen in ample time, with an ordinary passage across the German sea, to have been on board the *Helios*, engaged for them, by the 27th or 28th of November; but, as will be seen by Elder Hansen's communication on another page, after various attempts and failures they arrived in Liverpool on the 25th of December. Finding it impossible to detain the *Helios* so long, and being unwilling to let her put to sea empty, we succeeded in nearly filling her with other passengers—Saints of the British Mission. After this was accomplished, and while at anchor in the river, she parted her cable, and stranded, which required that her cargo should be discharged, and passengers disembarked.

During the month of December the westerly and northerly winds were high, blowing almost incessantly, and much of the time a continual gale, which was the sole reason why the emigration *via* New Orleans was not off by the 1st of December, and which we did all we could on our part to accomplish. We have obtained power but in part over the winds and waves; the great adversary of our work, knowing our purpose to facilitate the emigration of the Saints to the uttermost, and being himself prince of the power of the air, found this his most effectual, perhaps only, way to hinder, though he could not thwart, our operations. We thankfully acknowledge the merciful hand of God in preserving His people from all disaster during these untoward circumstances. In the midst of all, the Saints have shown the excellence of their faith and patience, and have left this port with excellent spirits and amid cheering prospects. The Lord grant them a safe and speedy passage.

We have pleasure in here acknowledging the very kind and efficient services of Elder Edward Martin, which have contributed vastly to the comfort of the Saints during their detention, and gratefully relieved us from personal attention to multiplied calls during the recent pressure of business. If, when considerable numbers are coming from a Conference to go in the same ship, their President, Pastor, or some one who is accustomed to business transactions, will accompany them on ship board, they may save their inexperienced brethren much expense and grief, by protecting them from the hordes of ruffians who lie in wait for their prey about the docks, stations, and lodging houses.

On the 6th ultimo, the *Rockaway* sailed for New Orleans with 24 of the Saints on board, under the Presidency of Elder Samuel Glasgow.

The ship *James Nesmith*, Captain Mills, sailed on the 7th ultimo, and put to sea

for New Orleans the same night, with 441 souls of the Saints on board, under the presiding care of Elder Peter O. Hansen, all from Scandinavia except one. Elder Hansen is now returning from a mission of about five years' duration, during which time he has contributed to the establishment of the Church in Scandinavia by unceasing diligence from its commencement, which has won him a warm place in the affection of the Saints, and an excellent reward in the kingdom of God.

On the 9th ultimo, the *Neva*, Captain Brown, sailed, having on board 13 souls, under the Presidency of Elder Thomas Jackson. Both this company and that of the *Rockaway* were transferred from the *Helios*.

On the 17th of January, the clipper ship *Charles Buck*, Captain Smalley, sailed with 403 souls of the Saints on board, for New Orleans, including the remainder of the Scandinavian Emigration for this season in charge of Elder Eric G. M. Hogan, and the remainder of the British Saints who had been reshipped from the *Helios*, the whole under the Presidency of Elder Richard Ballantyne, who recently arrived in England from the Mission in Hindostan.

We have received a letter from Elder Ballantyne, dated ship *Charles Buck*, January 17, 11 p.m., from which we learn that the vessel was then being towed out to sea, having weighed anchor four hours previously. The weather was clear and mild, and the wind favourable. The Saints were in good spirits, and rejoicing in being thus blessed after their tedious detention.

Foreign Intelligence—*California.*—We learn, through the *Deseret News* of October 26, that Elder P. P. Pratt, and those who went to California with him, were in good health. Elders Cannon, Hawkins, Bigler, and Farrar had arrived from the Sandwich Islands on their way to Utah. Elder Badlam was studying the Chinese language, and an intelligent Chinaman was reading the Book of Mormon and other publications with interest.

Deseret.—The *Luminary* of December 23, has the following—"We also learn that the remains of Captain Rodney Badger, who was drowned a year ago last May, in the Weber, while trying to save the lives of an emigrant family, were found on the 25th of October last, about two miles below, on a small island. The body had decayed, but the clothes were around the remains, though in a rotten state; the money that he had in his purse was found lying on his thigh bone. The Elders abroad will rejoice to hear that the remains of the brave Rodney are found."

Elder Badger was ever strictly obedient to counsel, and ready to face danger and death to rescue the weak and defend his brethren. He was one of those noble spirits who will ever live fresh in the memory of all who knew him.

Foreign Correspondence.

SCANDINAVIA.

Imprisonments—Baptisms—Encouraging Prospects.

29 Gothersgade, Copenhagen,
January 3, 1855.

President F. D. Richards.

Dear Brother—Inclosed I send you a Statistical Report of the Scandinavian Mission. We have to date back to the 6th of April, as it is inconvenient to use the date which would embrace the six months. You will see, by the report, that there have been over 900 baptized since the 6th of April.

I have no doubt but what you would be

interested to know the present condition and prospects of this Mission, and as we have recently had a General Council, when we had a full report from all the Conferences in relation to their present condition, prospects, &c., I am enabled to communicate to you. However, I will be brief.

In Norway the Elders continue to have their usual amount of opposition. It is often they have to pay a visit to the prison walls, and feast on bread and water, for preaching the Gospel. When liberated, they cheerfully go at it again. If again arrested for the same offence, the result is increase of punishment. They submit without a murmur, pay the debt, but still will be obedient to their master's call, and continue to preach the Gospel with an unflinching zeal. Their labours are crowned with success. Truth is breaking forth on the right and left. Qute a number of persons have entered into covenant with their God, and the prospect is encouraging. The Saints at Christiana now number 50. They are united, and greatly rejoice in the truth, and are looking forward with an eye of faith to that day when those mighty barriers may be removed, so that the truth may have its free course, their joy increase, and their numbers be not a few.

In Sweden, the work of the Lord is onward, although the opposing power is great. The officers who administer the law are not half as humane as those of Norway, for they are not only decent, but will show a degree of respect to our Elders. That cannot be said of the officers in Sweden, for they invariably treat the Elders like thieves and robbers, if they come under their jurisdiction, and they will be sure to chain them to a thief, if they have one, if not, take the next worst. Such treatment, repeated time and again, causes the Elders to move with a cautious hand. Yet through their perseverance, they have baptized over 140 since the 6th of April, and organized one new Branch. We have now organized a new Conference in Sweden. It embraces Stockholm, and we call it by that name. I have appointed a President, and instructed him to go and establish himself first in his profession (viz. tailor), so that they cannot drive him away; at the same time to watch over the interests of the Conference, and extend the work by every means possible. And as the printed word is a prominent means by which the truth can be circulated, I am now having the *Voice of Truth* translated into Swedish, and shall have 2000 copies printed expressly for Sweden, and I trust they will be productive of much good.

The reports from the several Conferences throughout this Mission are altogether of an encouraging nature. All is union, peace, and prosperity. The Saints have the utmost confidence in the Priesthood, and they are united and obedient, labouring diligently to extend the work of the Lord. The work is continually gaining ground in every quarter where we have an opening. Many are investigating the work in the country, as well as in this city. Our hall here is filled every Sunday to overflowing. Nine were confirmed last Sunday. Strangers attend our meetings with apparent interest—many purchase our publications. All appears to indicate that the work will go ahead and prosper. The work is the Lord's, and no power can stay His hands until His purposes are accomplished.

I have no special news to communicate. I am enjoying tolerable health. I feel glad and satisfied in reviewing the labours of the past year, and hope that I may be enabled to improve the present year to the best advantage in benefiting my fellow man. The time passes so swiftly, I cannot realize where it goes to, yet it seems long when I look ahead.

Remember me to brother Spencer and all who may inquire after me. The Lord bless you and prosper you in all things, is the desire of your humble servant,

As ever I remain yours, &c.,

JOHN VAN COTT.

THERE are that become exceeding angry, and multiply words when rebuked; shame awaiteth them, and a speedy end; but whoso loveth correction is wise, and shall be honoured among the rulers of the people.

All vice stands upon a precipice. To engage in any sinful course is to run down the hill. If we once let loose the propensities of our nature, we cannot gather in the reins and govern them as we please: it is much easier not to begin a bad course than to stop when begun.—*Tillotson.*

Statistical Report of the Church of Jesus Christ of Latter-day Saints in Europe.

The British Mission.

FOR THE HALF-YEAR ENDING DECEMBER 31, 1854.

	CONFERENCE.	Branches.	Seventies.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Excomm'td.	Dead.	Emigrated.	Baptized.	Total.
England.	1 Manchester	33	0	2	166	182	115	53	156	16	57	183	3051
	2 London	34	2	0	226	121	95	73	101	28	51	230	2402
	3 Birmingham	20	2	0	129	131	71	61	115	9	57	150	1750
	4 Liverpool	11	2	1	63	69	39	22	39	6	16	69	888
	5 Norwich	26	2	1	64	56	47	17	62	7	2	46	880
	6 Bradford	24	3	1	65	47	35	19	16	7	32	81	877
	7 Nottinghamshire	13	2	0	79	52	37	30	66	3	5	78	859
	8 Sheffield	18	2	1	66	53	32	21	63	9	10	34	844
	9 Cheltenham	21	2	0	75	38	35	23	22	6	18	73	786
	10 Newcastle-on-Tyne	18	2	1	89	55	39	21	0	4	19	92	704
	11 Kent	23	1	0	48	41	37	17	25	8	15	74	687
	12 Bedfordshire	21	1	0	60	33	28	23	34	8	5	67	671
	13 Warwickshire	26	2	0	72	45	22	10	11	1	11	23	639
	14 Herefordshire	17	1	0	62	40	29	15	20	6	2	42	639
	15 Preston	15	0	0	59	48	30	12	35	5	24	19	621
	16 South	15	1	1	49	31	20	16	30	2	2	42	603
	17 Reading	19	0	0	63	29	18	12	11	7	11	44	525
	18 Southampton	15	4	0	30	22	10	9	29	6	11	37	518
	19 Worcestershire	14	4	0	30	22	20	10	14	2	2	34	508
	20 Leicestershire	11	1	0	31	31	15	10	10	1	13	32	438
	21 Wiltshire	12	4	0	37	32	20	25	3	0	15	4	436
	22 Staffordshire	11	2	1	61	35	20	9	18	1	9	26	404
	23 Essex	16	0	0	38	29	24	14	26	6	2	47	400
	24 Lincolnshire	17	0	0	30	17	17	3	3	0	10	8	362
	25 Derbyshire	12	1	0	41	26	14	8	1	4	8	22	355
	26 Hull	7	1	0	18	13	15	2	0	4	2	24	277
	27 Carlisle	4	0	0	18	6	7	5	1	0	6	41	256
	28 Land's End	8	1	1	21	16	8	6	8	4	0	27	244
	29 Shropshire	11	2	0	23	11	11	7	15	1	1	28	241
	30 Cambridgeshire	10	1	0	20	15	10	3	16	2	5	19	219
	31 Dorsetshire	4	1	0	21	10	6	5	7	1	3	0	157
Wales.	32 Glamorgan East	34	0	1	270	90	80	54	205	22	49	206	1802
	33 Monmouthshire	19	0	0	80	25	32	18	41	1	6	46	556
	34 Glamorgan West	19	0	1	66	38	24	19	6	3	47	47	483
	35 Llanelly	11	0	0	69	13	8	17	7	1	5	30	338
	36 Pembrokeshire South	13	0	0	32	5	3	9	15	2	8	13	197
	37 Caermarthenshire	7	0	1	26	10	6	5	11	1	0	13	155
	38 Brecknockshire	7	0	0	26	7	5	6	18	3	1	10	144
	39 Flintshire	5	0	0	20	5	5	3	1	0	0	10	121
	40 Denbighshire	5	0	0	16	5	5	2	3	0	0	7	114
	41 Cardiganshire	5	0	0	15	4	3	1	0	0	0	6	108
	42 Dyffryn Conwy	6	0	0	21	6	5	4	2	1	0	6	98
	43 Merionethshire	6	0	0	14	7	2	1	0	1	0	4	72
	44 Pembrokeshire North	4	0	0	14	5	2	2	0	1	5	1	52
Scotland.	45 Glasgow	18	3	0	101	79	72	26	65	19	60	107	1540
	46 Edinburgh	15	0	0	59	38	38	16	28	5	19	45	724
	47 Kilmarnock	7	0	0	29	17	15	11	16	2	1	32	277
	48 Dundee	8	1	0	18	10	14	6	16	0	4	18	270
Irel.	49 Isle of Man	2	0	0	12	2	2	1	4	0	0	0	48
	50 Belfast	4	2	0	9	5	3	1	0	0	0	14	74
	51 Dublin	1	1	0	6	2	2	0	1	1	0	6	27
	Total	702	54	13	2757	1729	1252	763	1396	227	629	2317	29441

PRESIDENCY OF THE BRITISH MISSION.

President.

Franklin D. Richards.

Counsellor.

Daniel Spencer.

PRESIDENCY OF THE CHURCH IN WALES.

President.

Dan Jones.

Counsellors.

Thomas Jeremy. Daniel Daniels.

PRESIDENT OF THE CHURCH IN IRELAND.

James Ferguson.

PASTORS OR PRESIDENTS OF DISTRICTS.

President.	*District.*
John S. Fullmer,	Manchester, Liverpool, and Preston Conferences.
William H. Kimball,	London, Reading, Kent, and Essex do.
Israel Barlow,	Birmingham and Warwickshire do.
Charles R. Dana,	Norwich, Bedfordshire, and Cambridgeshire do.
Edward Bunker,	Bradford, Sheffield, and Lincolnshire do.
Charles Smith,	Nottinghamshire, Leicestershire, and Derbyshire do.
John Barker,	Cheltenham, Herefordshire, and Worcestershire do.
William Glover,	Newcastle-on-Tyne, Hull, and Carlisle do.
Chauncey G. Webb,	South, Wiltshire, and Land's End do.
James G. Willie,	Southampton and Dorsetshire do.
Sylvester H. Earl,	Staffordshire and Shropshire do.
John Parry,	Flintshire, Denbighshire, Dyffryn Conwy, and Merionethshire do.
James Carrigan and George D. Grant,	Glasgow, Edinburgh, Kilmarnock, and Dundee do.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

	President.	*Secretary.*
1	David B. Dille,	James Johnson.
2	John Robinson,	James Bleak.
3	Geo. W. Bramwell,	C. F. Jones.
4	Spicer W. Crandall,	George Turnbull.
5	Charles A. Harper,	James Wood.
6	Millen Atwood,	Thomas Young.
7	Joseph Westwood,	John Pymm.
8	Matthew Rowan,	John Memmott.
9	Joseph France,	William Herbert.
10	George Simpson,	Ralph Ramsay.
11	T. B. Broderick,	E. L. T. Harrison.
12	James Pace,	Joseph Hyde.
13	W. G. McMullin,	John Hole.
14	Andrew Galloway,	Henry Walden.
15	Andrew Ferguson,	John Foley.
16	Thomas Caffall,	George May.
17	W. G. Mills,	Thomas Phillips.
18	Isaac Allred,	Jonah Francis.
19	Noah T. Guyman,	James Evans.
20	Edward Frost,	John Mellor.
21	John Perry,	W. J. Silver.
22	O. M. Duel,	T. B. Bourne.
23	Martin Slack,	C. W. Penrose.
24	J. W. Lewis,	E. J. Weaver.
25	William Pitt,	William Pitt.
26	Thomas Williams,	Augustine S. Green.
27	P. C. Merrill,	John Smith.
28	Joseph Hall,	John Kessell.
29	John Mayer,	Joseph Akers.
30	J. M. Brown,	R. A. Watts.
31	William Smith,	Francis Singleton.
32	Robert Evans,	George W. Davies.
33	Thomas D. Giles,	Edward Middleton.
34	Dewi E. Jones,	A. L. Jones.
35	Benjamin Jones,	Morris N Morris.
36	John Price,	John Gibbs.
37	Thomas Jenkins,	Isaac Jones.
38	Thomas Morgans,	James Carter.
39	Lewis Davies,	Thomas Green.
40	John Parry,	John Parry.
41	Benjamin Evans,	James Morgans.
42	Richard Roberts,	William Davies.
43	John Davies,	John Davies.
44	Thomas Evans,	Thomas Evans.
45	Edward Martin,	John G. Lynch.
46	William Heaton,	Robert Gault.
47	Joseph Boath,	Joseph Boath.
48	D. D. McArthur,	James Mair.
49	Titus Barlow,	Joseph Lawson.
50	J. D. T. McAllister,	Edward Reed.
51	Patrick Lynch,	William O'Paine.

Authorities of the British Mission, Jan. 1, 1855.

PRESIDENCY OF THE MISSION.

President.

Franklin D. Richards.

Counsellor.

Daniel Spencer.

PRESIDENCY OF THE CHURCH IN WALES.

President.

Dan Jones.

Counsellors.

Thomas Jeremy, | Daniel Daniels.

PRESIDENT OF THE CHURCH IN IRELAND.

James Ferguson.

PASTORS OR PRESIDENTS OF DISTRICTS FOR 1855.

President.	*District.*
George D. Grant,	Manchester, Liverpool, and Preston Conferences.
William H. Kimball,	London, Reading, Kent, and Essex do.
Edmund Ellsworth,	Birmingham, Warwickshire, and Herefordshire do.
Charles R. Dana,	Norwich, Bedfordshire, and Cambridgeshire do.
Chauncey G. Webb,	Bradford, Sheffield, and Lincolnshire do.
James Carrigan,	Nottinghamshire, Leicestershire, and Derbyshire do.
David B. Dille,	Cheltenham and Worcestershire do.
Edward Martin,	Newcastle-on-Tyne, Hull, and Carlisle do.
Millen Atwood,	South, Wiltshire, and Land's End do.
James G. Willie,	Southampton and Dorsetshire do.
John Parry, jr.,	Flintshire, Denbighshire, Dyffryn Conwy, and Merionethshire do.
Edward Bunker,	Glasgow, Edinburgh, Kilmarnock, and Dundee do.

PRESIDENTS OF CONFERENCES.

President.	*Conference.*	*President.*	*Conference.*
Robert Holt,	Manchester.	P. C. Merrill,	Carlisle.
James Marsden,	London.	John Toone,	Land's End.
John Godsall,	Birmingham.	James P. Park,	Shropshire.
Spicer W. Crandall,	Liverpool.	John M. Browne,	Cambridgeshire.
Charles A. Harper,	Norwich.	William Woodward,	Dorsetshire.
Joseph A. Young,	Bradford.	Robert Evans,	Glamorgan East.
James Stone,	Nottinghamshire.	Thomas D. Giles,	Monmouthshire.
Edward Frost,	Sheffield.	Dewi E. Jones,	Glamorgan West.
John Kelly,	Cheltenham.	Benjamin Jones,	Llanelly.
Richard Hargreaves,	Newcastle-on-Tyne.	John Price,	Pembrokeshire South.
Thos. B. Broderick,	Kent.	Thomas Jenkins,	Caermarthenshire.
Robert W. Wolcott,	Bedfordshire.	Thomas Morgans,	Brecknockshire.
W. G. McMullin,	Warwickshire.	Lewis Davies,	Flintshire.
Andrew Galloway,	Herefordshire.	John Parry,	Denbighshire.
Robert Parker,	Preston.	Benjamin Evans,	Cardiganshire.
Henry Lunt,	South.	Richard Roberts,	Dyffryn Conwy.
Joseph France,	Reading.	John Davies,	Merionethshire.
Job Welling,	Southampton.	Thomas Evans,	Pembrokeshire North.
Nathan T. Porter,	Worcestershire.	Walter Grainger,	Glasgow.
Thomas Ord,	Leicestershire.	William Heaton,	Edinburgh.
Jesse B. Martin,	Wiltshire.	James D. Ross,	Kilmarnock.
William G. Young,	Staffordshire.	D. D. McArthur,	Dundee.
Henry Squires,	Essex.	Titus Barlow,	Isle of Man.
John Oakley,	Lincolnshire.	J. D. T. McAllister,	Belfast.
Israel Evans,	Derbyshire.	James Bond,	Dublin.
Thomas Lyon,	Hull.		

Scandinavian Mission.

FROM APRIL 6 TO DECEMBER 31, 1854.

Countries.	Conferences.	Branches.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Baptized.	Excomm'td.	Emigrated.	Dead.	Total.
Denmark.	1 Copenhagen	15	1	37	35	40	23	309	103	100	3	1101
	2 Alburg	8	0	11	13	8	9	97	26	59	0	212
	3 Vensyssel	8	0	9	8	11	10	115	27	31	3	257
	4 Fredericia	10	0	12	14	10	2	99	31	42	2	241
	5 Lolland	7	0	3	7	5	2	54	12	21	0	103
	6 Bornholm	4	0	6	3	4	2	14	6	2	3	114
Norway	7 Brevig	6	1	11	3	6	2	71	28	39	1	189
Sweden	8 Scone	8	0	9	9	7	1	126	4	42	0	177
	9 Stockholm	2	0	6	3	2	2	15	0	1	0	48
Iceland	10 Westmanna Isle	1	0	2	0	0	0	2	0	0	0	5
		69	2	106	95	93	53	902	237	337	12	2447

PRESIDENT OF THE MISSION.

John Van Cott.

PRESIDENTS OF CONFERENCES.

1 O. N. Liljenquist. 2 John Larson. 3 Lauritz Larson. 4 J. Jurganson. 5 John Svenson. 6 Christen Larson. 7 K. Peterson. 8 N. Nilson. 9 — Jenson.

Swiss and Italian Missions.

FROM SEPTEMBER 1850, TO DECEMBER 31, 1854.

CONFERENCE.	Branches.	Seventies.	High Priests.	Elders.	Priests.	Teachers.	Excomm'td.	Dead.	Emigrated.	Baptized.	Total.
Switz'rland. 1 Zurich	2	1	0	3	4	3	6	1	0	124	120
2 Genève	1	0	1	3	1	1	25	1	10	86	49
3 Berne	1	1	0	1	1	1	1	0	0	35	35
4 Neuchâtel	1	0	0	2	0	0	2	0	8	26	17
5 Vaud	1	0	0	1	0	1	10	1	13	35	12
6 Italian	3	0	0	5	5	2	33	3	18	116	66
Total	9	2	1	15	11	8	77	6	49	422	299

PRESIDENT OF THE MISSIONS.

Daniel Tyler.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

President.	*Secretary.*	*President.*	*Secretary.*
1 George Mayer,	George Bonnelli.	4 G. D. Keaton,	
2 John Chislett,	— Ruban.	5 C. R. Savage,	
3 J. F. Secrist,		6 Samuel Francis,	Jean E. Malan.

French Mission.

FROM MAY 1853, TO DECEMBER 31, 1854.

Seventies	High Pr'sts	Elders	Priests	Teachers	Deacons	Emigrated	Total
2	2	31	12	5	9	63	326

PRESIDENT OF THE MISSION.

A. L. Lamoreaux.

German Mission.

FROM FEBRUARY 5 TO SEPTEMBER 5, 1854.

Branches	Seventies	Elders	Priests	Excommunicated	Baptized	Total
4	1	3	1	18	18	69

Three families, making in all 18 persons, have since emigrated to America, five of whom have been baptized in Liverpool, the other 13 belonged to the Mission when they left Germany. This makes 56 the total of members in the Mission Dec. 31, 1854.

PRESIDENT OF THE MISSION.

George C. Riser.

Malta Mission.

DECEMBER 31, 1854.

Branches	Elders	Priests	Teachers	Total
3	8	5	1	40

This report is but an approximate one, as we have no definite particulars.

PRESIDENT OF THE MISSION.

James F. Bell.

Gibraltar Mission.

FROM MARCH, 1853, TO DECEMBER 31, 1854.

Branches	Seventies	Elders	Priests	Teachers	Baptized	Total
1	1	1	1	1	14	18

PRESIDENT OF THE MISSION.

Edward Stevenson.

Total of the Church in Europe.

DECEMBER 31, 1854.

MISSIONS.	Conferences.	Branches.	Apostles.	Seventies.	High Priests.	Elders.	Priests.	Teachers.	Deacons.	Total.
British	51	702	1	54	13	2757	1729	1252	763	29441
Scandinavian	10	69	0	2	0	106	95	93	53	2447
Swiss and Italian	6	9	0	2	1	15	11	8	0	299
French	—	—	0	2	2	31	12	5	3	326
German	—	4	0	1	0	3	1	0	0	56
Malta	—	3	0	0	0	8	5	1	0	40
Gibraltar	—	1	0	1	0	1	1	1	0	18
Total	67	788	1	62	16	2921	1854	1360	825	32627

FRANKLIN D. RICHARDS, (One of the Twelve Apostles of the C. of J. C. of L. D. S., and President of said Church in the British Islands and adjacent countries.

DANIEL SPENCER, Counsellor.

Varieties.

'Tis love entreateth, and 'tis hatred strives.
A friend who leadeth, and a foe who drives.

SEEK great things, and despise not less; for every whole, however great, is made up of parts.

DOING IT THOROUGHLY.—A lady, on separating from her husband, changed her religion, being determined, said she, to avoid his company in this world and the next.

WE SEE BUT IN PART.—"We see but in part," in the language of the Bible, is well and forcibly illustrated in the following — A traveller, as he passed through a large and thick wood, saw a part of a huge oak, which appeared mis-shapen, and almost seemed to spoil the scenery. "If," said he, "I was the owner of this forest, I would cut down that tree." But when he had ascended the hill, and taken a full view of the forest, this same tree appeared the most beautiful part of the landscape.

Press on and Hope the Best.

(*From the "Deseret News," Oct.* 12, 1854.)

Should adverse skies appear to frown,
And dismal prospects loom,
Should ne'er success your efforts bless,
And all before engloom,
Though some around should selfish prove,
And merciless the rest,
Though summer friends should cease to love,
Press on and hope the best.

Where 's the use to yield the day
To every puny woe?
The really brave are ne'er subdued,
Though all the world 's their foe;
No! show mankind your noble part
Can blunt the keenest test,
That greater stuff is in your heart,
And on and hope the best.

To fools and cowards leave complaint,
But strive and battle on;
The brightest crown is hardest earnt,
More pricely when 'tis won.
He is o'ercome who owns he's beat,
And feeble stands confess'd,
He's sure to win who scorns defeat
And struggles for the best.

If times be bad, and men be hard,
'Twill do no good to sigh,
But tax your skill with greater will,
To make them better try;
They feel them worst who pining curs'd
Admit themselves depress'd,
And while they pine, those will be first
Who hope on for the best.

Talk not of fate, nor doom deplore,
Nor sink in sad repose,
The really great will make their fate,
Though all mankind oppose!
A vic'try *bought* instead of *fought*
Would lose its valued zest;
Then would you rise mean things despise,
And hope and gain the BEST!

J. HYDE, June.

ADDRESSES.—Charles R. Dana, L. D. Saints' Chapel, St. Paul's Opening, Norwich.
John Oakley, Mr. Charles Holt's, Plumber and Glazier, Old Spittlegate, Grantham.
Jesse B. Martin, Mr. Dallimore's, 4 Barton Place, Wells Road, Bath.
James Stones, bottom of Colwick Street, Snenton Road, Nottingham.
W. G. Young, 10 Bleak Street, Cobridge, Near Burslem.
George D. Grant, 107 Finch Street, Liverpool.

Money List, January 12—19, 1855.

	£	s	d
Henry Mc. Creery	10	0	0
Thomas Griffiths	2	10	0
Josiah Holmes	4	0	0
Carried forward	£16	10	0
Brought forward	£16	10	0
James Reece	4	10	0
	£21	0	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 6, Vol. XVII. Saturday, February 10, 1855. Price One Penny.

Honesty.

"Owe no man anything but to love one another."—Paul.

Honesty in the every-day transactions of life, is lightly esteemed by the great mass of mankind. This is evident from the fact that but few, who are strictly honest, rise to distinction through the great avenues to popularity and influence. Integrity and honour are still the theme of priests, statesmen, and people; but while the shadow remains, the substance has departed. Like the religions of the day, they too often serve as a cloak, to hide the depravity of corrupt and licentious men. The greater the deformity the more ostentatious must be the show of virtue to hide it.

While the merchant cheats the person he deals with, and the mechanic palms upon his customer an inferior article, they soothe their consciences, if they have any remaining, with the idea that they have followed the rules of trade; as though deception was admissible, and dishonesty a virtue, because everybody practised them. The lawyer, while perhaps endeavouring to gain the case of his client, makes it his principal study how to *fleece* him the most effectually. The soldier dies in defence of his country from privation and suffering, while those over him squander the means which should furnish him with the needful comforts of life.

Many of the sectarian priests of the day, who should both teach and practise the principles of righteousness, do neither. They take the lead in setting a prominent example of dishonesty, by teaching a system of falsehoods, instead of the great truths of the Bible which they profess to believe. They "preach for hire," and "divine for money;" thereby making merchandize of the sacred things of God. Many of these self-made ministers, who profess to set examples of piety to the people, are the "wolves in sheep's clothing," who devour the lambs of the flock under the garb of sanctity.

The practice of deceiving children is almost universally followed by parents and nurses, and in this way they are most effectually taught dishonesty from their cradle. This contaminating influence is forced upon the innocent period of childhood, by those who should be the guardians of its purity.

Husbands deceive their wives, and wives their husbands, not only in the minor matters of every-day life, but in dishonouring their bodies by breaking the sacred covenant of marriage, and then endeavouring to hide their shame by falsehood, artifice, and deception. In doing this, thousands have severed the only bond which binds

them to each other and their posterity; and crushed those sacred affections which are the only ground-work of happiness and the foundation of eternal lives. The general want of confidence between man and man is the natural result of dishonesty. The increasing jealousy and distrust which pervade every association of life, lurk in the domestic circle of the peasant, and drive peace from the courts of kings, are the canker-worm which is destroying the foundations of society, and producing a general tendency to anarchy and disorganization.

This is a dark picture of the present condition of man, but, dark as it is, it scarcely touches the reality. Words have not yet been introduced into the vocabularies of language, which can express the extent of the iniquities now practised in the world. The generations of man have been so long begotten in covenant-breaking and fornication, and nursed in dishonesty, that nothing, but the searching power of the Spirit of truth, can separate from the incongruous mass of depravity the little good that remains, and save it from being swallowed up in the general ruin. The Father has declared that none but the pure in heart can dwell in His presence. Judging from the present condition of mankind, it is easy to see the force of the words of our Saviour when he said "Straight is the gate, and narrow the way which leadeth unto the exaltation and continuation of the lives, and few there be that find it."

If the light of truth had not again been revealed by direct revelation, to save those who have not entirely gone astray, the gloom of eternal darkness would have forever closed around the generations of men.

It is the duty of Latter-day Saints, who have received the spirit of truth, and discerned the light from the darkness, so to live as to be an example of honesty and uprightness to the world, and continually show forth the principles of life and salvation, in opposition to those of darkness and death. We are not of the world, just in proportion as we cease to walk in its ways, and go forth in the liberty of the Gospel, which will set us free from its vices and abominations. The promises of the Lord are to the honest in heart, and not to those who love lies and are filled with hypocrisy and deceit. We must pursue a course different from theirs, or else we shall end our journey where they do, instead of the place we profess to be seeking. The principles which dwell in a man's heart will show themselves in the every-day transactions of life. Pure religion is thoroughly practical, and tends to develop both the good and evil of a man's character.

The world judge principles by actions, instead of actions by principles. Vice becomes a virtue because it is customary. Hypocrisy and deceit are commendable, because fashionable. Therefore right is wrong and wrong is right in the eyes of the people, because they love to have it so. On the contrary, the principles of truth are eternal and unchangeable, without beginning or end. They are subject to the will or caprice of none. Instead of men judging them, by them will men be judged, and their accounts balanced at the day of final settlement.

We not only profess to be, but we are, in possession of the best principles known on the earth. To establish this fact in the minds of men, is one great object of our labours; and it will never be done until we show, by our actions, the utility and beauty of the principles we profess.

Truth is the same, whether taught by angels or devils. Mankind have degenerated so far that principles alone are not appreciated. Deception has become so universal, that everything opposed to preconceived notions requires to be demonstrated by practice; and then there appears to be room in the hearts of but few for the principles of eternal life. This is the case with many who profess to be Latter-day Saints. Should an Elder do some inconsistent or evil act, they consider it gives them liberty to do the same. They literally say, by their actions, that they are willing to be damned because another man chooses to be. Such persons will yet find that it is principles and not men that must save them. When we went into the waters of baptism, we covenanted to keep all the commandments of the Lord. One of the most prominent of these is, to be as careful of their character and interests as we would be of our own; to love one another even as Christ has loved us; or in other words, be willing to lay down our lives for our brethren. By betraying one of them, we take upon ourselves the sin of Judas, and become like him—a son of perdition. Jesus said that inasmuch as we do it unto the least of these little

ones, we do it unto him. Saints talk and pray much about being united and of one heart to build up this kingdom. In doing this, many expect the Spirit of the Lord to establish union, when it must be done by keeping their covenants with God and their brethren. If woes come upon the world for offending the followers of Christ, what must be the portion of those who have covenanted to build each other up in their most holy faith, and who yet prove offenders?

If a man is honest in heart he will prove himself so, whether he is a Latter-day Saint, Sectarian, Jew, or Mohammedan, and the eternal principles of truth will yet find him, and he will be saved in the due time of the Lord. If a person is dishonest, and acts from impure motives, from the love of evil, his iniquity will be made manifest in the Lord's kingdom, as well as the devil's. While he may suppose that he is deceiving the Lord and his brethren, he will find that he is deceiving himself.

The past history of the Saints has proven that there has been many of this latter class, who would fain cover themselves with the garments of the Holy Priesthood, that they might the more effectually prove that they were traitors to God, holy angels, and their brethren, and be cut off forever from the avenues of life.

There are many who have not only covenanted in the waters of baptism, received the Gift of the Holy Ghost, and testified to the divine mission of Joseph Smith, but have received degrees of the Priesthood, partaken of the power thereof, and then through the deceitfulness of their hearts have fallen into darkness, and gone down to death. These are they who have proved themselves enemies in the house of friends; who have deserted the cause of God and His people. It is through such that the devil has had power to bring the storms of persecution upon us, to fill the hearts of the Lord's people with sorrow and their houses with mourning. It is through such children of the Father of lies as these, that the blood of the Prophets was shed; not only as a seal to the testimony of the truth, but to seal the damnation of those who were corrupt enough to pervert the powers of the Priesthood.

We live in the midst of all manner of deception and wickedness. We are in a great measure enveloped in the prejudices and erroneous notions of right and wrong, in which we were born and have been educated. Here evil is practised by many, because they know nothing better. The sin of ignorance God winked at, but now He commands men to repent, and put away iniquity. Latter-day Saints, like others, are responsible not only for what they know, but for what they might learn through diligence. In proportion as they neglect to learn, and to practise what they know, will darkness blind their minds and have power over them.

We must cut loose from our old moorings, break the cords with which we and our fathers have been bound, and leave our minds free to expand into new channels of thought, to comprehend principles, startling from the magnitude of the consequences involved in them, and allow our minds to float with ease into the vast fields of knowledge, which lie spread out in the expanse of eternity, before we can go forth in the freedom of the Spirit of truth, and in our progress outgrow those evils which are so firmly rooted in our nature.

In order to accomplish these things, it would be well for us to sit often in judgment on ourselves, impannel the Holy Spirit in our hearts as a witness, weigh well its testimony in our case, and if we are impartial in our judgment, we will be able to decide, whether we came into this kingdom for the love of truth, and whether our conduct has corresponded with our profession or not. If this is not the case, we should either repent and begin again on right principles, or withdraw from our obligations at once. Every day we act the hypocrite, adds to the *load* of guilt already upon us.

There are but few Saints who have not testified that brothers Joseph and Brigham are Prophets of God, and hold the keys of salvation to this generation. There are many who come far short of living up to this testimony, and appreciating the principle of strict obedience to counsel involved in it. They treat the subjects of gathering, meeting often together to speak of the good things of the kingdom, keeping their covenants with the world and their brethren, and strict obedience to the counsels of those set to preside over them, as matters of secondary importance. Such persons will find that a little outward show, a name to live while they are dead, will not save them.

There are those who have received por-

tions of the Priesthood, who sit in council with their brethren, and who, instead of magnifying their office in humility, in their folly think themselves wise, and that they know a little more than those who have been set over them, and will use deception and intrigue to oppose their measures, and weaken their influence. Such persons, by their actions, accuse the Lord of not being capable of doing His business properly. They virtually say, "I should be President instead of the one who is set over me." Instead of deceiving others, such men will find, that themselves have been deceived through the dishonesty of their hearts; and that they have need to repent, make honest men of themselves, and practise what they testify to be the truth.

Thousands have testified that they were willing to die for the cause of truth, but when the storms of persecution have risen, and poverty, sickness, and death had to be endured for the Gospel's sake, the past has proved that the professions of many have been but an empty sound, that in them was nothing but the shadow of a Saint. These are they who forsake their brethren in the hour of peril, who sneak away from their posts like the cowardly cur that dares neither bark nor fight, when the enemy is lurking round, and leave the lives of those whom they have covenanted to defend, exposed by their treachery.

These evils, although of different degrees of magnitude, all proceed from the same cause—want of natural open-hearted honesty before God and man.

The Lord has promised that His Saints shall inherit the earth and enjoy the riches thereof. Many from this have endeavoured to take the Lord's business into their own hands. Instead of awaiting His blessing, they have gratified their avarice by dealing dishonestly with the world, in avoiding the payment of honest debts and taking undue advantages in business transactions. If such men are not careful, they will find that when the pure in heart inherit the earth, they will not be among them to enjoy the blessing. The Lord is abundantly able to fulfil His promises to His people, without their stooping to dishonesty and meanness.

The day of restitution is at hand, when the hidden thoughts of men's hearts will be revealed, and that which is done in the secret chamber will be proclaimed in the streets, when evil deeds done in darkness will be uncovered, and the appeals of virtuous hearts, stifled in dens of pollution, will be effectually heard.

The day of retribution is fast approaching for the weak who have groaned under oppression, and the innocent that have been despoiled and persecuted, when "Pay that which thou owest" will echo in thundering peals on the ears of all who have worked iniquity, dealt dishonestly with their neighbour, or withheld from the Lord that which was His due, and have not repented and made voluntary restitution.

History of Joseph Smith.

(*Continued from page* 69.)

[March, 1839.]

During their absence, I continued my Epistle to the Church of Latter-day Saints as follows—

We continue to offer further reflections to Bishop Partridge, and to the Church of Jesus Christ of Latter-day Saints, whom we love with a fervent love, and do always bear them in mind in all our prayers to the throne of God.

It still seems to bear heavily on our minds that the Church would do well to secure to themselves the contract of the land which is proposed to them by Mr. Isaac Galland, and to cultivate the friendly feelings of that gentleman, inasmuch as he shall prove himself to be a man of honour and a friend to humanity. We really think that his letter breathes that kind of a spirit, if we can judge correctly. And Isaac Van Allen, Esq., the Attorney-General of Iowa Territory, that peradventure such men may be wrought upon by the providence of God, to do good unto his people. Governor Lucas also. We suggest the idea of praying fervently for all men who manifest any degree of sympathy for the suffering children of God.

We think that peradventure the United States Surveyor of the Iowa Territory may be of great benefit to the Church, if it be the will of God to this end, if righteousness should be manifested as the girdle of our loins.

It seems to be deeply impressed upon our minds, that the Saints ought to lay hold of every door that shall seem to be opened unto them, to obtain foothold on the earth, and be making all the preparation that is within the power of possibles for the terrible storms that are now gathering in the heavens, with darkness and gloominess, and thick darkness, as spoken of by the Prophets, which cannot be now of a long time lingering, for there seems to be a whispering that the angels of heaven who have been intrusted with the council of these matters for the last days, have taken counsel together; and among the rest of the general affairs that have to be transacted in their honourable council, they have taken cognisance of the testimony of those who were murdered at Haun's Mills, and also those who were martyred with D. W. Patten, and elsewhere, and have passed some decisions peradventure in favour of the Saints, and those who were called to suffer without cause.

These decisions will be made known in their time; and they will take into consideration all those things that offend.

We have a fervent desire that in your General Conferences, everything should be discussed with a great deal of care and propriety, lest you grieve the Holy Spirit, which shall be poured out at all times upon your heads, when you are exercised with those principles of righteousness that are agreeable to the mind of God, and are properly affected one toward another, and are careful by all means to remember those who are in bondage, and in heaviness, and in deep affliction for your sakes. And if there are any among you who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the Holy Spirit, which maketh intercession for us day and night with groanings that cannot be uttered.

We ought at all times to be very careful, that such high-mindedness never have place in our hearts; but condescend to men of low estate, and with all long suffering bear the infirmities of the weak.

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—that the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, *Amen to the Priesthood*, or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.

We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death; thy bowels also being full of charity towards all men, and to the household of faith, and virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee, while the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand, and thy people shall never be turned against thee by the testimony of traitors; and although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in honour, and but for a small moment and thy voice shall be more terrible in the midst of thine enemies, than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever.

If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea; if thou art accused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to prison, and thine enemies prowl around thee like wolves for blood of the lamb; and if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open her mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all; art thou greater than he?

Therefore, hold on thy way, and the Priesthood shall remain with thee, for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever.

Now, brethren, I would suggest for the consideration of the Conference, of its being carefully and wisely understood by the Council or Conferences, that our brethren scattered abroad, who understand the spirit of the gathering, that they fall into the places and refuge of safety that God shall open unto them, between Kirtland and Far West. Those from the east and from the west, and from far countries, let them fall in somewhere between those two boundaries, in the most safe and quiet places they can find; and let this be the present understanding, until God shall open a more effectual door for us for further considerations.

And again, we further suggest for the consideration of the Council, that there be no organization of large bodies upon common stock principles, in property, or of large companies of firms, until the Lord shall signify it in a proper manner, as it opens such a dreadful field for the avaricious, and the indolent, and corrupt hearted to prey upon the innocent, and virtuous, and honest.

We have reason to believe that many things were introduced among the Saints, before God had signified the times; and notwithstanding the principles and plans, may have been good, yet aspiring men, or in other words, men who had not the substance of godliness about them, perhaps undertook to handle edge tools. Children, you know, are fond of tools, while they are not yet able to use them.

Time and experience, however, is the only safe remedy against such evils. There are many teachers, but, perhaps, not many fathers. There are times coming when God will signify many things which are expedient for the well-being of the Saints; but the times have not yet come, but will come, as fast as there can be found place and receptions for them.

And again, we would suggest for your consideration the propriety of all the Saints gathering up a knowledge of all the facts and suffering and abuses put upon them by the people of this State; and also of all the property and amount of damages which they have sustained, both of character and personal injuries, as well as real property; and also the names of all persons that have had a hand in their oppressions, as far as they can get hold of them and find them out; and perhaps a committee can be appointed to find out these things, and to take statements, and affidavits, and also to gather up the libelous publications that are afloat, and all that are in the magazines, and in the encyclopedias, and all the libelous histories that are published, and are writing, and by whom, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions that have been practised upon this people, that we may not only publish to all the world, but present them to the heads of government in all their dark and hellish hue, as the last effort which is enjoined on us by our Heavenly Father, before we can fully and completely claim that promise which shall call Him forth from His hiding place, and also the whole nation may be left without excuse before He can send forth the power of His mighty arm.

It is an imperious duty that we owe to God, to angels, with whom we shall be brought to stand, and also to ourselves, to our wives and children, who have been made to bow down with grief, sorrow, and care, under the most damning hand of murder, tyranny, and oppression, supported and urged on and upheld by the influence of that spirit which hath so strongly riveted the creeds of the fathers, who have inherited lies upon the hearts of the children, and filled the world with confusion, and has been growing stronger and stronger, and is now the very

main-spring of all corruption, and the whole earth groans under the weight of its iniquity.

It is an iron yoke, it is a strong band; they are the very hand-cuffs, and chains, and shackles, and fetters of hell.

Therefore it is an imperious duty that we owe, not only to our own wives and children, but to the widows and fatherless, whose husbands and fathers have been murdered under its iron hand; which dark and blackening deeds are enough to make hell itself shudder, and to stand aghast and pale, and the hands of the very devil tremble and palsy. And also it is an imperious duty that we owe to all the rising generation, and to all the pure in heart, which there are many yet on the earth among all sects, parties, and denominations, who are blinded by the subtle craftiness of men, whereby they lie in wait to deceive, and only kept from the truth because they know not where to find it; therefore, that we should waste and wear out our lives in bringing to light all the hidden things of darkness, wherein we know them; and they are truly manifest from heaven.

These should then be attended to with great earnestness. Let no man count them as small things; for there is much which lieth in futurity, pertaining to the Saints, which depends upon these things. You know, brethren, that a very large ship is benefited very much by a very small helm in the time of a storm, by being kept workways with the wind and the waves.

Therefore, dearly beloved brethren, let us cheerfully do all things that lieth in our power, and then may we stand still with the utmost assurance, to see the salvation of God, and for His arm to be revealed.

And again, I would further suggest the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrecies; but let the time past of our experience and sufferings by the wickedness of Doctor Avard suffice, and let our covenant be that of the Everlasting Covenant, as is contained in the holy writ, and the things that God hath revealed unto us. Pure friendship always becomes weakened, the very moment you undertake to make it stronger by penal oaths and secrecy.

Your humble servant or servants, intend from henceforth to disapprobate everything that is not in accordance with the fulness of the Gospel of Jesus Christ, and is not of a bold, and frank, and upright nature. They will not hold their peace as in times past, when they see iniquity beginning to rear its head, for fear of traitors, or the consequences that shall follow by reproving those who creep in unawares, that they may get something to destroy the flock. We believe that the experience of the Saints in times past has been sufficient, that they will from henceforth be always ready to obey the truth without having men's persons in admiration because of advantage. It is expedient that we should be aware of such things; and we ought always to be aware of those prejudices which sometimes so strangely presented themselves, and are so congenial to human nature, against our friends, neighbours, and brethren of the world, who choose to differ with us in opinion and in matters of faith. Our religion is between us and our God. Their religion is between them and their God.

There is a tie from God that should be exercised towards those of our faith, who walk uprightly, which is peculiar to itself, but it is without prejudice, but gives scope to the mind, which enables us to conduct ourselves with greater liberality towards all others that are not of our faith, than what they exercise towards one another. These principles approximate nearer to the mind of God, because it is like God, or God-like.

Here is a principle, also, which we are bound to be exercised with, that is, in common with all men, such as governments, and laws, and regulations in the civil concerns of life. This principle guarantees to all parties, sects, and denominations, and classes of religion, equal, coherent, and indefeasible rights; they are things that pertain to this life; therefore all are alike interested: they make our responsibilities one towards another in matters of corruptible things, while the former principles do not destroy the latter, but bind us stronger, and make our reponsibilities not only one to another, but unto God also. Hence we say, that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and a weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun.

We, brethren, are deprived of the protection of this glorious principle, by the cruelty of the cruel, by those who only look for the time being, for pasturage like the beasts of the field, only to fill themselves; and forget that the "Mormons," as well as the Presbyterians, and those of every other class and description, have equal rights to partake of the fruits of the great tree of our National Liberty. But notwithstanding we see what we see, and we feel what we feel, and we know what we know, yet that fruit is no less precious and delicious to our taste; we

cannot be weaned from the milk, neither can we be driven from the breast; neither will we deny our religion because of the hand of oppression; but we will hold on until death.

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants are true; that Christ is true; that the ministering angels sent forth from God are true, and that we know that we have an house not made with hands eternal in the heavens, whose builder and maker is God; a consolation which our oppressors cannot feel, when fortune, or fate, shall lay its iron hand on them as it has on us. Now, we ask, what is man? Remember, brethren, that time and chance happeneth to all men.

We shall continue our reflections in our next.

We subscribe ourselves, your sincere friends and brethren in the bonds of the everlasting Gospel, prisoners of Jesus Christ, for the sake of the Gospel and the Saints.

We pronounce the blessing of heaven upon the heads of the Saints who seek to serve God with undivided hearts, in the name of Jesus Christ. Amen.

JOSEPH SMITH, junior,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER MCRAE.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 10, 1855.

PERPETUAL EMIGRATING FUND.—We are aware that there are many Saints in these lands who have lived faithful a long time, and diligently contributed their mite to every good work, and among other things have steadily donated to the P. E. Fund, and yet have not been gathered home to Zion, but remain as prisoners of hope, looking for the day of their redemption. While they have anxiously waited their time, they have seen others around them assisted to emigrate, who have not, they think, endured what they have, or paid as much into the Fund.

Some perchance begin to think that in their faithfulness and poverty they have been quite forgotten by the Presidency, here, and in Zion. When the reasons why it appears to be so, and the final result of those reasons, are better understood and appreciated, we trust any unpleasant feeling will be prevented on this subject, which elicits such a deep interest in the hearts of the Saints.

Previous to the present enlarged arrangements, an allotment of the number which each Conference was entitled to send out was made, according to the several amounts donated by them.

The numbers now ordered out through the President of the Company far exceed the number which the various Conferences are entitled to send under the previous system of allotment, with scarcely an exception.

Last year £13 paid the passage of a person through to the Valley, and £3 was loaned from the P. E. Fund to assist those who had but £10. In this way £13 in the hands of the Company, was so used as to accomplish the emigration of four and one third persons; whereas, under the old system it would have emigrated but one, unless distributed in a similar manner, which was sometimes the case.

The estimated cost of emigrating a person this season is £15; and we have proposed to loan £3 to those who can raise only £12. £15 will in this way send five persons to Utah in 1855. By the operations of this system, the benefits arising from

every penny donated to the P. E. Fund are increased five fold. Five persons will be sent to Zion instead of one, to build houses, raise grain, and wall cities, for the sustenance, comfort, and protection of the multitudes who are to follow them, and assist in preparing for the great events which cast their shadows before. Perhaps some will say, "This is very well, but it does not relieve me from the oppression under which I am suffering, nor give me the privilege of being blessed with the Saints in Zion." We will take up the subject in the most unfavourable light in which it can reasonably be viewed. We will presume that in many cases the Funds were distributed by the Conferences among those who had in part enough to help themselves, and that the present well organized system only sends three persons when one would otherwise be sent; no one, probably, will entertain a doubt, but that one at least of the three is as worthy as those who may remain. Admit this, and we find that there is just as much good done now in sending that one, as there was previously, and two more persons sent who may be equally worthy with the third.

Now, Saints, how will you have it? One thing is certain, that none of us can have our own way, independent of the Lord, in this kingdom. If our and your personal feelings were consulted, independent of every other consideration, and the means were on hand to gratify them, there would not be a Latter-day Saint in Britain, at the end of 1855. But the Lord has not so ordered it; if so, it has not yet come to our knowledge. The best we can do, is, to work when, where, and in the way which the Lord in His providence, and by His Spirit, seems to direct.

Although the door is evidently opening wider and wider for the Saints to gather out of these lands, still it is a gradual work, requiring time, labour, and money, and we do not anticipate that the work of gathering will be finished for some time to come.

Many persons are now sent for by their friends in Utah, who have gone out there, have been blessed in their labours, and have imparted a portion of their means, to emigrate friends from this country through the P. E. Fund Company. This has added somewhat to the operations of the Company, and many persons are emigrated in this way, who, it may be supposed, are sent out by the funds contributed here.

The two sources above mentioned, furnish only a portion of the funds of the Company. A large proportion is contributed by the Saints in the Valleys, to the general Fund; and no one can for a moment question the propriety of the application of this being wholly at the disposal of the Directors of the Company.

Finally, to conclude this branch of the subject, there are quite as many selected of the destitute to be sent out by the P. E. Fund, as will absorb the means contributed by the Saints in this country.

We trust that we have now said enough to show the utility of the measures now in operation. We will now notice some of the principles involved in this subject, that the weak may be strengthened, and have their faith increased.

There is one great leading principle, which the Lord has determined His people shall not lose sight of, but that it shall have complete possession of them, and take the lead in every thing they think, do, or say; and that is, every personal consideration must be continually sacrificed, if necessary, to accomplish the greatest amount of general good.

The Saints are constantly called upon to sacrifice their individual views to those who are over them, and their time and means to swell the P. E. Fund, the Temple Offering, and to push forward other enterprises for the general welfare. This is a time of toil and sacrifice, and to those only who possess their souls in patience in well doing, will the day come that will be full of joy and blessing.

The result of our labours we shall never fully see, until we can comprehend the

great principles of cause and effect with which the Lord operates in His dealings with His people. We throw the few pence or shillings we are able to spare, into the P. E. Fund; we think it is but little, and scarcely perceptible in the general amount, but it is none the less there, and is used to assist some faithful Saint to Zion, where he labours diligently to prepare the way for others, and in time repays not only what he has received, but contributes liberally for the release of others. They, in their turn assist more, and, as time rolls on, and the gathering increases, the little that was given in humility and faith increases also, and the good that it does continually accumulates. The day will come when all the diligent in well-doing will rejoice in the fruits of their labours and their souls will be satisfied.

It is not necessary for the Saints to look only to the future for their reward in well doing, for the Lord blesses those who are faithful in the discharge of every duty a thousand fold each passing day, and sanctifies their afflictions and sacrifices to their present as well as future good. At least, this has been our experience.

Comparatively few of the Saints have died in this country, up to the present time, from the pestilential diseases which have swept off so many around them. In this can be seen the preserving care of the Lord over His people. Still, all cannot exercise faith sufficient to overcome the elements of death with which we are surrounded. Well, suppose we cannot, it matters but little when, where, or how we die, if we are faithful, and are taken away while doing our duty; then all the powers of evil cannot prevent the reward of our good works following us.

Though you may pass behind the vail, and lay your bodies down in this land, the work of the Lord will roll on, and the little you are able to do will increase in magnitude—temples will be built, Israel gathered, and among its mighty hosts some one will be found who will step forward and finish the work which you were not spared to complete. Then you shall reap, in rich abundance, the fruits of what you now are doing through toil and sacrifice, and the bread which you now cast upon the waters shall return unto you, after many days, increased a thousand fold.

Men are too apt to judge the Lord's work by their own limited views and self-conceited notions, and do not permit their minds to expand sufficiently to comprehend the great labours which are before them. The Lord has set His hand a second time to gather Israel, and the Saints may be assured that when things are prepared He will operate on a scale proportionate to the great work to be performed, and His plans will not fail for want of means. Kingdoms will feel His power working upon them for the deliverance of His people, and the immense resources of many nations will be brought to bear for the accomplishment of this object, and they will not have power to stay His hand. The P. E. Fund Company is but the germ of an institution, the power of which will encircle the globe and monopolize the highways and fleets of nations to accomplish the purposes of the Almighty.

Appointment.—On account of the ill health of President W. G. McMullin, and his consequent inability to discharge the laborious duties of his calling, we have appointed Elder John A. Hunt to preside over the Warwickshire Conference; and he is instructed to repair thither and enter immediately upon the duties of this appointment.

Elder McMullin will consult his health and circumstances as regards emigration the present season.

FRANKLIN D. RICHARDS, { One of the Twelve Apostles of the C. of J. C. of L. D. S., and President of said Church in the British Islands and adjacent countries.

DANIEL SPENCER, Counsellor.

The British Army in the Crimea.

(*From the "Times," Jan.* 25.)

There is a season for all things, and on the eve of a great national disaster it is some comfort to think that the present—yes, this very present hour—is the season for a great national duty. As for the pending operations at Sebastopol, we may almost dismiss them from our thoughts for a while. England has now done her best and her worst in that quarter—her extravagances, her follies, and her negleets, and can now do no more. We may read the future there as plainly as the crew of the *Prince* when the single chain that held them from the precipice frowning over their heads snapped at last, and they knew they were at the mercy of the storm. The remnant of the British army might be about fifteen or seventeen thousand bayonets at the last date. About a hundred a-day were sent to the hospitals, never to return fit for service, and nearly as many saved their country further trouble by dying on the spot. Here is a regular drain of six thousand a-month against *no* further reinforcements worth taking into account. At this rate Lord Raglan and his staff would be the sole survivors of the expedition about the 15th of March. The weather had been worse than ever, and was expected to be worse still; heavy snow, rapid thaw, severe frost, bitter north wind, frozen trenches, impassable roads hardened to the consistency of rock, ruts treacherously filled with driving snow, officers found suffocated by their charcoal fires, sixty horses frozen to death in one night, and all that Englishmen have read of before, when they could afford to amuse themselves with the horrible in the narrative of Napoleon's Russian campaign. Vast piles of wooden huts were at Balaklava, but the army was in tents, and it was certain it must remain in tents as long as it lasted, for there was not the least chance of transport sufficient to bring up the huts. Only a small fraction of the army had received warm upper clothing, or were likely to receive it, for the same reason. Every officer repudiated the duty of supplying, or even taking charge of, anything beyond the eternal salt pork and green coffee. Of the former, the army was still sometimes on half-rations or quarter-rations. The latter was seen everywhere strewn in the mud, being wholly useless to the soldier. For the rest, it is the same story as we have had to tell every day these two months. The hospitals and the medical stores were in the same state; the authorities at Balaklava still doing their best to save themselves the trouble of landing what they had neither clerks to take note of, nor room to store, nor means to transport. Ship after ship full of the most necessary articles, priceless to the wretched soldier, was sent out of harbour, and even back to Constantinople or Corfu, on some idle formality. Positively, literally, there was not one change for the better since we "sat down before" Sebastopol. The only chance was that the railway, which left Malta on the 16th, and ought to have arrived at Balaklava by this time, might extricate the army from its dead lock. But who can expect this in the face of such an uniformity of mismanagement? Either the screw steamers containing it will be ordered out of the harbour on some pretence, or not permitted to land the rails, or no ground be allowed to lay them down, or the whole affair, navvies and all, will be burked in some other quiet way. That chance once disposed of, the end cannot be distant, and the finest army that ever left these shores will soon cease to exist as a force.

Here, then, nothing more can be done—at least, nothing that we could pretend to urge with the slightest hope of our advice being taken. The man, the order, the material, or whatever it is, that might save our gallant countrymen, could not be sure to arrive under three weeks, when all may be over. We may therefore enjoy the leisure of despair—that release from the burden of the day which the dying man enjoys when he has taken his last draught, made his last will, and has only to cast his thoughts towards the unseen world. Is this, then, a time to set about planning a second expedition to the East, and laying down the programme of a campaign of 1855? That, it would seem,

is what we are waiting for. At headquarters before Sebastopol they are waiting for the spring, with the Turks at Eupatoria, the Imperial Guard and other reinforcements from France, and a sufficient excess of British arrivals over British deaths and departures, they may attempt, with somewhat less hope of success, what they might have done on the 28th of September. We are all to persevere with the whole force of the empire in carrying Lord Raglan and his staff through with it, and enabling them to redeem their credit at the risk of another army. That is what Government is prepared to ask, what Parliament is expected to grant, what the press will be thought very disloyal if it does not back up, what the British people are expected to swallow, as it has swallowed many another desperate policy. For our part, whatever others may please to do, we will take no further part in such an affair. We wipe our hands of the war under the existing management. If Government, if the House of Commons, or the British people, choose to sell themselves to the aristocracy, and through the aristocracy to their enemies, it is their own affair; we wipe our hands of the national suicide. All that we can do is to protest, and to warn, and that we will not cease to do, though hitherto we have done it in vain.

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As we read of a host under the stroke of Divine vengeance, every man's hand is against his neighbour, every man labouring to do as little as he can for the other, preferring to see huts, clothing, and food perishing than applied to its purpose.

Foreign Correspondence.

HINDOSTAN.

Voyage of Elder Jones to Birmah—Lectures and Baptisms in Rangoon — Prospects among the Birmese—Visit to the Karens —Departure of Elders Willes and Woolley for Zion.

58, Lower Circular Road, Calcutta,
Nov. 7, 1854.

President F. D. Richards.

Dear Brother—Since my communication of August last, little worthy of note has transpired with us. The Elders and Saints have generally been well, as far as I have heard.

Soon after writing you, I left this place for the purpose of visiting Birma. I had two or three objects in view, the main one of which was to personally visit the people called Karens, as there have been many very favourable reports concerning them. The American Baptist Missionaries have been labouring amongst them for the last twenty years, and, according to their reports, with great success.

My soul being sick of trying to do any thing with the people of India, I gladly sought an opportunity to try another, and this affords me an ample pretext for so doing. I accordingly set off on the 18th of August, steamed across the bay, and in six days landed in Rangoon. There I found a small Branch of the Church in a flourishing condition, under the guidance of Elders Willes and McCune. I stopped a few days, and delivered a course of lectures.

From Rangoon I went to Maulmein, where I found Elder Levi Savage. He had been in that place nearly one year, and had directed his attention chiefly to the Birmese, and he now speaks the language well. I visited some of those that he had been labouring with; they were very friendly, but not willing to obey the Gospel. I remained at Maulmein a few days, then returned to Rangoon, bringing brother Savage with me.

We then began to make preparations for our trip amongst the Karens. We tried to get some conveyance by land, but soon learned that in consequence of the incessant rains that prevail here six months in the year, an overland trip was no way practicable, having to cross mullahs (ravines), and low strips of land which were in all probability inundated. As a last resort, we came to the conclusion to hire a boat, which we did for four English shillings per day. We then provided ourselves with the needful for the campaign, and set off buoyant with desires and anticipations that we should find a people that would receive our testimony.

The first night set us far beyond the reach of the European population, in the midst of the swarming multitudes that inhabit this country. That night we stopped in a Karen village, which we reached some time after night-fall, in not a very agreeable condition, for I had the misfortune just before night to get an *overturn*, by which I was enabled to judge correctly of the depth of water, which I found to be several feet. We however made the best of it for the night, and by morning my clothes were partly dry. But with the day light came a strange and magic view, to American eyes—a whole community of villages upon posts from six to ten feet above the water. They looked like the inhabitants of Neptune, that had just emerged from the watery element. An old adage came to mind with much force, which was, that "one half of the world do not know how the other half live." This is literally true.

The whole country, for miles around, is submerged in water from two to five feet in depth, though at a superficial view it presents quite a different appearance. Here is a kind of coarse cane grass and water weed, that grow up from the earth, and float upon the surface of the water until they have formed a body, in some places a foot in thickness. Upon this is a kind of short grass growing, which gives it the appearance of one continuous plain. All through this are channels in which the people travel with their boats. These channels are to the Karens what public high roads are to us—a thoroughfare of business, boats going to and from market.

This district of country is settled principally by Karens, who have come down from the hills for the purpose of raising rice, to which it is peculiarly adapted, being some thirty miles in width; its length I did not learn. Every few miles are villages, with from fifteen to thirty houses in each, and with sometimes two and three families in a house, besides hogs, dogs, and fowls, living upon the same platform.

In their religious views we did not find the people as represented. They do not worship the "Great Spirit," as the missionaries have stated. Very many of them are *Buddhists*, and those who are not do not worship anything—they have no correct idea of God at all. Brother Savage told them who we were, and the nature of our message. It was a *new* train of thought, and such a burst of *new ideas* upon their contracted minds, that they could not comprehend it at all. They *will* not understand that we know anything of the God whom we worship, only in the same manner that they do—that is, by some fabulous legend or tradition like their own. They know nothing of the past, only by tradition; which forms the leading feature in their character, and I think it is more firmly riveted upon their minds than any other people's in the world; in fact, all Asiatics partake more or less of this spirit, it is interwoven with their very existence, and it is almost a thing impossible to make any inroad upon them. They are indeed a strange sect, and it is like commencing with the *raw* material to do anything with them, for they must be remodeled throughout, and there seems so little to commence upon that it is difficult to begin the work of creation.

We travelled from village to village for some days, and what we learned in the first we learned in the last—they were all alike. We visited some of those that had been converted to Christianity by the Baptists. We asked them if they believed in God, and in His Son Jesus Christ, and in the Holy Ghost, to which they said, Yes. But there were no fruits of their profession to be seen, they were in every respect like those who made no profession at all. It is true they acknowledged the existence of a God, but that was all that it amounted to. It reminded me very much of the Utahs, who, when asked if they believed in God, said, *Yes*. But when they were asked what He was like, they pointed to the biggest wolf they could see, and said "Shinob," as much as to say—That is God. The Karens are not in as favourable a position as the Utahs, for the Utahs have the blessing of the Fathers, and the covenants of promise, the spirit of which hovers around them, and will eventually bring them into the fold. Not so with the Karens, they have the blessing of Esau, which influences their minds as much as the covenant of promise will the children of Israel. The Karens are an idolatrous and a heathenish nation, with no hopes of redemption this side of the "Prison."

On my return to Rangoon, I delivered another course of lectures. During my stay, there were four added to the number of the Saints. I more fully organized

the Branch, and gave a little more solidity to the movements.

Brother Savage will remain here the coming season. He has some faith in the Birmese, to whom he will direct his attention, and if possible obtain a footing amongst them.

I returned to Calcutta the last of October. Matters here remain much as they did when I last wrote you, no accessions to our numbers.

Elder Woolley embarked for Boston the 1st November. He spent one year and a-half in this country, and laboured faithfully and diligently in warning the people of India—they have set their hearts against the truth, and there has not been enough to occupy the attention of one Elder. He returns with the blessings of the few, for his preservation and prosperity.

Elders Fotheringham and Meik are at Calcutta, where there is a prospect of a few being added.

Elder Willes embarked for the Valley, *via* Penang and Singapore. I have subsequently heard that in consequence of there being no opportunity to ship for America, he embarked for Liverpool.

Brother Ludington was in Singapore October 1st, where he had been for three weeks lecturing, he meets with much opposition. He was about the same as mobbed out of Bancock, in Siam, the particulars he will no doubt give you. He was expecting to go to Malacca in a few days.

We shall not be able to emigrate as soon as expected, and the exact time I can not now say, it may be another year. I shall, however, do my best to accomplish it sooner if possible.

I will now close, praying the Lord to abundantly bless you in the good work in which you are engaged. With a kind remembrance to all in the Office,

I remain your brother in Christ,

N. V. JONES.

THE CRIMEA.

Casualities to the Brethren—Baptisms—Interest in the Work, &c.

Camp, Inkermann, 2 miles from Sebastopol, Dec. 21, 1854.

Dear Brother Richards—Your kind and welcome letter came safe to hand, after having been lost and found again near Balaklava by a seaman, who kindly brought it to the 49th regiment. For the counsel you so kindly sent we return you our grateful thanks, as it was much required by every one of us.

Since last I wrote to you, we have had to pass through many trying and dreadful scenes. The 2nd Division, to which most of this Branch of the Church belongs, has been in three general engagements, and in the last the brethren suffered severely, one—Priest Patrick Brodle, was killed; he fought as every soldier should—in the love and fear of God, and I feel to say, great will be his reward. Elder McLean was wounded in the arm, which only kept him from his duty four days. Three of the brethren were wounded—two slightly, the other brother—Peter Hay, has lost his right arm, and he will have to return to England. I have written to Elder Gilbert, at Chatham, so that he may be received when he arrives there, as he had no certificate with him, on account of my not being able to see him.

We all feel the solemnity of our present position, and let what may come we feel to say, Thy will be done, O Lord.

No one, but those who have been in similar situations to what we have, can form any idea of the horrors of the field of battle. God grant the time may not be far distant when we may be released from such scenes.

One only have we baptized since I wrote last, but I have the pleasing news to say, that many would be baptized if we had time and opportunity. Some who departed in the late engagements died believing the latter-day work. At the present time we can do but little, as we cannot hold a meeting to preach, but we converse with many when we have an opportunity, which has done much good.

Elders Ross and Higgins, and Teacher W. Walker, have been very sickly of late. Their faith is good, and I hope they will soon be well again. The remainder of the brethren are doing well. As for myself, God has been good, kind, and merciful to me, for which my heart bounds with love towards Him.

On the 19th of December, being on out-lying picket, "Mormonism" was brought forward, and seeing an opportunity, I rose and testified to the work. The Spirit of God was with me, and I

brought before those that would listen the first principles of the Gospel. When I sat down, Satan sent his imps to play, and from the mouth of one there came nothing but swearing and cursing at God's holy word and His servants. I told him that God made him, and had protected him so far, but if he tempted the Lord, His wrath would come on him before long. He kept on for some time. At two o'clock the next day this man was dead.

Elder Higgins has sent for me. I hear that he is very bad. Please to excuse this scrawl. I will write again first opportunity.

Yours in the Everlasting Covenant,

HENRY RUSSELL.

Varieties.

A WISE ruler is obeyed with love; but a partial or oppressive one promoteth jealousy and rebellion.

THEODORE PARKER and Wendall Phillips have been apprehended in the United States on a charge of sedition, and they are bound over to take their trial for having spoken words against the Fugitive Slave Law, which are deemed treasonable.

LONG SERMONS.—There is nothing against which a preacher should be more guarded than length. "Nothing," says Lamont, "can justify a long sermon. If it be a good one, it need not be long! and if it be a bad one, it ought not to be long." Luther, in the enumeration of nine qualities of a good preacher, gives as the sixth, "That he should know when to stop."—*Autobiography of Rev. W. Jay.*

List of Debts due for Books, Stars, &c., by the Several Conferences and others, for the Quarter ending December 30th, 1854.

CONFERENCE.	AGENT.	AMOUNT		
London	Jno. B. Maiben	£599	12	5¼
Manchester	James Walker ...	197	8	7½
Birmingham	Henry McCreery	172	11	11
East Glamorganshire	Geo. W. Davies..	169	4	6
Warwickshire	William Parr	153	11	4½
South	Simon Irwin	126	19	4½
West Glamorganshire	Aneurin L. Jones	123	2	4
Herefordshire	James Reece	107	16	4
Bradford	John B. Pears ...	106	6	6
Staffordshire	Josiah Rhead	104	0	4
Derbyshire	Thomas Parkes...	91	6	10
Lands End	John Kessell	88	16	2¾
Reading	James Frewin ...	80	9	1
Newcastle-on-Tyne	James Robson ...	80	3	2
Lincolnshire	Richard Harper..	78	18	4½
Wiltshire	Samuel Gentle ...	76	10	0¾
Bedfordshire	Samuel Church...	70	9	9½
Channel Islands	Francis Kirby ...	69	17	6½
Cambridgeshire	John M. Browne.	63	4	6½
Monmouthshire	Edw. Middleton..	62	8	4½
Sheffield	John Memmott ..	56	6	3
Hull	John Miller	51	10	7
Cheltenham	Thomas Clarke...	49	6	6½
Dublin	H. E. Bowring ...	44	8	1
Glasgow	Robert Kirkwood	42	19	5½
Norwich	Charles A. Harper	42	9	10
Southampton	Jeremiah Baker ..	41	19	9
Kilmarnock	John Aird	38	17	11
Liverpool	James Linforth...	36	14	4¾
Carlisle	John Threlkeld...	36	11	0
Leicestershire	Edward Frost ...	35	18	1½
Nottinghamshire	Josiah Holmes ...	35	13	4½
Dorsetshire	Benjamin Elliot..	34	0	9½
Preston	John Holsall	32	9	6½
Edinburgh	John McComie ..	30	2	1
Belfast	Charles Kerr	28	14	11
Late Herefordshire	John Preece	24	17	9
Brecknockshire	Thomas Griffiths	22	11	9½
Worcestershire	Charles Peat	18	16	7½
Carried forward		£3327	6	5¾

CONFERENCE.	AGENT.	AMOUNT.		
Brought forward		£3327	6	5¾
Shropshire	Joseph Akers	15	16	3½
Pembrokeshire South	John Price	15	4	5
Llanelly	Charles Harman.	12	0	0
Isle of Man	James Duff	8	2	2
Denbighshire	Griffith Roberts..	6	18	11½
Flintshire	Lewis Davies	6	13	9
Carmarthenshire	Isaac Jones	6	11	5½
Anglesea	John Roberts ...	4	3	0
Dyffryn Conwy	Wm. Davies, jr...	3	2	6½
Dundee	A. N. McFarlane.	0	17	6
Pembrokeshire North.	David Rees	0	15	2½
BRANCH.				
Derry	Hugh Sheppard..	6	17	1½
Tedbury	Joseph Walker...	5	0	10
MISSION.				
French	A. L. Lamoreaux	139	19	4½
Cape of Good Hope	Jesse Haven	123	3	3
Sandwich Islands	P. B. Lewis	120	1	3½
Australia	Aug. Farnham ...	81	17	9
East India	N. V. Jones	66	16	9
Swiss and Italian	Daniel Tyler	66	6	8
St. Louis	Milo Andrus	60	14	7
Malta	James F. Bell ...	28	5	1½
German	G. C. Riser	22	5	3
Bombay	Hugh Findlay ...	20	18	3
Gibraltar	Edw. Stevenson..	17	10	10½
Italian	T.B.H.Stenhouse	3	15	5
Swiss	do.	0	5	10½
Parley P. Pratt, California		295	18	1½
Philemon C. Merrill		2	6	0
M. G. D. Phillips, New Brunswick		1	16	1
J. W. McLellan		0	17	9
Dr. S. M. Brice, Iowa, U. S. A.		0	10	5
David Roberts		0	4	2
Thomas B. Broderick		0	2	8
		£4473	5	4¾

(Errors excepted.)

Why do the Saints Gather?

You ask me why, my sister dear,
I leave my native land?
I'll tell you, then, the reason's good—
It is our Lord's command.

Why did the Israelites of old,
With Moses for their guide,
Go forth into the wilderness,
And journey side by side?

Was it not that the Lord their God,
To them a promise made,
The land of Canaan should be theirs,
If they His will obey'd?

And we, the Saints of latter days,
Think God is still the same
To-day as heretofore, and will
Unchangeable remain.

Therefore, when, by His Prophet's voice,
He warneth us to shun
The evils of the present day,
And flee the wrath to come,

We go unto His chosen land;
And if we faithful prove,
'Twill be for us a heritage,
A land of light and love.

I go because my treasure lies,
And it I'd still conceal,
Where moth and rust can not corrupt,
Nor thieves break through and steal.

In that bless'd land I long to dwell,
Where God is truly known,
That I may learn His righteous ways,
And worship at His throne.

For there the Gospel truths do shine
In mellow, hallow'd light;
There do the rays of love shed forth
A halo clear and bright.

I would not be like one of those,
Who, when the bridegroom came,
Went to receive him unprepar'd,
And hung their heads in shame.

No, I would always ready stand,
And wait the coming hour,
When Jesus shall to earth descend
In majesty and power.

And I would have my lamp well trimm'd,
My garments white and pure,
That I may make my calling good,
And my election sure.

Liverpool. MARY DUNGER.

ARRIVAL.—Elder Thomas W. Russell arrived at Liverpool on the 29th ult. from Great Salt Lake Valley. He sailed from New Orleans, on the *Atalanta*, December 9, and is on a mission to these islands to preach the Gospel, in the performance of which we trust he may be abundantly blessed.

NOTICE.—The present edition of the Hymn Book is out of print, in roan binding. We have a few in calf, calf gilt, and morocco.

ERRATA.—In No. 3 *Star*, "Money List," first line, for *Edward Middleton* read *George W. Davies*.
In "Errata" in *Star* No. 4, for *in the same Star* read *in Star No.* 1.

ADDRESSES.—Joseph France, care of James Frewin, St. Mary's Hill, Newbury, Berks.
Walter Grainger, 41 Charlotte Street, Glasgow.

Money List, January 19—26, 1855.

	£	s	d		£	s	d
Edward Middleton	4	14	9	Brought forward	14	14	9
James Linforth	5	0	0	Benjamin Elliot (per William Woodward)	2	17	0
John B. Pears	5	0	0	John Mellor	9	0	0
Carried forward	14	14	9		26	11	9

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 7, Vol. XVII. Saturday, February 17, 1855. Price One Penny.

A Parable.

A certain Great Shepherd had a number of sheep in a country very remote from his chief residence. These sheep once belonged to one fold, and were tended by many good shepherds. But, from causes which need not be here described, these shepherds were taken away from the midst of the flock, and the sheep were left to themselves. In consequence the fold no longer retained them, and they went far astray, wandering, some here and some there, all over the country, until most of them grew very intractable and wild in their nature, and very rough, ragged, and filthy in their appearance.

After they had been in this forlorn condition for a long time, the Great Shepherd, having before determined in his heart to gather them together again, established a fold in a particular portion of that country. He appointed a chief shepherd, to take charge of the fold, and gave him authority to appoint and send other shepherds, as many as might be required, into all parts of the country, to seek after the scattered sheep, and win back all those who would follow them to the fold. The Great Shepherd also bestowed upon the chief shepherd of the fold the prerogative of apportioning the sheep, after they were gathered together, to the different departments of the fold, and of appointing the shepherds who should have the care of the sheep in these various departments. This prerogative was bestowed only upon the chief shepherd, no other shepherd had any claim to it, though the chief shepherd could authorize any of the others to act for him.

Accordingly the chief shepherd sent forth many shepherds throughout the length and breadth of the land, to find out the scattered sheep, and to bring them to the fold, that they might be washed, and made clean, and become docile and obedient. He also gave these shepherds strict instructions to bring all the sheep they could as clean as possible to the fold, and not to make any covenants or arrangements with them on the way as to who should be shepherds over them when in the fold.

These shepherds started out, and travelled long distances, encountering fatigue and privation, over seas, along rivers, across deserts, over mountains, and through valleys, diligently seeking out the sheep, wherever they might be. After a time these shepherds succeeded in finding a considerable number of sheep in various parts of the country, and many of the shepherds began to return with them to the fold. But some of the shepherds were so thoughtless as to forget, or so foolish as to wilfully violate, the strict

instructions imparted to them by the chief shepherd, and began to persuade certain of the sheep, and especially the young lambs, to attach themselves to their department of the fold, when they did not know that the chief shepherd would give them the charge of any department at all. Others of the shepherds made *covenants* with some of the sheep and lambs to a similar effect.

The shepherds who had acted so unwisely gradually found, as they approached the fold, that their souls were not set unflinchingly towards the chief shepherd, and although they greatly desired him to confirm the covenants and arrangements which they had made with the sheep and the lambs, yet their hearts faltered, and they felt half afraid and half ashamed to meet him. But being greatly desirous to retain what they had so unlawfully appropriated to themselves, they mustered up all the courage they could, and presenting themselves before him, requested him to give them charge over such and such sheep and lambs which they had in reality previously been taking, or at least covenanting to take, to themselves. But they not meeting him with a frank and an open countenance, he, being of great discernment, knew their hearts, and saw that they had not abode by the instructions which he had given them before they went to seek the sheep. Wherefore he reprimanded them very severely, telling them of their great folly and wickedness in failing to do their duty, and in presuming to exercise an authority which the Great Shepherd had said was the prerogative of the chief shepherd alone, and in asking him to give what they had already taken, or covenanted to take, thus trying to make him merely their tool to *confirm* what they had already so disobediently done, or, in other words, to sanction as obedience what was in fact gross disobedience. He further assured them, in unmistakable terms, of the great displeasure of himself and the Great Shepherd at such unwarrantable derelictions of duty, and such presumptuous usurpation of authority. He also told them that he was determined to oppose, promptly and sternly, all such proceedings.

Some of these unwise shepherds, after bitterly repenting of their folly, and proving more faithful and diligent in their duty, regained the favour of the chief shepherd, and received charge of certain portions of the fold. But others were never afterwards known as shepherds in the fold.

Some of the sheep and lambs with whom these unwise shepherds had made covenants began, as they neared to the fold, to become as filthy as ever, although the shepherds had washed them at least once. They also began to get wild again in their nature, insomuch that they could scarcely recognize the voice of any of the shepherds but the particular ones who had been making covenants with them. When they were brought before the chief shepherd, he was not at all pleased with them, but he appeared to be such a kind and faithful shepherd, and there was something so winning about his voice, that many of them forgot the foolish shepherds who had misled them, and greatly desired to follow him, and be allowed to abide in the fold. He, being full of compassion, consented to their doing so, and caused them to be washed again, and watched over by good and faithful shepherds, and they soon again became white in appearance, and obedient in disposition. However, a few of the sheep and lambs would not be washed again, but they became filthier and more wild than ever.

All the shepherds were not so unwise. Many there were whose greatest study was to take home to the fold all the sheep and lambs they could, and to train and purify them by the way, so that if possible they might be presented obedient and clean before the chief shepherd, that they might be perfectly fit to associate with the flock already there, without contaminating any portion of it. The greatest joy of those shepherds appeared to be to present their little flocks without a spot or blemish before the chief shepherd, and then to hear him say—Well done, good and faithful shepherd, enter thou into the joy of the Great Shepherd. These shepherds ever strictly guarded themselves, lest they should in an evil moment forget their duty, and they would rather have gone back to the chief shepherd without a single sheep or lamb, than to have presumed to usurp his authority by making any arrangement or covenant with those they had charge over, as to who should be their shepherd in the fold. These shepherds would rather have laid down their lives in seeking the sheep in the most remote and inhospitable

deserts, than do anything which might draw away the attention of the sheep and lambs from hearkening to the voice of the chief shepherd. It is impossible to describe the ever watchful care of these good and faithful shepherds over all the sheep and lambs. They gently led the old ones, carried the lame and weak and young in their arms, protected all from the wild beasts by the way, shielded them as much as possible from the influence of the foolish shepherds, took them by clean paths, and diligently taught them, all the way to the fold, how to know and obey the voice of the chief shepherd.

When arrived at the fold, these shepherds appeared before the chief shepherd, with confidence and boldness, for perfect love casteth out fear. His countenance brightened upon them, and after asking of their welfare, and assuring them of his pleasure at once more beholding them, he desired to see their flocks, at the sight of which, when brought before him, he appeared filled with great satisfaction, and he commended them for following the voice of their shepherds so obediently, and told them that if they would so continue they should never more be scattered, nor want for a faithful shepherd to watch over them. At this the sheep seemed particularly happy, indeed they took a great liking to the chief shepherd, and thought his voice the sweetest they ever heard, and they determined never to turn a deaf ear to it. This determination they kept, and they lived ever afterward in security, peace, and happiness.

But what shall be said of these faithful shepherds. Words cannot describe the pure and holy joy that pervaded their bosoms when the chief shepherd blessed them in the name of the Great Shepherd, and, because of the unsullied integrity of their hearts, and their great diligence and faithfulness, gave them charge over important and extensive departments of the fold. They lived continually in the favour of the chief shepherd, and in the course of time the Great Shepherd came from his chief residence and dwelt among them, and they lived ever after in the light of his countenance.

Address by Elder George A. Smith,

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, OCTOBER 6, 1854.

(*From the "Deseret News," Oct.* 26, 1854.)

I can say, in connection with brethren who have addressed you in the former part of the day, that it is with the greatest pleasure I arise at the present Conference to cast in my mite, and offer a few reflections upon the things of the kingdom, as they are rolling before us.

Our beloved President, at the close of the forenoon service, gave us a text he wished to have considered.

It has been my lot to be somewhat conversant with the Saints who dwell in the Valleys of the Mountains, or especially those who reside south of this city—my acquaintance with them has been very great for the last five years. There is no doubt but that a feeling of carelessness and indifference has been manifested by many in these valleys in relation to bequeathing their debts to the Perpetual Emigrating Fund for the assistance they have received. It is not only an indifference which has been felt towards the Perpetual Emigrating Fund, but also to individuals who have expended their means to help their friends, neighbours, or brethren to this valley; they have frequently been treated with indifference and neglect, and I may say almost with cruelty, by some persons who have thus been helped; they are unwilling, until they can be very comfortable themselves, to assist those who have helped them. I have had my feelings hurt by instances of this kind which have been laid before me.

Now then, if I understand the text, it amounts to about this, (viz.) our Saviour's golden rule—"Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets." Or to use this expression of the Saviour's, in con-

nexion with that of our President, which would be, "Whatsoever ye would that men should do to you, do ye even so to them, *under like circumstances*, for this is the law of the prophets."

There is no object on the face of the earth more to be desired, than to bring the poor and honest Saints from the condition in which they are placed in the Old World, and set them down here in the midst of these mountains, where, by their own industry, economy, and prudence, they can provide for their wants, and for the wants of their children. The difficulties which surround the Saints in the Old World are increasing. The great wars are involving the principal nations of the earth at this time in very serious expenses, which are taking from the labouring masses, millions and millions of dollars to supply the fighting hosts with weapons of death, and engines for the destruction of their enemies, and the prosecution of their ambitious designs. While the Allied Powers are thus engaged, they are consuming the very source upon which the millions of the poor and needy are depending for their bread—for their existence.

If during the time of peace that has prevailed in Europe for the last ten years, it was necessary to help the poor and the needy away, it becomes ten fold more so under the present circumstances, when the nations are involving themselves in very expensive and disastrous wars.

It may be supposed that I am a little partial to some particular parties that are connected in this war; I am referring more particularly to the Allied Powers, but really I feel very little interest in the matter, any further than wherever Britain carries her sway the Gospel can follow in her liberal wake. To be sure, when a boy, my playmates used to say, "Two upon one is one too many;" and consequently if there is any sympathy, it would be in favour of Russia, as they are the weaker party, and are likely to have the worst of it. Then as far as the contest is concerned, there may be a very great feeling of indifference in the minds of many whether Turkey is actually devoured by the Russian bear, or carved up by the lion of the west of Europe; the event is precisely the same let it turn which way it may, as far as it affects us, in our emigration movements: it serves to stop the channel of trade, and consequently affects the interests of the labouring classes of Great Britain, and a great proportion of the members of our Church are of this class.

I would say to those who are in arrears to the Perpetual Emigrating Fund, who know themselves to be such—if you have got houses, lands, cows, sheep, farms, or property of any description, come forward like honest men and settle up to the uttermost farthing, and begin again to amass property; and if you have been owing to this institution for one year, or from the first of its operations, give a liberal interest for the capital you have held, and which could not be used, or increased by the operations of the Fund. That would be my advice upon this subject; and then if you are able to subscribe enough, in addition, to bring one or two families, do that also. My advice to those who have just arrived is, that they fall not in the rear, as it has been this day complained of, but let them make it their first business to square off with the Fund that brought them here—to furnish this means as soon as it is in their power, to bring somebody else out from distant countries; and then you can take a fresh start in this mountain world. Even if you are a little behind when you have done this, scramble until you catch up again, for the facilities are a thousand to one in these valleys to what they were seven years ago.

When the Pioneers came here it looked a hard chance. There was not a single house to rent, and as to their being any prospect of having any, it looked very slim. But there has been slight changes since, and a very great change in relation to bread stuff. We have bread in abundance now; but then the only prospect of supply we had, was millions of black crickets. The change has been effected, and persons who land here with nothing but their hands, their bone and sinew, if they are indebted to the Fund or to persons for bringing them, they can soon pay these debts, and not only that, but they can soon establish themselves comfortably, and be prepared to help others.

I have noticed in the course of my travels an occasional individual, which I presume had lost by some of those who have not been willing to pay up; be that as it may, I have come across individuals who would lurk among the Saints—"Why," say they, "what can be the matter; something is dreadful wrong; this is not ancient

Mormonism—this is not the old religion we used to have years ago in the days of Joseph; something is entirely wrong; I do not see things as I used to, I do not understand them;" and they finally begin to complain, and find fault, and murmur, and so it goes on from one time to another until they wonder if they could not get a better location in California. I have heard men murmur when they were surrounded with plenty, with peace, and the blessings of heaven. What is the cause of this? The cause is in themselves. Do you who have crossed the plains this season, expect to find the inhabitants of these valleys perfect? I think from all accounts you were ill prepared to associate with them if you had found them perfect; there would have been room at least for a doubt whether you could have been admitted at all. The great fault lies in individuals not doing right themselves, but undertaking to make others do right, or to find fault with others for not doing right.

It is some time since I read the New Testament, but I believe, if I recollect rightly, there is a passage somewhere in the Gospel according to St. Mark, which says, "So is the kingdom of God as if a man should cast seed in the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth immediately, he putteth in the sickle, because the harvest is come." Well, I met a man that in the days of Joseph Smith used to be a very great man, in his own eyes at least—very spirited in the Church, tremendously so, and he tells me that things are going wrong, "Why," says he, "things are not now as they used to be." We will admit it; things are entirely different to what they were twenty years ago. Did any of you ever raise Indian corn in your lives? If so, you remember when it is six inches high it is very beautiful to the eye, it looks green and lovely, and it will grow very rapidly if you will only keep the weeds out of it; it will grow so rapidly that you can almost see it growing from day to day, and it is a pleasure to cultivate it. Suppose a man should go into a corn field when the corn is six, eight, or ten inches high, who had not been raised in a country where it was cultivated, but in some corner of the earth where it did not grow, and he had never seen such a plant before, and let him employ himself a few days in hoeing it and admiring its beauty. Suppose by some means he becomes perfectly blind for two or three months, and then goes into the field after he has received his sight, he now beholds corn seven, eight, and ten feet high, with large ears upon it; he would exclaim "What is this? Who has destroyed the beautiful plants that were here two months ago? What has become of them." He is told it is the same corn. "O it cannot be, for the corn is little stuff, and only grows eight or ten inches high, and very unlike this awkward stuff."

This compares well with some of our "Mormons" who are a little afflicted with the grunts; they do not know that the work of the Lord has been spreading rapidly, and growing stronger, and becoming more formidable than it was twenty years ago. There has been considerable advance since we used to gather around Joseph and Hyrum in Kirtland, to keep the mob from killing them.

I remember on a certain occasion the brethren were called together to prepare to defend Joseph against the mob, who were coming to destroy him if possible. Brother Cahoon was appointed captain of one of the largest companies, and it had ten men in it; it was the biggest company we could raise but one, and that contained fourteen men. Brother Cahoon gave us some advice; he advised us if the mob came and we were obliged to fire, to shoot at their legs; but should they advance upon us now, we would shoot higher than that; so if anybody will look at it candidly they will see that we have grown, and improved considerably in our ideas. To shoot at the legs of a mob is now altogether behind the times in "Mormonism." After brother Cahoon had advised us, brother Brigham rose and said that if the mob tackled him he would shoot at their hearts, and some of the company nearly apostatized. We must remember that we are in the advance; for the Lord has said, in these days He has commenced to do a great work, and called upon His servants to lay the foundation of it; the foundation being laid, then the work has to be done. In order to be participators in this, we must be honest with ourselves, with our brethren, and with the poor among the Lord's people; if we are, the blessings

of God will flow upon us; and our knowledge will increase, and all the light and intelligence that we desire from God will be poured out upon us; and our means will increase, and our substance will be blessed unto us. But if we adopt the other principle, although men do it from covetousness, it is the identical way to become poor. The Prophet said the liberal deviseth liberal things, and by his liberality he shall stand. This is the truth; it has been so among all generations, and with this people from the beginning.

It was customary before we entered this Church to hear a great deal of text preaching. The learned ministers would select a text or passage of Scripture, measure it by a theological rule, divide it into heads, *and then preach from it*, preaching about every thing in the world but the thing in the text. After they had gone through this kind of manœuvering long enough, they would then appeal to the congregation to know if they had not preached to them the doctrine laid down in the text. Well, if I have preached from the text, excuse me.

I will close my remarks with the old-fashioned appeal, and if I have not preached the doctrines contained in the text, let me advise my friends to give heed to those doctrines anyhow.

History of Joseph Smith.

(*Continued from page* 88.)

[April, 1839.]

Brothers Kimball and Turley called on Judge King, who was mad at their having reported the case to the Governor; and, said he, "I could have done all the business for you properly, if you had come to me; and I would have signed the petition for all except Joe, and he is not fit to live." I bid brothers Kimball and Turley to be of good cheer, "for we shall be delivered; but no arm but God can deliver us now. Tell the brethren to be of good cheer, and get the Saints away as fast as possible."

Brothers Kimball and Turley were not permitted to enter the prison, and all the communication we had with them was through the grate of the dungeon. The brethren left Liberty on their return to Far West.

Friday, 5th. Brothers Kimball and Turley arrived at Far West.

This day, a company of about fifty men in Davis County swore that they would never eat or drink, until they had murdered Joe Smith. Their captain, William Bowman, swore, in the presence of Theodore Turley, that he would "never eat or drink, after he had seen Joe Smith, until he had murdered him." Also eight men —Captain Bogart, who was the County Judge, Dr. Laffity, John Whitmer, and five others, came into the committee room, and presented to Theodore Turley the paper concerning the Revelation of July 8, 1838, to Joseph Smith, that the Twelve were to take their leave at the building of Far West, on the twenty-sixth of April, to go to the Isles of the sea, and then asked him to read it. Turley said, "Gentlemen, I am well acquainted with it." They said, "Then you, as a rational man, will give up Joseph Smith being a Prophet and an inspired man, now he and the Twelve are scattered all over creation; let them come here if they dare; if they do, they will be murdered. As that Revelation cannot be fulfilled, you will now give up your faith."

Turley jumped up and said, "In the name of God, that Revelation will be fulfilled." They laughed him to scorn. John Whitmer hung down his head. They said, "If they (the Twelve) come, they will get murdered; they dare not come to take their leave here; that is like all the rest of Joe Smith's damned prophecies." They commenced on Turley and said, he had better do as John Corrill has done; "he is going to publish a book called 'Mormonism fairly delineated;' he is a sensible man, and you had better assist him."

Turley said, "Gentlemen, I presume there are men here who have heard Corrill say, 'Mormonism' was true, Joseph Smith was a Prophet, and inspired of God, &c. I now call upon you, John

Whitmer: you say Corrill is a moral and good man; do you believe him, when he says the Book of Mormon is true, or when it is not true? There are many things published that they say is true, and again turn round and say it is false." Whitmer asked, "Do you hint at me?" Turley replied, "If the cap fits you, wear it; all I know, you have published to the world that an angel did present those plates to Joseph Smith." Whitmer replied, "I now say, I handled those plates; there was fine engravings on both sides. I handled them;" and he described how they were hung, and "they were shown to me by a supernatural power;" he acknowledged all.

Turley asked him, "why the translation is not now here." He said, "I cannot read it, and I do not know whether it is true or not." Whitmer testified all this in the presence of eight men.

The committee met, and brother W. Huntington made report of his journey to Liberty on business of committee.

The subject of providing some clothing for the prisoners at Richmond was discussed, and the propriety of sending two brethren to Liberty, to make sales of some lands, was taken up, and Elders H. G. Sherwood and T. Turley were appointed.

A bill of clothing for the Richmond prisoners having been made up, was presented and given to those appointed to go to Liberty, that they might procure the goods on the sales of land.

Saturday, April 6th. Judge King, evidently fearing a change of venue, or some movement on our part to escape his unhallowed persecution, (and most probably expecting that we would be murdered on the way,) hurried myself and fellow prisoners off to Daviess County, under a guard of about ten men, commanded by Samuel Tillery, Deputy Jailer of Clay County. We were promised that we should go through Far West, which was directly on our route, which our friends at that place knew, and expected us; but instead of fulfilling their promise, they took us round the city, and out of the direct course eighteen miles; far from habitations, where every opportunity presented for a general massacre.

This evening the committee met in council. Prayer by Elder Kimball. The business of the Council, being the order of the leaders of the Daviess mob, delivered this day to the Saints in this County, to leave before Friday next.

Resolved: To hire all the teams that can be hired, to move the families of the Saints out of the county, to Tenny's Grove.

Resolved: To send H. G. Sherwood immediately to Illinois for assistance from the Saints there, in teams, &c.

The mission of Elders Sherwood and Turley to Liberty was deferred for the present.

Sunday, April 7th. The committee met in council at brother Turley's. Brother Erastus Snow made a report of his visit to the Judges at Jefferson. A letter from the prisoners at Liberty was read, and Daniel Shearer and H. C. Kimball were appointed to see Mr. Hughes and get him to go to Daviess, and tend the sitting of the Court there.

We continued our travels across the prairie, while the brethren at Far West, anxious for our welfare, gave a man thirty dollars to convey a letter to us at Daviess County, and return an answer.

Monday, 8th. After a tedious journey, for our long confinement had enfeebled our bodily powers, we arrived in Daviess County, about a mile from Gallatin, where we were delivered into the hands of William Morgan, Sheriff of Daviess County, with his guard, William Bowman, John Brassfield, and John Pogue. The Liberty guard returned immediately, but became divided, or got lost on their way; and a part of them arrived in Far West after dark, and got caught in the fence; and calling for help. Elder Markham went to their assistance and took them to the tavern. From them he got a letter I had written to the committee, informing them of our arrival at Daviess.

Tuesday, 9th. Our trial commenced before a drunken grand jury; Austin A. King presiding judge, as drunk as the jury; for they were all drunk together.

Elder Stephen Markham had been despatched by the committee to visit us, and bring a hundred dollars that was sent by Elder Kimball, as we were destitute of means at that time; and leaving Far West this morning, and swimming several streams, he arrived among us in the afternoon, and spent the evening in our company. Brother Markham brought us a written copy of a statute which had passed the Legislature, giving us the privilege of a change of venue on our own affidavit.

Judge Morin arrived from Mill Port, and was favourable to our escape from the persecution we were enduring, and spent the evening with us in prison, and we had as pleasant a time as such circumstances would permit, for we were as happy as the happiest; the Spirit buoyed us above our trials, and we rejoiced in each other's society.

Wednesday, 10th, was spent in the examination of witnesses before the grand jury. Dr. Sampson Avard was one of the witnesses. Brother Markham was not permitted to give his testimony.

Our guard went home, and Colonel William P. Peniston, Blakely, and others, took their place.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 17, 1855.

FOREIGN INTELLIGENCE.—*Deseret.*—The December mail arrived from Great Salt Lake City, on the 31st January, bringing a goodly number of letters, and files of the *Deseret News* for November 9, 16, 23, and 30, from which we glean the following items.

The erection of the large new Bowery was rapidly progressing. The last train of the season, belonging to J. M. Horner and Co., and consisting of 18 wagons, loaded with goods, arrived on the 7th instant.

Brother Dimick B. Huntington, Indian Interpreter for Colonel Steptoe, in a late trip to Fillmore, talked with the Indians in the neighbourhood of Nephi, Manti, and Fillmore, and gave them much good instruction. They appeared friendly and well disposed, and it is probable they will all be peaceable, at least during the winter. Captain Walker, with a part of his band, passed through Iron County, on their way South.

The crops throughout the Territory, notwithstanding some loss from hail and grasshoppers, were amply abundant, and generally believed to be stored in a safe and proper manner, much of the wheat being thrashed. On the 23rd November, wheat was rating from $1,30 to $1,50 per bushel; potatoes, 75 cents; oats, $1,75; and other produce in proportion.

The Mayor and Council of Great Salt Lake City had repealed all licenses for selling beer and intoxicating drinks, and both the Church authorities and the great body of the people were determined to sustain the city authorities, in putting down this traffic altogether.

Elder C. C. Rich, from San Barnardino, George Q. Cannon, who had been on a mission to the Sandwich Islands, and others, arrived in Great Salt Lake City, on the 28th November.

It is rumoured that Adams and Co. are about to start a regular express from San Francisco to St. Louis, by way of Great Salt Lake City. They expect to transmit news from New York to San Francisco in from 15 to 20 days, thus making the time from 5 to 10 days less than by the Panama route.

We quote the following from the *News*—"Colonel Steptoe, Lieutenants Mowry, Allston, and Tyler, U. S. A., Chief Justice Kinney, U. S. District Attorney Holman, with a part of Lieutenant Allston's company of Dragoons, and part of Lieutenant Mowry's company of Rifles, left this city, October 12th, on a tour south. They

went by way of Manti to Fillmore City, and returned by the usual travelled route to this city, on the 3rd instant. During this trip, Judge Kinney held the regular sessions of court in the 2nd Judicial District, and we hear his charges to the Jury much commended, as evincing a high order of official intelligence, marked by a gentlemanly bearing, and a pacific spirit entirely opposed to *litigation*. We have been informed by one of the party that several of them purchased lots in Fillmore City, very highly appreciating its material advantages for the seat of Government; that all were pleased with the condition and appearance of the different settlements, remarking that they were never more kindly received and courteously treated, nor did they wish to be."

Australia.—We have received the *Zion's Watchman*, for Oct. 14, and also a letter from Elder William Cooke, dated Oct. 13, from which we learn that Elder Robert Owens had arrived at Sidney, from Calcutta, in good health. President A. Farnham was about to open a mission in New Zealand, for which place he purposed sailing on the 20th of the same month.

The truth was gradually spreading and obtaining a firmer footing on every hand, but as usual, under such prosperous circumstances, there was much bitter opposition to the work.

APPOINTMENT.—Elder Thomas W. Russell is appointed to labour in the Warwickshire Conference, under the Presidency of Elder John A. Hunt, and the Pastoral charge of Elder Edmund Ellsworth.

FRANKLIN D. RICHARDS, President, &c.
DANIEL SPENCER, Counsellor.

Foreign Correspondence.

DESERET.

General Intelligence.

Historian's Office, Great Salt Lake City,
November 30, 1854.

Dear Brother Franklin—Amid the noise and confusion incident upon the Tithing Clerks moving the books out of their office, and the arranging of our own in their place, we would inform you, or at least try to, of the changes that surround us.

Mr. A. W. Babbit, Secretary of State, is the functionary intrusted with the control of the Council House; we accordingly have been cast out of it, not into outer darkness, but into the room in the north end of the Tithing Store House, which has been heretofore occupied by the Tithing Clerks. It will answer us a very good purpose through the winter; but for a man as deficient of eyesight as myself, it would be more comfortable if a couple more windows could shed the light of heaven within its dark walls. The new Tithing Office is completed, and is a nice building.

The weather has been remarkably fine since our last, which was dated Oct. 30th. There have been a number of cases of sickness, and some deaths from dysentery and the mountain fever.

The people of Parowan have got their city wall 7½ feet high, and a great portion of it twelve feet, six feet thick at the bottom, and two and a half at the top. It is expected that the new furnace is in operation by this time. Nephi City is inclosed with a wall nine feet high. Brothers Dame and Harrison, Representatives from Iron County, are in the city.

Mr. Babbit has fitted up and carpeted

the Representatives' Room in the Council House in grand style; in the upper room the ceiling overhead has fallen down, and its place is supplied with cotton cloth. The sugar factory is inclosed, and they are now engaged putting up the machinery. The brethren are engaged putting on the roof of the new Council House.

I have recently visited nine towns in Utah County. Good health and plenty abound. Union Fort, on South Cottonwood, has become quite a town, many good two-story dwelling houses having been erected this season; the wall being about completed. They have a good two-story school-house, forty feet by twenty. Bishop Silas Richards has succeeded in gathering all the people of his ward inside the fort wall.

Our city authorities have abolished all the grog shops as nuisances; it may make some soldiers, and others who indulge, feel *rather* uneasy, that is, dry, like a fish may be supposed to be out of water. The Regency of the University met last night, and passed some resolutions to extend the teaching of the new Alphabet, and directed the regents to lecture in different parts of the country to encourage the getting up of schools.

Elder Benson has just visited all the settlements north of this county, preaching in nine towns, and has this day started on a visit to Utah County. The brethren who went to Iron County with Bishops Lewis, and Klinging Smith, have been baptized since their arrival, and are doing well.

There was six hundred bushels of Tithing Wheat brought to the office in this city from Springville, yesterday. The Social Hall will be re-opened on Saturday evening, December 2nd, with the play—"All is not gold that Glitters." About sixty adobie houses have been erected in Farmington this season; also a court house, thirty-five by forty-five, two stories high, is now receiving the roof. Elders Charles C. Rich and George Q. Cannon arrived in this city on Tuesday, November 28th, in good health. The Eastern mail has not yet arrived; we apprehend we may be again all winter without much news. The California mail was ten days behind its usual time, which is said to be in consequence of an alteration of the time of starting. Presidents Young, Kimball, and Grant are enjoying good health, as also the members of the Quorum of the Twelve at home.

I remain, as ever,

Your brother,

GEORGE A. SMITH.

Elder F. D. Richards.

Practical "Mormonism"—Governor Young—Prosperity of the Saints.

Great Salt Lake City, Oct. 31, 1854.

My Dear Brother Stenhouse—While perusing the *Deseret News*, a few days since, I found that you were to be succeeded by Elder Daniel Tyler in the Presidency of the Swiss Mission, and it immediately occurred to my mind, that while in the Office at Liverpool, arranging for my departure from England for the Valley in 1853, brother Samuel W. Richards handed me a number of letters, among which was one from brother Stenhouse; and that if I now wrote by this next mail, there would be a similar favour from brother Eddington to Elder Stenhouse, awaiting him in the Office on his arrival from the Swiss Mission.

In the first place I have to state, that the contents of your letter cheered me much. The blessings you sought in my behalf, the confidence reposed in my stability and firmness in the cause of truth, together with the improbability of my yielding to an apostate spirit while journeying Zionwards, all inspired my soul with renewed energy to cleave to the light of the Gospel, and relax not my hold, however trying and varied the circumstances might be, through which I should have to pass, nor displace that confidence you had in me.

And now, after crossing the Atlantic, witnessing all the results of Saints being brought into domestic contact with each other, traversing rivers in floating hells, residing for a number of weeks in St. Louis, conversing with some of the greatest apostates (even with the now almost celebrated Gladden Bishop), seeing our once apparently faithful brethren turn out of their course, because of the offences of others, and difficulties by the way, having to contend with sickness and death in my own wagon, till within a short distance of the Valley, my cattle dying (four head out of six), and having now wintered and summered at the home of the Saints, heard instructions from the Lord's anointed and chosen ones, conversed freely

with the Prophet in my own house on several occasions, all in connexion with a thousand other channels by which I have gained invaluable experience, my testimony to you is—"*All is right.*" God hath indeed spoken from the heavens, made known the laws and means by which man can regain the Father's presence, and continue in a sphere of never-ending progression of eternal and celestial existence.

True "Mormonism" is the greatest light that shines upon the face of the whole earth. I know it, and it seems to form a part or portion of the very essence of my nature, but the career of some men in this kingdom is curious and amusing, worthy the observance of a reflecting mind, for it affords great lessons, and enables us to dip a little deeper into the variety and character (although of one flesh and blood) of the human species, expanding our ideas and judgment, till we begin to learn the all-important principles that insure true happiness.

Men and women are drawn into the net, perform many evolutions, cut a few capers, play their part, and exit. What useful experience for the faithful. And while on your way to the retreat of the Saints, keep the mind's eye pearling, and see how many pretty boys and girls have been and are still dropping by the way, and such as have played their part well too.

These mountain regions present a beautiful aspect, but the greatest beauty consists in the fact, that they are the appointed portion of the earth, where our God has designed many of His great purposes relating to the latter-day-work should have their fulfilment; hence the Saints go to cheerfully, and effectually build up the kingdom, making adobies, felling timber in the kanyon, erecting good and convenient houses, sowing and planting the fields with grain, conducting pure streams of water in all directions, for the comfort of the inhabitants. It is not, as some of our foolish brethren supposed before their arrival here, that the cities were already manufactured, and sent down from the skies for their immediate possession. But lo! and behold, the clay for adobies is still in the earth, till dug out by hard work, the timber for building and shade trees still in the kanyons, the stone in the quarry, save and except that which has already been obtained by their industry for the comfort and advantage of each individual, &c., requiring a compound of patience and perseverance, in order to reduce these rude materials of nature to the requirements and convenience of man.

O! that brethren would be wise and reflect, making use of the reasoning faculties with which they have been endowed, how much vexation and disappointment could be saved, and how much more effectually could they prepare themselves to enter all the varied circumstances through which a Saint is bound to pass, ere he can inherit all things according to promise. And I would here ask a question—Can a man, strictly speaking, inherit any one thing pertaining to this earth, before he has learned to govern that one thing; and can he rightly govern it before he learns the laws by which it is governed? Verily no. Then how necessary the daily experience we get; how important to begin at the beginning, working with shovel, pick, crow-bar, axe, spade, hoe, saws, &c., that we may learn, by practical experience, the cause that produces the beautiful variety we see in all material and living nature. Certainly the Gods ascended the scale of intelligence by this ladder.

Brother Stenhouse, I presume you will take this friendly hint, and provide yourself with all the above-named "Mormon" implements of industry, for you may be called upon to assist the Mayor (Jedediah Grant) in clearing out a mud hole, or to repair a ditch, and if you should be minus of the tools necessary, how awkward you will feel. You will pardon me, I know, for calling your attentions to these few items before entering upon your season of rest in the Valley—yes, it will be rest from your former labours, and your energies will be called into action, in quite another sphere, and it's first-rate "Mormonism" all the time.

Do try to undeceive the Saints in some of these matters, that their minds may be prepared to meet things as they really exist in the Valley—that they cannot possess houses till they build them, crops before they till the earth and work for them. All they enjoy must be the fruit of their own labour, but there are a thousand advantages which I could name the Saints have over every other people and place, that turn to their account in all their operations.

You have unquestionably gathered much

experience in your late mission, but a new field of *trials* and *scenes* will open up before you while on your way to this place. Yet inasmuch as your mind is made up to abide all the providences of Jehovah's movements with this people, as well as the nations, nothing will move you, and the same power that has been by you in the past, will continue and make manifest to your understanding the cause that produces every effect, and all will be right.

Every man learns more of himself, his neighbour, and friend, while on his way to these mountains, than he has, or could have, learned in all his life before.

I could communicate many more particulars bearing upon the leading features of the travel to Zion, but I am afraid the mail will close before I get this scribble in; and probably it is as well I cannot, for your many engagements before leaving England would cause the reading of so long a letter to be a tax on your time.

Suffice to say, I have the same confidence in your stability in the practice of every good and righteous principle under every and all circumstances, that you had in your humble servant, and I have faith that you will find the atmosphere of no place congenial to your spirit till you have a view of a portion of the Valley from the mountain top.

It is true, gathering places are selected in various parts of the States, but, unless you have direct counsel to the contrary, make good your way, nor allow of any stopping place between Liverpool and the city of the Great Salt Lake.

Let me say a word or two in relation to Governor Young. I believe it impossible for the Saints abroad to fully appreciate the worth and true character of this chosen one of God—his kind, fatherly care over the flock, in watching their interests by day and by night, merits the confidence, faith, and love of all who know him. He is certainly the only man (qualified of course by the power of God for the office) that could lead and control a people collected together from all nations, tongues, and tribes, and such varied and peculiar circumstances. He seems daily to increase in all the attributes of the Godhead, his countenance constantly bespeaking a soul inspired by the Spirit and power of God; and my prayer is, that you and I, with all the faithful, may be found treading his footsteps.

Inclosed, I forward you a programme of our juvenile demonstration on the 24th of July last. The whole affair was one of great interest, and far surpassed its outline in the programme. The multitude of children collected on the occasion was such as to give strong presumptive evidence that the command given to our first parents—"Be fruitful and multiply, and replenish the earth," &c., was having a literal fulfilment in the valleys of the mountains. The children were beautifully attired, the order and decorum were admirable, and notwithstanding I had witnessed large assemblies of children in various parts of England on many occasions, yet I never saw an equal to this; it spoke volumes for the spirit of obedience that seemed to reign in the bosoms of the offspring of the Saints in these mountains. Yes, although they have had to wander with their parents from place to place, in consequence of sore persecution, and are now growing up as the hardy sons and daughters of this mountain region, I guess they will prove themselves tough chips by and bye!

The crops throughout all the settlements would have been very great this year, had not the destructive grasshopper interfered. However, there is enough and to spare for the stranger, and probably the Lord knows we could not take care of much more yet.

The increase of every department of the Church in this region is great, and bids fair at the present ratio of progress with other nations to outstrip them all.

The spirit of emigration, or rather to emigrate the Saints from all parts of the earth, seems to occupy a large portion of the authorities' attention, and the principal theme of discussion during three days of the last Conference was this subject. Will not this cause the hearts of the righteous poor to swell with joy and gratitude to Him who has the power to control all things for the good of His people?

We unitedly desire to be remembered to sister Stenhouse. Bid her be of good cheer, and continue as she has hitherto done, striving to bear all things with fortitude and patience, for great blessings await her.

A few lines on your arrival in the States will confer a favour, as they will come to hand months before you have the pleasure of passing through the last kanyon.

My desire for the watch-care of heaven to be over you and yours during your entire journeyings to Zion, shall be before the Lord. Love to all Saints.

Yours in the Covenant of Peace,

WILLIAM EDDINGTON.

Elder T. B. H. Stenhouse.

Position and Blessings of the Priesthood—Gathering the Poor.

Salt Lake City,
October 28th, 1854.

President C. H. Wheelock.

Honoured and beloved Friend—Our acquaintance and your uniform kindness have been of such a nature, together with our present associations, that I am not willing that a few piles of rocks or a few of old ocean's waves should sunder our communion, as indeed they do not, for although my hand has not spoken on paper, I have seemed often to be with you in spirit, travelling from place to place, and entering into those refined and sublime joys that none on the earth *can feel*, except they who, like you, have separated themselves from all things that would hinder their service to Jesus and his kingdom.

The great men of the earth task their talents and imaginations to picture characters and heroes of ideality, to touch the refined sensibilities of people, eliciting their sympathies. Historic page has carried, in living letters, the memory and deeds of the mighty of the earth, *but* not among *all* the characters of men pictured by the pen, is there anything that can claim the sympathy and admiration of a noble spirit as would that of an Elder of Israel, could *his* life and feelings and spirit be comprehended and known as they *are*. I need not enumerate to you, the bursting asunder of the *strongest* and *dearest ties* which bind man to his wife and children; the crushing of the impulses which prompt him to put forth his hand to accumulate property, rear habitations for the loved ones to dwell in; the wandering among a strange people with his life in his hands, his motives and character and labours misunderstood, met with ridicule and reproach. No, brother Wheelock, these and many other things are *too deeply* engraven on *our hearts*, by experience; *especially so* in your case, who have often made yourself a living sacrifice to this work. When I enter into the spirit of the thing, I *feel* to love with my whole heart a *faithful* Elder, and I marvel not that Jesus said, "Offend not *one* of these *little ones;*" and surely *we*, as a people, could not *do* as we do, except the YOKE was made easy, and the BURDEN light, by the grace of God; something as Stephen's smiling countenance testified it was to him, while his tormentors stoned him to death.

Dear brother, while I write, my heart is full of joy and gratitude that I have felt His sustaining grace in a foreign land. I joy over you, who have walked so far in the path and counsel of the Saviour. And I believe it to be the case with many Elders in this Church, that they do not themselves appreciate and realize how far they *have* gone, and with *what faith* and *confidence* they have a *right* to come and ask the Lord for blessings, and also that there are *thousands* of the English Saints who do *not* appreciate the Gift of the Holy Ghost, and its office-work on their hearts.

I must beg your pardon for a preaching strain in this letter, but the pen seems over-ready to write from the abundance of the heart. I feel refreshed, strengthened, and much comforted, by my year's residence in this place, my heart seems *big* with desires for the salvation of man, and when I write to my friends who are in the Church, I seem almost constrained to pen something more calculated for the generality of Saints, or for the Gentiles, than for a private communication to those to whom I write. Our peace, our healthy location, our plentiful supplies of the bounties of life, our hopes, our lives, our freedom from the thraldom of ignorance and fear respecting heavenly things, and our knowledge are such, that we cannot refrain from desiring to help the down-trodden and oppressed sons and daughters of men, whose situation we can behold and appreciate as it is. This whole people seem more alive to the interest of the Saints in foreign lands than I have ever seen them before. The appeals of the Presidency and of brother Samuel W. Richards for means to bring them home to Zion, have elicited a strong response in the hearts of all *good* Saints, and *no* course has been neglected which can be made practicable for hastening on *that day* when they *may come*, not only by a *thousand* at a time, but by *tens of thousands*.

How consoling and how exquisite the pleasure, in years to come, for *us* and our children to look upon *ourselves* as *some* of

the instruments in bringing this to pass, and in ushering in the brightness of that Zion which shall shed its light over the whole earth.

The Quorum with whom you are associated are united, no dissension or trouble. *You* are fervently remembered in their prayers.

You have no doubt learned that your wife is safely delivered of a sweet daughter, being, in Scripture phrase, the "express image" of its father's countenance.

Much building and improvement has been done the past summer, and for an inland city, ours has presented a business aspect wholly characteristic of "Mormon" energy, and we are fast becoming in these mountain fortresses a *great* and *noble* people, whose *only fear* is that of the Lord.

But my sheet is full—I must close, desiring that you will remember me kindly to my friends and to yours, and accept for yourself a rich portion of affection.

CLAUDIUS VICTOR SPENCER.

WASHINGTON.

Appointment of Colonel Steptoe Governor of Utah.

Washington City, Jan. 4, 1854.

To President F. D. Richards.

Dear Brother—I deeply regret to inform you that the President finally declined to re-appoint Governor Young to the office which he now holds. Lieut. Colonel Steptoe is the appointee.

The President seems quite friendly, and stated at a recent interview that he had received letters from Colonel Steptoe and Chief Justice Kinney, speaking in high terms of the Governor and people of Utah, and added, among other things, that he desired to do that which was best for the Government and the people of Utah, and that if he did not appoint Governor Young, he would appoint no one but a man of the highest character, believing that it would be better for our people that such a one should be appointed, for he would do us justice, and speak well of us, which would do much towards removing the prejudice against us, but I still urged the re-appointment of Governor Young.

The President has no idea of interfering with the domestic relations of our Territory. His Excellency spoke in the most exalted terms of Colonel Steptoe, saying that he was a gentleman and a scholar, and the most amiable and just man he ever knew.

The Colonel sustains a high character here, and numbers among his friends the Hon. the Secretary of War. Since Governor Young's reappointment could not be secured, which is a source of profound regret to us all, I know of no one who I suppose would be more acceptable than Colonel Steptoe, but his friends here believe that he will not accept.

Truly and respectfully yours,

JOHN M. BERNHISEL.

Matrimony—Disparity of Sex.

The census tables disclose one fact of melancholy importance, which at present has not sufficiently engaged the attention of our social philosophers. They show that, in the largest cities of the Union, the females out-number the males in the ratio of ten per cent.; so that, if every man were compelled by law to take unto himself a wife, a vast number of the fair sex would still be doomed to the torturing "hope deferred" of old maidenhood! If one dare apply figures to exhibit the result of this unfortunate disparity, what alarming conclusions would they bring us to! Of every two thousand inhabitants, one hundred must perforce be old maids. In a city containing a million, as New York will speedily do, every adult generation—say every twenty years—will cast upon society sixty thousand victims to female celibacy; so that persons now living may yet see one hundred thousand, or more, unmarriageable ladies in the city of Gotham!—at which period, we should say, it will be an exceeding ticklish place to live in.

But, alas for the ladies! inequality of number is not the only calamity they have to contend against. There is no legal compulsion for every man to marry. In

this free republic, each man may exercise a sultanic despotism over his own affections, and, in the matter of matrimony, consult only his own inclinations. The natural consequence is a growing propensity to bachelorhood, which will probably entail the forlorn doom of the perpetual sisterhood on another ten per cent of female citizens. We leave it to statisticians, curious in such themes, to detail the moral and social results inevitable in a condition of female superfluity, contenting ourselves with suggesting, that while such a melancholy state of things exists, no man has a right to remain a bachelor, and ought, at any rate, to be taxed for the luxury.

But the remedy!—who can propose an efficient one? The same enormous disparity does not exist in the rural districts, though even there the female population is the most numerous, generally; but still, if proper attractions were offered, and institutions to facilitate matrimony were established by enterprising adepts in the science, bucolic bachelors might seek their wives among the thousands of despairing city dames; some relief would then be afforded, but the evil, though lessened, would still remain. We can conceive of no positive cure but the emigration of the unmarried female "element" to Utah, or the establishment of the "peculiar institution" of the Mormons among us. He would be a bold man who would propose this last remedy, but our private opinion is that his proposition would not lack support.—*New York Sunday Mercury.*

Varieties.

TELEGRAPH FROM THE CRIMEA TO VARNA.—Messrs. Newhall and Co., of Gateshead, have received instructions from Government to lay a submarine telegraph between Balaklava and Varna, which are 400 miles apart. The *Black Sea*, an iron screw steamer, has sailed with the 60 men and the material for the work. Portable apparatus, with connecting wires, will enable the Allied Generals to use the telegraph in their own head-quarters. It is expected that the overland telegraph from Varna to Bucharest, will be completed before the *Black Sea* reaches Balaklava. By the end of February it is anticipated that a direct telegraphic communication will be opened between the head-quarters of the Allied Generals and Paris and London.

BRITISH ARMY IN THE CRIMEA.—No one can deny the melancholy condition of our army before Sebastopol. The accounts which arrive from that quarter every week are not only painful, but horrible and heartrending; and I am sure no one would oppose for a moment any measure that would be likely not only to cure, but to do anything to mitigate those evils. Sir, I must say that there is something, with all the official knowledge to which I have had access, that to me is inexplicable in the state of our army. If I had been told as a reason against the expedition to the Crimea last year that your troops would be seven miles from the sea, seven miles from a secure port—which at that time, when we had in contemplation the expedition, we hardly hoped to possess—and that at that seven miles' distance they would be in want of food, of clothes, and of shelter to such a degree that they would perish at the rate of from 90 to 100 a day, I should have considered such a prediction as utterly preposterous, and such a picture of the expedition as entirely fanciful and absurd. We are all, however, free to confess the notoriety of that melancholy state of things.—*Speech of Lord John Russell, Jan.* 26.

IF we do not ourselves yet understand our position, our neighbours are not so slow. Our gallant allies do not carry our sick to the hospital for us, make our roads for us, contribute to our transport, and, finally, clothe us, without a due recognition of their own services and our dependence. The French papers announce that the British army is now wearing the uniform of France. Instead of the woollen greatcoats and the fur coats and other redundant upper clothing that, six weeks ago, we were assured were on their way to the army, we are now informed by our generous benefactors that Lord Raglan has been obliged to accept a loan of 10,000 greatcoats from General Canrobert. No one can say how low our poor soldiers will have to go in the struggle for dear life and vital warmth. No one knows how soon they will prowl round the French camp begging for the corner of a tent, fragments of broken bread, the grease of the stewpan, and the bones of the pottage. They can no longer cook their meat, or dry their clothes, or boil their coffee, or warm their fingers, for there is no fuel to be ob-

tained. Yet there is abundance of coal within two days' sail, and nowhere are underwood and charcoal so abundant as on the shores of the Black Sea and Bosphorus. Suttlers of that vulturine but necessary character that flock to hungry legions are making their fortunes by the sale of fresh meat and poultry at ten, twenty, or thirty times their original cost, from the ports of the Black Sea, while our transports are lying at anchor "eating their heads off," and mountains of luxuries are rotting in the mud at Balaklava.—*The Times*, Jan. 26.

Psalm i.

Most blessed of the Lord is he,
Who walks from evil counsel free,
Who scorns to stand where sinners meet,
And shuns the workers of deceit;
His meditation and delight,
The law of God by day and night;
Through sunlit meads lies his pathway,
Where sweetest waters sparkling play.

There like a tree his virtues bloom,
Matchless in beauty and perfume;
He cannot fade while nurtur'd there,
Object of heaven's parental care.

His boughs, and leaves, and fruit shall be
From storm, or blight, or blemish free;
Prosperity shall him attend,
And wealth salute him as his friend.

But ah! the ungodly are not so;
Wedded to strife, their end is woe;
Worthless they linger out their day,
Then pass like chaff on wind away;
They cannot in the judgment stand,
Nor mingle with the righteous band;
God knows the righteous, who they are,
Therefore they cannot enter there.

Northwich. C. V. VERNON.

DEPARTURE.—Elders George C. Riser and Jacob F. Secrist, sailed on board the *Isaac Jeanes*, with a small company of German Saints, and one English, for Philadelphia, on the 3rd inst. This company numbered in all sixteen souls of Saints, and were expecting a small company from the Canton of Zurich to join them, but which were detained by ice in the Rhine, and thereby prevented reaching Liverpool in time to go by this vessel.

Elders Riser and Secrist have laboured faithfully, through much privation, persecution, bonds, and imprisonment, for the Gospel's sake and the salvation of immortal souls in those countries. Their labours, though much like seed cast into the ground, will yet bring forth thirty, sixty, and an hundred fold to the glory of God, and their eternal rejoicing. They go with our confidence and blessing, and also our prayer for a prosperous journey.

THE "CLARA WHEELER."—We learn, by telegraph, that the *Clara Wheeler* has arrived at New Orleans.

ADDRESSES.—C. G. Webb, 71 Washington Road, Sheffield.
Robert Parker, 16 Grosvenor Street, London Road, Preston.
John Toone, 53 Prince's Street, Devonport.
Millen Atwood, 7 Chick's Buildings, St. Phillips, Bristol.
Thomas Wallace, John Sinclair's, 7 Camden Lane, North Shields.

Money List, January 26—February 3, 1855.

	£	s	d
Henry McCreery	10	0	0
F. Kirby	4	2	0
John M. Browne	4	17	1½
John Aird	2	0	0
W. Davies, jun.	1	0	0
John Miller	2	0	0
Carried forward	£23	19	1½

	£	s	d
Brought forward	£23	19	1½
William Parr	5	0	0
John B. Maiben	20	0	0
Jeremiah Baker	5	10	0
G. W. Davies	3	10	0
	£57	19	1½

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Polygamy and Utah.

The broad law of the whole earth is that every person has the right to enjoy every mortal blessing, so far as he does not infringe upon the rights and privileges of others.—*Brigham Young*.

The subject of Slavery was discussed in the convention which framed the present Constitution of the United States. That was a system of compromises, mutually agreed upon, to settle sectional interests and form a general government. No other compromise should ever have been made, except in the manner provided for in that Constitution. The sovereignty of the people, when organized into a State, never should have been called in question. Their domestic institutions should have been left entirely to the choice of those who would be directly benefited or injured by them. There should be no restriction upon these general rights, except what is permitted by the constitution. The framers of that instrument plainly recognized those rights when they inserted the Slavery Compromise in Section IX.—"The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year 1808." Taking the liberty here granted, the importation of slaves has been prohibited by Congress, but this is the extent of their constitutional right to interfere on this subject.

The immortal Washington must have been gifted with the spirit of prophecy, when, in his valedictory address to the American people, he warned them against ever recognizing any great sectional interests such as Northern or Southern, Eastern or Western. He evidently foresaw that such an event would arouse sectional feelings, weaken the bonds of union, and ultimately lead to a division of territory, accompanied with that jealous rivalry and bitter animosity usually attending civil dissensions.

It is not our intention to take up the subject of slavery on its merits or demerits, but rather to notice some important political principles which have been developed by the Compromises made on this subject. It is the independence of the States, the civil rights of a people who are professedly governed on democratic principles and under a republican constitution, that we wish to discuss, and the bearings of these principles on the territory of Utah, the Latter-day Saints in general, their present political condition and future prospects.

The origin of the Missouri Compromise was founded in the claim that Congress had power to prescribe, before a State was

admitted into the Union, what her domestic institutions should afterwards be.

The immediate question involving this principle was — Shall the territory of Missouri be admitted into the Union with or without slavery? The result of a long and an exciting discussion was the Missouri Compromise, the conditions of which were, that no more States recognizing slavery should be admitted into the Union lying north of latitude 36 degrees 30 minutes. The adoption of this Compromise was a virtual declaration that the Constitution was inadequate to the wants of the Union.

Congress, instead of keeping that sacred instrument inviolate, have, in their short-sighted policy, endeavoured to patch up its imperfections contrary to the method prescribed. The result has proved the folly of trampling on fundamental principles. That departure from the Constitution introduced the great bone of contention which for more than thirty years has been alienating the feelings of the north and south. From that time the gulf of division has been widening between them, and ere long they will be incapable of deciding their difficulties at all on peaceable conditions.

In these measures, we discover the budding of that popular despotism, in a portion of the people, which makes them determined to have what they want, without regard to the Constitution or laws. In the language of a distinguished representative in Congress—"You cannot bind by compromises that fanaticism which denies the obligation of all laws and constitutions not approved by its own vain, presumptuous judgment."

What is generally known as the second Missouri Compromise, was made on the question whether or not that State had the right to prevent the immigration of free negroes into her territory. Both the question and Compromise are considered unconstitutional, and involve the same general principles as the main body.

The third Compromise was made in 1833, on the question whether or not Congress had the power to enact protective tariff laws.

The last great Compromise was made in 1850, when an effort was made, by the anti-slavery party, to fasten the non-slavery restriction upon all the territory newly acquired from Mexico. The Compromise consisted in the agreement of Congress to abstain from making any decision on this question.

After noticing a few of the leading features of these Compromises, which have been the result of efforts to curtail State rights, we come to the closing scene of this political drama, which has so long been sowing the seeds of dissension, and preparing the American Union for final dissolution.

Singular as it may appear, the territory of Utah was organized with an express proviso, that it should be admitted into the Union as a State, with or without slavery, as the people might choose in framing their constitution. When the Nebraska-Kansas Bill was brought before Congress, a large party again urged the unconstitutionality of the Missouri Compromise. This party successfully maintained their position by giving to the people of Nebraska and Kansas territories, the privilege of choosing for themselves in regard to slavery. This was a virtual repeal of the Missouri Compromise, and an acknowledgement that all former legislation on this subject, by Congress, was unconstitutional. An error should be corrected when discovered, but this was seen thirty years too late for the peace and safety of the American Union.

This question again aroused all the embittered feelings which had been engendered between the north and south. A division of the Union, which had before been generally treated as visionary, has since been boldly declared, by many, to be desirable. The spirit of mobocracy has increased, and a greater tendency to disorganization is plainly discernable. The storm may abate for a time, but it is only gathering strength for another onset, still more furious, and still more disastrous in its consequences.

The slavery question is now in a more difficult position for settlement than ever; because, with a large portion of the people, local views and sectional animosities are allowed to trample on wholesome laws and constitutional rights. In addition to this exciting question, that of admitting Utah into the Union, with polygamy as one of her domestic institutions, is already being agitated in the halls of Congress, and looms up in the distance, big with interest and future destiny.

The discussion of this subject must not only involve the same general principles

as the Nebraska-Kansas Bill, but others of a still more general interest and more exciting in their nature.

The subject of Polygamy arouses the prejudices of the pious, appeals to the virtue of the honest, and stirs up the muddy pool of corruption in the hearts of the licentious; while to those who have received it by the Spirit of revelation, it is the only hope of eternal lives. Its virtues will be seen and appreciated, or misconstrued into evils, according to the medium through which men view it. Its searching principles arouse alike the keenest sensibilities of the southern planter and the northern abolitionist, the honest patriot and the political gambler.

While the struggle between the north and south will grow no less, the contest between the only principles which can redeem man from his present degenerate condition, and those evil passions which are the offspring of vice and indulgence in unlawful desires, will grow into such magnitude, that all mankind, as individuals and nations, will have to decide on the question for themselves, and that decision will shape their destiny in this world and that which is to come.

The discussion of this subject will afford an ample field for the members of Congress to exercise themselves, in bringing all their powers to bear in advocating the principles they so nobly sustained in defending the Nebraska-Kansas Bill. On this question of Polygamy, many politicians will have an opportunity of proving themselves, whether they defended the principles of state rights for party purposes, or from honest motives.

If a people have a right to organize a state government recognizing slavery, which some consider immoral and anti-Christian, why will not Utah when a State have a right to legalize Polygamy? Another argument, no less weighty, in favour of the people of Utah, is, that Polygamy with them is a religious institution, the free exercise of which the Constitution of the United States guarantees to all. The greatest blessings are transformed into corresponding curses, when they are perverted and abused. Sovereign power, vested in the hands of a wise and virtuous people, is one of these blessings; when in the hands of the corrupt and unprincipled, it is a fruitful source of evil.

The fathers of the Revolution formed the Constitution, with the expectation that they would leave it to a people who would maintain its integrity, by preserving all the rights and privileges which it gives to individuals, communities, and states which may come under its jurisdiction, without regard to local views, or sectional prejudices. In this, the history of the country proves they were disappointed. The Constitution and laws should be maintained, as long as they are permitted to be in force.

The Missouri Compromise was the first wound given to the great Charter of American rights. It was the first attempt to pervert this great blessing. The deed is now recalled, but the evil it generated is still increasing.

That same restlessly ungovernable spirit, which has abused the blessings of freedom in the halls of Congress, and stamped that abuse with the sacredness of law, has been gradually developing itself in the form of Lynch Law operations, filibustering expeditions, election and abolition riots, and persecutions for religious opinions.

That same spirit which has struggled for Compromises, in order to set aside constitutional rights, and which opposes by mob violence the enforcement of national laws because opposed to sectional feelings, is the origin of the worst of all tyrannies—anarchy. The spirit which would oppose the admission of Utah into the Union, is the same spirit of popular tyranny which drove the Saints from Missouri and Illinois, because they believed literally in the Bible, modern revelation, and that Joseph Smith was a Prophet.

That unprincipled clique which lurks about the lower purlieus of Washington City, and occasionally whispers in the ante-rooms of the Capitol and the President's mansion, sending forth from the fountain of corruption within it the vilest slander against the Saints, accusing them of theft, murder, and treason, in order to stir up the murky pool of popular prejudice to a crusade against a peaceable, prosperous, and law-abiding people, is only the effervescence of those disorganizing principles which exist in the bosoms of thousands of the American people.

The present Administration at Washington should be consistent, and carry out those principles of popular sovereignty which it has so ably maintained on the slavery question, and permit the people of Utah, or any other territory, to have such

men for territorial officers as the people may unitedly desire, instead of treating their wishes with contempt, in order to extend Executive patronage.

Utah was left, in her earliest infancy, entirely unprotected and uncared for by the General Government.

At this critical period her people organized a state government, elected their own officers, defended themselves against Indian aggression, and proved that they were fully capable of maintaining and governing themselves on true republican principles, without the assistance of military aspirants, or the counsels of political office-seekers.

The Congress of the United States, after waiting a sufficient time for the enemies of the Saints to become satisfied that there were no further hopes of their perishing in a mountain wilderness, and, perhaps, beginning to suspect that they would prosper just as well, and probably a little better, without than with them, threw over Deseret the mantle of a cold and chilling charity. This is apparent from subsequent events, for while their flourishing state government has been superseded by a territorial organization, they have been made to feel the force of that Executive despotism which is exercised over the territories in the form of political patronage, and have been left to sustain themselves in the midst of hostile Indians, to fight their own battles and carry on burdensome and expensive wars, with no assistance from the General Government, except a few paltry appropriations, doled out of an overflowing treasury, and which will barely pay the accumulating interest on the losses sustained by the people.

In organizing the territory of Utah, the General Government offered the first insult to the feelings and wishes of its citizens, by changing the name from Deseret. This is a fair sample of its conduct from that time to this, with one exception—the appointment of President Young as Governor. Many of the other officials of the Territory, have been men better fitted to preside over the orgies of some bachanal feast, or dabble in the proceedings of a petty police court, than administer the laws of a virtuous and intelligent people. Fortunately, some few of them have been men of integrity, who have won the confidence and respect of the people.

We know of no reasons why Utah should expect any more of Mr. Pierce, than of his predecessor, but it appears that they cannot expect as much, for he has not even sufficient moral stamina to re-nominate Mr. Young as Governor of Utah, and to withstand the consequent whinings of office-seekers, and slurs of political babblers. We are willing to give him credit for all there is of him, at the same time we regret that the United States, which can boast of so much that is noble, has not been able, for several Administrations, to place a man in the Presidential chair, who has had the moral courage and independence of soul to assume the responsibility of doing right, without regard to party considerations.

While Latter-day Saints have ever supported the Constitution of their country, and been a law-abiding people, in the United States they have been abused and trampled upon in defiance of all law, both human and divine. Many of the Saints now living are monuments of outraged humanity. They are now fast attaining a position in the earth, where they can speak and begin to be heard. The ears of their enemies will tingle, and all their persecutors shall feel the withering judgments of the Almighty. Mr. Pierce probably finds himself in a similar dilemma, to Mr. Van Buren during his Administration. The Saints, after they had been driven from Missouri, sought redress in every legal manner from the authorities of that State, and then as a last resort, appealed to the General Government. After their case had been examined, Mr. Van Buren made this remarkable decision—"Gentlemen, your cause is just, but I can do nothing for you. If I take it up for you, I shall lose the vote of Missouri."

No doubt if the conscience of Mr. Pierce has not become a mere political one, it stirs him up, at times, to deal justly with the people of Utah, but his courage fails, and he shrinks back into moral nothingness, and trembles from fear of party slander, and the clamour of those whose feelings are embittered against the Saints. In the United States, that boasted land of liberty and free institutions, their general history is one of maltreatment and oppression. Few instances can be found in that country where, in a court of justice, a legislative body, or before an executive functionary, they have been placed

on an equal footing with other citizens, or received that even-handed justice due to all.

The wrongs which the Saints have suffered have caused them to appreciate more fully, the freedom and just administration of law which they now enjoy in their mountain home. It has also enabled them to mark the downward course of those who abuse similar blessings. Their injuries have also made them more keenly alive to their rights, and have been the means of driving them to a place which the Lord had specially prepared for their reception. There, where they are in nobody's way, they have prospered and increased, and are proving to all honest men, that their enemies are only those who make, and then believe, a lie.

Latter-day Saints are now in a position where they are beginning to attract the attention of the world, on account of their peculiar religious principles, their political influence, the perfect harmony and union exhibited in all their public movements, and the singular geographical position which they occupy on the American continent, which was said by General Z. Taylor to be the key of North America, in a military point of view.

All who know their history, wonder at their growing importance in the fastnesses of the Rocky Mountains. Their enemies cannot but see their unparalleled prosperity, their rapid but substantial growth, and they wonder how, professing to be guided by Revelation, governed by a Prophet and Seer, and actually having a plurality of wives, they are so rapidly developing a full grown State, and gaining a position to make the world feel the force of their peculiar institutions. The facts are seen; how they have come to pass, we will tell the world as fast as they will give us a hearing.

Thousands of the enemies of the Saints are now looking with feverish anxiety, trusting in the vain hope that their thousand-and-one predictions of evil concerning them may come to pass, and that their slanders and falsehoods may be true, and that thereby they may escape the scourges of that retributive justice of which they are so richly worthy, and the prelude of which they begin to feel. They see that thus far every effort made to crush the Saints, has tested the strength of the principles which govern them, and resulted in a more rapid increase of power.

The devil is opposed to the Lord and His kingdom. And the Saints are aware that the children of his satanic majesty cannot well avoid acting out the bitterness of evil that is in them.

The Saints have long looked forward to the crisis which appears to be approaching, as a day of hope. It may also be a day of trouble, but they have the assurance, that the Lord will make that trouble a means of further deliverance from the power of their enemies. It will either make Utah a State in the American Confederacy, or leave the people an independent nationality, and their enemies will have no power to hinder it. Those who expect that the star of *Deseret* will set to rise no more, are feeding their craven souls with a hope that will fail them. They think it is small. So was the stone which the Prophet Daniel saw cut out of the mountain without hands, but which eventually filled the whole earth.

Utah expects to be admitted as a State into the American Union, and when so admitted, she will claim every legal right and privilege which will belong to her or any other State. When that boasted guarantee of equal rights, that sacred charter of American liberties—the Constitution, is degraded, violated, and set aside by the enemies of the Saints, and of law and order, those who would flee from anarchy and popular violence, will there find that protection which they will seek for in vain elsewhere.

Knowing, as the people of Utah do, that there are thousands in the United States, who in their bloodthirstiness, would be glad to enact over again the foul tragedies of Missouri and Illinois, they deem it possible that efforts will yet be made to drive them from their mountain home, but those who attempt this will not find, in the fastnesses of the Rocky Mountains, the same weak and defenceless people which they have heretofore trampled upon with impunity.

The traveller, on his way across the plains, and over the Sierra Nevada Mountains, finds hundreds of graves, the contents of which have been exhumed, as though mother earth disdained to cover them. These are the remains of the mobocrats of Missouri and Illinois, whom the pestilence swept off in an unexpected hour, and whose funeral requiem has been chanted by wolves, who have shared the

feast with the vulture. What has been, may be again on a more extended scale.

Many are expecting, because they desire it, that the appointment of a new governor over Utah will be opposed. On the contrary, if another governor is sent there who is disposed to attend properly to his official duties, and to treat the people with that respect which he expects from them, he will find due deference paid to his authority and person, and by none more so, than by ex-Governor Young himself. Whoever is placed in that position, if he is a man worthy of it, cannot but feel more or less that it is an unthankful office. He will realize every day, the truth of the assertion, that "Brigham Young will be Governor of Utah anyhow;" for it will be found, that he is the man who so completely occupies the hearts and affections of the people, that there is little room left for a mere civil official.

Should a governor be appointed, who has sold himself to their enemies, for the purpose of bringing trouble upon the Saints, it may be expected that a people who have already been persecuted about as much as their natures can bear, will use the natural privilege of all men, that of self defence.

From quite reliable sources of information we learn that Colonel Steptoe, the new-appointee for Governor of Utah, is a gentleman of high attainments, and well calculated to elicit the respect of the people; if he accepts his appointment, he will meet with all due respect, as long as he proves himself worthy. At the same time, Utah cannot wholly forget how her interests have been neglected, and the wishes of her people disregarded by the General Government.

Definitely what is Utah? And what is its future destiny? Latter-day Saints have been making it their business for years to answer these questions, to all who would listen to them in honesty of heart. In the mountains of Utah, the Kingdom of God is again organized and established on the earth, no more to be thrown down forever. Every attempt of its enemies to overthrow it will increase its power and prove their downfall. The world are astonished at its progress, and the wisdom evinced in all its movements; they feel that there is a power and an influence about the Saints which they cannot comprehend. Notwithstanding these testimonies, added to that of many living witnesses, thousands seem determined to believe lies that they may be damned. Foremost among this class of men are some editors who, we presume, cannot well avoid throwing off occasionally a little of the corruption within them. Among these we must give the Editor of the *Louisville Journal*, published in the State of Kentucky, a passing notice. Speaking of the possible consequences which may grow out of the appointment of Colonel Steptoe as Governor of Utah; among other remarks which show the false conceptions of his heart, we notice the two following, on account of their truthfulness and the forcible manner in which they treat subjects which the Saints as a people have been weighing for years—"All appearances indicate unerringly that, sooner or later, a conflict between the Mormons and the lawful authorities of the nation must take place." We quite agree with the views of the editor, as here expressed, but the event spoken of will not take place until men like him have increased to such an extent, as to cause the country and the General Government, to forget themselves and their interests so far as to trample upon all law.

The same editor further remarks—"And it is *especially desirable* and *vastly important* whenever the conflict occurs, our government shall be clearly and indisputably in the right." We fully realize the force and importance of this assertion. Had this question of right and wrong been thoroughly examined and righteously decided upon by the people of Missouri and Illinois, they might have saved themselves from the terrible necessity which now rests upon them, of atoning for innocent blood. The future destiny of that editor and nation will be greatly influenced by their decision on this subject.

We have said quite sufficient to indicate what is the future destiny of this people, but, as a further evidence, we will close with the words of the Prophet Brigham, from a speech delivered on the 4th of July last in G. S. L. City—"Will the Constitution be destroyed? No; it will be held inviolate by this people; and, as Joseph Smith said, 'the time will come when the destiny of the nation will hang upon a single thread! at that critical juncture, this people will step forth and save it from the threatened destruction.'" It will be done.

To the Saints in Utah.

NUMBER I.

(*From the "Deseret News," Sep.* 14, 1854.)

Upon leaving your former homes to gather to these valleys at the requirements of the Lord through His servants, where you could worship the God of Israel in accordance with His commandments, your hearts glowed with gratitude for your deliverance from the wickedness and oppression which prevail in the world, and you were fully persuaded that from and after your arrival here, you would devote all your time, energies, and means, in a manner every way becoming a Saint, for your salvation, and the salvation of the human family, to the uttermost.

These feelings were prompted by the Holy Spirit, and while under its immediate influence, had you been told how far you might stray, after settling in your new homes, you would have been moved upon to reply, in the words of Hazael, "But what, is thy servant a dog, that he should do this great thing?" Now, inasmuch as those good feelings oftentimes pass away, and many are induced to act widely different from what they anticipated, and some even go so far as to make shipwreck of their faith, we deem it proper to publish a few remarks upon the spirit of man, the Spirit of the Lord, and the spirit of evil, and, from time to time, upon those subjects the proper understanding of which may conduce to your temporal and spiritual welfare.

When starting on your journey, your faith was strong, your understandings clear, and you could discern between truth and error; but soon the adversary, taking advantage of the weaknesses of human nature, endeavoured to induce you to become impatient, to find fault with the sayings and doings of your brethren, to neglect your prayers, and begin to doubt, and become self-sufficient. This being accomplished, a person becomes disagreeable to himself, to his family, if he has one, to his animals, for they have reason, and in short to all the true intelligences around him, and the travel over the dreary and monotonous plains becomes vexatious instead of pleasant, and a profitable lesson on the pages of probation is left unlearned, or in other words worse, for evil has usurped the place of good, and instead of an advance, the course is retrograde, as there is no neutral point in conduct.

Upon arrival in our settlements, the high wrought expectations of such a person are doomed to still further disappointment; the whole surface of the country is at fault; his brethren do not step forward in mass to hail his arrival, and contribute of their industriously earned means to support and gratify his whims in doing nothing, or next to nothing, nor vacate their farms and buildings, and invite him to occupy without price; and he begins, like the inebriate who fancied all the city intoxicated but himself, to imagine that even the First Presidency are going wrong, and need the suggestions of his unerring wisdom to guide them in the path of duty, forgetting that they, like all others, are only amenable to their superiors.

It would be as reasonable to suppose that the feet were designed to direct the head, that evil is good, and good is evil, as to expect good thoughts, correct counsel, and corresponding action from the above described character, until he repents, and does his first works over. Still it often happens that instead of repenting, and bringing forth fruits meet therefor, such a one infects others within his influence, though never unless their minds are more or less ready to receive erroneous ideas.

Well, we are in the Valleys of the Mountains, with none but ourselves to oppose us in doing the will of the Lord; for, unless listened to, evil spirits have no power over ours to turn us from the pathway of righteousness; and still there is plenty of room for reformation, for in the midst of all the lessons of the past, the time has not yet arrived when we can say we are one in all things, which time must come, and our wills must be perfectly subject to the will of the Father, ere we are privileged to enter upon the full fruition of all righteous desires.

You reply that these are old truths with which we are perfectly familiar; and the reply is correct; then why not live more closely in accordance with your knowledge, and day by day watch and chasten yourselves, casting aside temptations, overcoming evils, that unclean spirits may not find place in your tabernacles, that you may constantly grow in the knowledge of the truth, and that grace may be continually multiplied to you? The answer comes booming up on every side—"The spirit indeed is willing, but the flesh is weak;" but omitting the command which immediately precedes it, viz: "Watch and pray, that ye enter not into temptation." Taking the quotation as a whole, it affords an excellent key to the plan and economy of this probation, wherein we are made "subject to vanity," but not enjoined any duty which it is out of our power to perform.

But instead of all walking uprightly, at all times, and under all circumstances, each pursuing his particular avocation with his face steadfastly set Zionward, one goes to his buildings, fields, or stock, and becomes so absorbed in their improvement and increase, that he forgets why he came here, that the hands upon the Public Works need food to sustain life, that after all he is only a steward at most, and at length even forgets to thank the Giver of all he possesses; while another, still more culpable in that he produces nothing, strives to amass wealth, and build up a name by becoming a mere trader, and far too often a *shaving* trader, and of course he too is soon fully imbued with the ruling passion of selfishness, and the purpose for which he came here is almost, if not wholly, lost sight of.

You can all easily extend this list by adding to it examples under your own observation, and readily within the scope of the weakest capacity. It is obvious that a deviation from the right line is not at first made ignorantly, that it is never hidden from the eyes of the just, and that no one is eventually deceived but the evil doer.

From these facts it appears strange upon reflection, that any person could be induced to do wrong, though at the same time it requires the most vigilant effort to do right, owing to human infirmity operated on by the spirit of evil; hence the human family require "line upon line, precept upon precept," that, by practising thoroughly upon what they receive, they may go on from perfection to perfection, or in other words, each walk perfectly in his own sphere.

Inasmuch as the spirits of men have wisely been organized as diverse in power and peculiarities as their number, it is not expected, possible, or desirable, that the thoughts and actions of mankind be run in the same mould, but it is positively necessary for every one who wishes salvation under a celestial law to abide that law. Any course short of this will deprive that person of a *full* salvation, for every one will be "rewarded according to the deeds done in the body," hence those who are striving to dwell with the just, must uniformly perform good deeds to the extent of their capacity, or they will suffer more or less loss. If this principle were always kept in mind, and acted up to agreeable to the dictates of the Spirit of the Lord, and the counsels of His servants, every Saint would be diligent in doing all the good in his power, and no one could be found retaining tithing in kind after it was due, nor commuting it without leave from the proper authority, nor even limiting his aid to the letter of the law as commonly understood, but each would be aware that every public improvement is a public benefit, and allow no limit to his public and private efforts, short of the utmost of his skill and ability. Then faith would increase in a powerful ratio, good works would abound, the kingdom would roll forth with greatly increased power, and darkness flee away.

Now will you all give strict heed to these remarks, which are written in all plainness, and solely with a view to your welfare? No, you will not—but many will, and you will ever find it unwise to quarrel with your neighbour for differences of opinion, or for his course of conduct, but simply be concerned to always do right, and rest assured that each one the world over, will attain to precisely that amount of intelligence, happiness, and glory, or the reverse, which he has lived for.

This brings us again to observe that salvation is an individual work, and that so long as any person operates in a course which does not infringe upon the proper rights of others, his belief and conduct should not incur their violence, anger, or improper interference, for he is walking in his own sphere, enjoying the agency

given him, and will reap the reward thereof, and all undue interference will be charged to the account of whoever thus interferes.

As these ideas are advanced for your reflection and action, the counsel is made brief, that you may not overlook it, nor your minds be wearied or confused while reading.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 24, 1855.

PAY YOUR DEBTS.—Whilst many of the Saints are straining every nerve to raise means sufficient to emigrate themselves, and those dependent upon them, it may be appropriate in us to offer a few remarks in respect to the very important consideration of paying debts.

And first, we suppose that every one who has any claim to the title of Saint, has a great desire and a firm resolution to clear off all his pecuniary liabilities, and, as far as they are concerned, to quit his native land a free and an independent man, leaving a healthy influence behind him.

It would be well for the Saints, if they would make it a point, as far as practicable, to have their business transactions in black and white, that is, have engagements and receipts written properly on paper, for it is exceedingly unpleasant and annoying for an emigrant to be detained, on his departure from his native land, upon some miserable pretext, originated in some business affair, honestly settled years previously, and now almost forgotten, but concerning which the poor victim has nothing on paper to show. As Satan is thoroughly opposed to the upbuilding of the kingdom of God, it may naturally be concluded that he will leave no means untried of stopping, or effectually hindering, the gathering of the Saints, and thereby cutting off one great source of increase and strength to that kingdom. In fact he seems, by one means or another, to have exerted himself in no slight degree for the accomplishment of this purpose this season. And we fully expect the difficulties of emigration, from many nations, to be increased, in the main, from this time forth, though there may be ebbs and flows, favourable and unfavourable opportunities alternating with each other, until it will be evident that none but the pure in heart can go up to Zion, and perhaps many of them only by interposition of the Priesthood who have passed behind the vail, as it is written, the Lord will send His angels to gather up His elect from the four quarters of the earth.

But sometimes a Saint, as well as others, may get into pecuniary difficulties or indebtedness, and scarcely know what to do, or which way to turn. For instance, he has been brought up in a respectable manner, and is engaged in a thriving business, but by and bye his business rapidly fails, perhaps from the hardness of the times, perhaps from prejudice against him because of his religion, perhaps from some other cause, or a combination of causes. As his trade falls off, so does his income, and he finds himself embarrassed at every turn. Having payments to make on a particular day, he borrows money from a brother who may have a little gathered up for his emigration, assuring him that it shall be forthcoming at a definite time. The money is loaned and the borrower is relieved. But it is only for a time. Having been accus-

tomed to have ever and anon "parties" to dine and sup, he thinks it will look mean and stingy if he suddenly discontinues the practice. Consequently "parties" assemble as they have been wont, and as they are there, the viands, the wine, and all the et ceteras must be there as usual. Yet business mends not, and consequently liabilities increase, and engagements press still more sorely. The good brother is applied to again, and again he advances the needful. But the time for refunding comes, and the borrower has not the wherewithal to pay. The kind lender, who was made much of before, is now slighted, looked coldly upon, and his presence is avoided on every possible occasion. Presently the time comes when he had purposed to emigrate, but his means are locked up in the borrower's liabilities, and are not available, neither can anything straightforward or definite be obtained from him. The consequence is, the good brother's feelings are hurt, his hopes of emigration are disappointed, and his strained and laudable efforts for months and perhaps years frustrated for the present, whilst the whole proceeding, instead of inspiring the Saints with confidence towards each other, tends to generate and foster feelings of distrust and suspicion in the bosoms of all who learn of the facts.

Would it not have been more honest, more noble, and more to be admired, if the brother in difficulties had made a faithful representation of his position and prospects to the good brother who so kindly assisted him, and would not such a course have tended to increase sympathy and confidence in the Saints towards each other, and exerted a healthful and savoury influence every way? Surely it would.

And we would ask, when a brother is in pecuniary embarrassments and there appears no way of escape whatever, and no prospect of the load getting lighter, and he has a chance of emigration offered to him, would it not be better for him to represent the true state of affairs to his creditors, assure them of his firm intention, as soon as possible, to honour his liabilities, show them how the prospect of his doing this would be increased by his emigration to a land where labour was dearer and the necessaries of life were cheaper and more easily obtained, than in Britain—would it not be better every way to do this than to run away without seeing one creditor or another, and without leaving them any clue to the true condition of matters, except that there was nothing for them? If the course we prescribe were followed, those creditors must be both heartless to their debtor, and blind to their own interest, if they threw into his way any obstacle to his emigration. And if they trusted him, and he kept his word to them, would not his conduct have an untold savoury influence, even in the world—an influence the full effects of which eternity alone could exhibit?

The practice, which prevails so extensively in the world, of living in style upon other men's cash, cannot be too strongly reprobated. We can do no other than unsparingly condemn it, and where the ties of friendship and even of brotherhood are prostituted to support such dishonesty, a double condemnation will most assuredly follow. Neither is the practice of a debtor quitting his country clandestinely, to evade his creditors, any more worthy of commendation. We must enter our most decided protest against any indulgence in either of the practices alluded to, and we trust that the Saints will ever have the honesty and good sense to totally repudiate them.

TEMPLE OFFERING AND P. E. FUND.—The kingdom of God presents, to the Saints, a continuation of apparent emergencies. One difficulty after another appears before them in rapid succession. Each event seems to tax their abilities and energies to their utmost extent. When the present object is accomplished, it only prepares the way for a still greater to be undertaken.

The Saints should keep the idea prominently before their minds, that while the Lord works for them He expects them to labour diligently for themselves. The present time is a period fraught with peculiar interest to the Saints in Britain. In proportion as the future appears dark and foreboding of evil, the Lord is manifesting His goodness and power in opening the way for the deliverance of His people.

Many Saints are now preparing to leave this country, who a short time previously had little or no hopes of emigrating this season. The prayers of many are being answered, and their great faith is bringing about the special interpositions of Providence in their behalf. The Saints may expect that as the Lord's work advances, proportionate burdens will be rolled upon them from time to time, that their faith and confidence in God, and their consequent ability to accomplish the work before them, may increase with the difficulties which thicken around them.

We are aware that the Saints, during the past year, have been called upon to make every possible exertion to liquidate their Conference and Branch debts, as a preparatory work to emigration. Before this was fairly accomplished, great exertions were necessary in some Conferences to raise means to emigrate those who have been ministering servants to the people, and have leave to go home. In addition to all this labour, and before it is fully completed, another work of still greater magnitude has most thoroughly engaged our attention, and we wish particularly to urge it home upon the Saints, that they may diligently contribute to its accomplishment. This important object is, to emigrate the greatest possible number of the Saints to the Valleys of the Mountains this season.

We have laid out our plans on so liberal and extended a scale, that, with the heavy requirements that will be made upon us from various sources, we could not reasonably expect sufficient means to accomplish what is before us, judging the matter as the world do their ordinary business transactions. But we have not measured our faith in this way, neither do we expect that the Saints will theirs. We have left ample room to use all the means with which the Lord may see fit to bless us in His special providences, and all that the Saints may feel to contribute.

We wish the faith of the Saints to be co-extensive with our own in the matter, and then let their works increase to the full extent of their faith.

As their present burdens lighten up, we feel to urge upon the Saints increased attention in future to the Temple Offering and P. E. Fund, and particularly to the latter, the importance of which seems to some extent to be overlooked by a portion of the Saints. Now from this time to the end of the present Quarter, we wish them to make special efforts to swell these funds, and we also urge upon the Book and *Star* Agents to pay as large an amount as possible of their liabilities to this Office; that at the end of the present Quarter, all the available means that can be raised by the Saints may be fully at our disposal, to carry out the plans we have adopted for their emigration this season, that we may not fail of accomplishing all the good which the Lord and His servants expect of us.

To Emigrants.—We take the present opportunity to remind the emigrating Saints of the necessity of their obtaining certificates of membership, signed by the proper authorities, before leaving the Branches to which they now belong. When arrived in the States, their admission to fellowship with the Saints there will depend upon their presenting proper certificates.

Assassination of Joseph and Hyrum Smith, also a Condensed History of the Expulsion of the Saints from Nauvoo, is the title of a pamphlet written by

Elder John S. Fullmer, with whose name the Saints in the British Isles are already familiar. This pamphlet, which is in the same form and type as the *Journal of Discourses*, contains forty pages. Its first part discloses and minutely details many circumstances connected with that awful State tragedy which have never before been published, facts which to every true Saint possess thrilling interest, and are of lasting importance.

The second part is a faithful analysis of the influences and workings of mob law, or legalized mobocracy, upon the people of the surrounding counties, which were so studiously brought to bear against the Saints, in violation of their inalienable rights, by unprincipled officers, and which were finally executed, or permitted to be executed, by, or under the immediate cognizance of, the Governor himself.

Elder Fullmer was one of three trustees appointed by the Church to remain and dispose of the property of the Saints, and help off the destitute, at the time of the Expulsion, which qualified him to treat upon these subjects as but few men could. The whole seems to fill up an important place in the history of the Church, which has never before been supplied. This work should be had in all the families of the Saints. Price 5d.

History of Joseph Smith.

(*Continued from page* 104.)

Quincy, Illinois, April 10, 1839.

To the Saints in prison, Greeting—

In the midst of a crowd of business, I haste to send a few lines by the hand of brother Mace, our messenger. We wish you to know that our friendship is unabating, and our exertions for your delivery, and that of the Church, unceasing. For this purpose we have laboured to secure the friendship of the Governor of this State, with all the principal men in this place. In this we have succeeded beyond our highest anticipations. Governor Carlin assured us last evening, that he would lay our case before the Legislature of this State, and have the action of that body upon it; and he would use all his influence to have an action which should be favourable to our people. He is also getting papers prepared, signed by all the noted men in this part of the country, to give us a favourable reception at Washington, whither we shall repair forthwith, after having visited the Governor of Iowa, of whose friendship we have the strongest testimonies. We leave Quincy this day to visit him. Our plan of operation is to impeach the State of Missouri on an item of the Constitution of the United States; that the General Government shall give to each State a Republican form of government. Such a form of government does not exist in Missouri, and we can prove it.

Governor Carlin and his lady enter with all the enthusiasm of their natures into this work, having no doubt that we can accomplish this object.

Our plan of operation in this work is, to get all the Governors, in their next messages, to have the subject brought before the Legislatures, and we will have a man at the Capital of each State to furnish them with the testimony on the subject; and we design to be at Washington to wait upon Congress, and have the action of that body on it also; all this going on at the same time, and have the action of the whole during one session.

Brother G. W. Robinson will be engaged all the time between this and the next sitting of the Legislatures, in taking affidavits, and preparing for the tug of war; while we will be going from State to State, visiting the respective Governors, to get the case mentioned in their messages to Legislatures, so as to have the whole going on at once. You will see by this that our time is engrossed to overflowing.

The Bishops of the Church are required to ride and visit all scattered abroad, and collect money to carry on this great work.

Be assured, brethren, that operations of an all-important character are under motion, and will come to an issue as soon as possible. Be assured that our friendship is unabated for you, and our desires for your

deliverance intense. May God hasten it speedily, is our prayer day and night.

Yours in the bonds of affliction,

SIDNEY RIGDON.

To J. Smith, junior, H. Smith, C. Baldwin, L. Wight, A. McRae.

Quincy, Illinois, April 10, 1839.

Dear Brethren in Christ Jesus—It is with feelings of no small moment that I take pen in hand to address you, the prisoners of Jesus Christ, and in the same faith of the Gospel with myself—who are holden by the cords of malice and of hellish plottings against the just, and of the lifting up the heel against the Lord's anointed; but they shall soon fall and not rise again, for their destruction is sure; for no power beneath the heavens can save them.

President Rigdon is wielding a mighty shaft against the whole kidney of foul calumniators and mobocrats of Missouri. Yesterday he spent a part of the day with Governor Carlin of this State. The President told him that he was informed that Governor Boggs was calculating to take out a bench warrant for himself and others, and then make a demand of His Excellency for them to be given up, to be taken back to Missouri for trial; and he was assured by that noble minded hero, that if Mr. Boggs undertook that thing, he would get himself insulted. He also assured him that the people called "Mormons" should find a permanent protection in this State. He also solicited our people, one and all, to settle in this State, and if there could be a tract of country that would suit our convenience, he would use his influence for Congress to make a grant of it to us, to redress our wrongs, and make up our losses.

We met last night in Council of the whole, and passed some resolutions with respect to sending to the city of Washington. We are making every exertion possible that lays in our power, to accomplish that grand object upon which hangs our temporal salvation; and interwoven with this, our eternal salvation; and so closely allied to each other are they, that I want to see the Head connected with the Body again; and while we are enjoying one, let us be ripening for the other. But my heart says, Where is he whose lips used to whisper the words of life to us? Alas! he is in the hands of Zion's enemies! O Lord! crieth my heart, will not Heaven hear our prayers, and witness our tears! Yes, saith the Spirit, thy tears are all bottled up, and shall speedily be rewarded with the deliverance of thy dearly beloved brethren.

But when I see the fearful apprehensions of some of our brethren, it causes me to mourn. One instance of which, I will mention. When I arrived at Far West, I made my mind known to some of the community, and I told them that I wanted that they should send a messenger to the jail to communicate with you; but I was denied the privilege. They said that the Presidency was so anxious to be free once more, that they would not consider the danger that the Church was in.

They met in Council and passed resolutions that myself, Amasa Lyman, and Watson Barlow, should leave Far West for Quincy forthwith. But my spirits have been grieved ever since, so that I can hardly hold my peace; but there is a God in Israel that can blast the hellish desires and infernal designs of that infernal banditti, whose hands have been imbrued in the blood of the martyrs and Saints! who wish to destroy the Church of God. But their chain is short; there is but just enough left to bind their own hands with.

Dear brethren, I am at your service, and I wait your counsel at Quincy, and shall be happy to grant you the desire of your hearts. I am ready to act. Please to give me all the intelligence that is in your power. If you take a change of venue, please to let me know what county you will come to, and when, as near as possible, and what road you will come; for I shall be an adder in the path.

Yes, my dear brethren, God Almighty will deliver you. Fear not, for your redemption draweth near; the day of your deliverance is at hand.

Dear brethren, I have it in my heart to lay my body in the sand, or deliver you from your bonds; and my mind is intensely fixed on the latter.

Dear brethren, you will be able to judge of the spirit that actuates my breast; for when I realize your sufferings, my heart is like wax before the fire; but when I reflect upon the cause of your afflictions, it is like fire in my bones, and burns against your enemies to the bare hilt; and I never can be satisfied, while there is one of them to piss against a wall, or draw a sword, or spring a trigger. For my sword has never been sheathed in peace; for the blood of D. W. Patten, and those who were butchered at Haun's Mills, crieth for vengeance from the ground.

Therefore, hear O ye heavens! and record it O ye recording angels! bear the tidings ye flaming seraphs! that I from this day declare myself the avenger of the blood of those innocent men, and of the innocent cause of Zion, and of her prisoners; and I will not rest, until they are as free, who are in prison, as I am.

Your families are all well and in good spirits. May the Lord bless you all. Amen.

Brothers Amasa Lyman and Watson Bar-

low join in saying, Our hearts are as thy heart. Brother Joseph, if my spirit is wrong, for God's sake correct it. Brethren, be of good cheer, for we are determined, as God liveth, to rescue you from that hellish crowd, or die in the furrow. We shall come face foremost.

A. RIPLEY.

N.B.—S. B. Crockett, (I have been once driven, but not whipped,) brother Brigham Young sends his best respects to you all.

A. R.

Thursday, 11th. Quincy.

Brother Hyrum—After reading a line from you to myself, and one to father, which awakens all the feelings of tenderness and brotherly affection that one heart is capable of containing, I sit down in haste to answer it. My health and that of my family is good; mother and Lucy have been very sick, but are getting better. Your families are in better health now than at any other period since your confinement.

Brother Hyrum, I am in hopes that my letter did not increase your trouble, for I know that your affliction is too great for human nature to bear; and if I did not know that there was a God in heaven, and that His promises are sure and faithful, and that He is your friend in the midst of all your trouble, I would fly to your relief, and either be with you in prison, or see you breathe free air—air too that had not been inhaled and corrupted by a pack of ruffians, who trample upon virtue and innocence with impunity; and are not even satisfied with the property and blood of the Saints, but must exult over the dead. You both have my prayers, my influence, and warmest feelings, with a *fixed determination*, if it should so be that you should be destroyed, to *avenge* your blood four fold.

Joseph must excuse me for not writing to him at this time. Give my love to all the prisoners. Write to me as often as you can, and do not be worried about your families. Yours in affliction as well as in peace.

DON C. SMITH.

Beloved Brethren Hyrum and Joseph—By the permit of my companion, I write a line to show that I have not forgotten you; neither do I forget you; for my prayer is to my Heavenly Father for your deliverance. It seems as though the Lord was slow to hear the prayers of the Saints. But the Lord's ways are not like our ways; therefore He can do better than ourselves. You must be comforted, brother Hyrum and Joseph, and look forward for better days. Your little ones are as playful as little lambs; be comforted concerning them, for they are not cast down and sorrowful as we are; their sorrows are but momentary, and ours continual.

May the Lord bless, protect, and deliver you from all your enemies, and restore you to the bosom of your families, is the prayer of

AGNES M. SMITH.

To Hyrum Smith, Liberty, Missouri.

The examination of witnesses was continued, and Elder Markham was permitted to give his testimony. After he had closed, Blakely, one of the guard, came in and said to Markham, that he wanted to speak to him. Brother Markham walked out with him, and round the end of the house, when Blakely called out, "God damn you, you damned old Mormon; I'll kill you;" and struck at Markham with his fist, and then with a club. Markham took the club and threw it over the fence. There were ten of the mob, who immediately rushed upon Markham to kill him, Colonel William P. Penniston, captain of the guard, being one of the number. But Markham told them he could kill the whole of them at one blow a-piece, and drove them off. The court and grand jury stood and saw the affray, and heard the mob threaten Markham's life, by all the oaths they could invent, but they took no cognizance of it.

The ten mobbers went home after their guns to shoot Markham, and the grand jury brought in a bill for "Murder, Treason, Burglary, Arson, Larceny, Theft, and Stealing," against Lyman Wight, Alexander McRae, Caleb Baldwin, Hyrum Smith, and myself.

This evening the committee assembled at Daniel Shearer's. After prayer by brother James Newberry, he was ordained an Elder on the recommendation of Elder Kimball, under the hands of Elder Kimball, H. Clark, and W. Huntington.

Elder Kimball reported that Jesse P. Maupin, the Thirty Dollar Messenger they sent to us, had returned; that the prisoners were well and in good spirits.

Brother Rogers, who had returned from Jackson County, reported that he had sold all the lands in Jackson. Elder Kimball was requested to attend a meeting of the County to-morrow, and as an individual, mention the case of the committee and brethren generally, and learn their feelings, whether they would protect the brethren from the abuse of the mob, in

case they come immediately to drive them out, as they had recently threatened.

During this night, the visions of the future were opened to my understanding; when I saw the ways and means and near approach of my escape from imprisonment, and the danger that my beloved brother Markham was in. I awoke brother Markham, and told him if he would rise very early and not wait for the Judge and Lawyers, as he had contemplated, but rise briskly, he would get safe home, almost before he was aware of it; and if he did not, the mob would shoot him on the way; and tell the brethren to be of good cheer, and lose no time in removing from the country.

(*To be continued.*)

Foreign Correspondence.

CAPE OF GOOD HOPE.

Baptisms—Vote of the Saints.

Cape Town, Dec. 11, 1854.

President Richards.

Dear Sir—The work is still progressing in this colony. Since I last wrote you, Elder Walker informs me that he has baptized 7, and Elder Smith from 15 to 20. In this vicinity, some are still inquiring, and some would be baptized if they did not fear the people. The Saints here, I believe, are doing as well as they can and are rejoicing in the Gospel. At one of our Conference meetings which we hold regularly once a month for prayer, exhortation, and singing, the Saints took a vote which they would like to have put in the *Star*. As it was a suggestion of their own, without my mentioning the subject, it certainly expresses their feelings. I will here write it just as it is on our records—

"Voted—That we sincerely thank the Priesthood in Zion for sending us the servants of God to teach us the ways of life and salvation; also, we truly thank the Saints in England for what they have done in contributing of their means and substance, whereby the servants of God, when they came into their midst, were able speedily to waft their way to this land."

Remember me to the American brethren and all the Saints in the British Isles.

Your brother in the kingdom of patience,

JESSE HAVEN.

Varieties.

IT is said that 14,000 persons emigrated from the duchy of Baden in 1854.

THE *Oesterreichische Correspondenz* states, that, according to authentic advices from the Crimea, the Russian army has suffered exceedingly from the weather.

WOODEN huts are to be erected on Heligoland, where her Majesty's Government are about to establish a military camp and depot to enrol men for the Foreign Legion.

RECRUITS in the Cavalry now receive £10, Infantry £8, Royal Marines £8, and volunteers from the Militia £9 bounty.

THE French army consists of from 500,000 to 700,000 soldiers, with 113,000 horses. The navy has 62,000 men afloat.

DURING the 17 years ending 1853, the total money spent upon the British army, ordnance, and navy was £217,000,000.

UP to the first of December the Admiralty had expended £6,793 in the maintenance of the Russian prisoners of war.

THE regulation price—and no man gets it for the regulation price—of the commission of a lieutenant-colonel of cavalry, is £6,175. I have known instances in which £15,000 have been so expended. The regulation price for the commission of a lieutenant-colonel of infantry is £4,500.—*Speech of Mr. B. Osborne.*

War Prospects.—Great as is the campaign of Sebastopol, it may be only the first of a series of gigantic struggles, extending over many years; for the restless spirit of war is gradually rising throughout the populations of Europe, and a strife has commenced which will be like the letting out of water. What may have been the prudence or necessity of the war it is for the future historian to inquire; as far as present action is concerned, all such inquiries may be laid aside. We have descended into the lists with the military monarchies of Europe as friends or foes; we have met the Emperor of Russia on his own ground; the superiority of civilization, the influence of commerce, we have given up; we have placed ourselves on a level with the hordes of the North, and it is now our task to make ourselves superior to them in the only arts which are left to Europe for many years—those relating to military organization and military skill.—*The Times*, Jan. 29.

Men and Material sent to the War.—I find that from the 7th of February, 1854, to the 10th of December, 1854, and from the 11th of December, 1854, to the 22nd of January, 1855, that the Admiralty in their own ships or hired transports have conveyed to the East—British troops from England, officers, 2,141; men, 54,224; horses, 5,408; provisions from England, 29,261 tons, navy service; 18,897 tons, army service; 19, 105 ordnance stores; 110,867 tons of coals; 3,320 naval stores, and from Malta 7,180 tons. French troops from Marseilles and Toulon—officers, 556; men, 14,055; horses, 193; stores, 8,037. From Calais to the Baltic—French troops—officers, 437; men, 12,888; horses, 21; British stores, navy provisions, 9,346 tons; ordnance stores, 266; naval stores, 247 tons; coals, 47,907; making a grand total of 3,134 officers, 81,167 men, 5,622 horses, and 254,433 tons of provisions and stores.—*Speech of Mr. Sidney Herbert*, Jan. 26.

Friendship.

In friendship's power there is a balm,
Which can each ruffled passion calm,
Compose each thought, restrain the will,
And bid each trembling fear be still.
Friendship 's divine, its springs are love,
And its first source was from above;
Friendship is generous, pure, refin'd,
Sure emblem of a virtuous mind.

Friendship is true and kind; 'tis firm,
Yet would it scorn to crush a worm;
It loves, is gentle, mild, sincere,
Though often met by frown severe;
Wounded, it urges on its way
To brighter realms in endless day;
There will the friends of friendship know
What real joys it can bestow.

M. A. Walker.

Notice.—Elder John Oakley, President of the Lincolnshire Conference, requests us to give publicity to the following—"Please have the kindness to publish *John Huckbody* as unworthy the confidence of the Saints. Through his unrighteous conduct he has been excommunicated the fourth time. I have reason to believe he is now, by means of his smooth tongue, imposing upon unsuspecting Saints elsewhere, as such has been his manner, though perhaps now under another name. He formerly was connected with the Risegate Branch, Lincolnshire Conference; lastly with the Chesterfield Branch, Sheffield Conference."

The Tract entitled *Exclusive Salvation*, having been repeatedly called for, is reprinted, and can now be obtained at our Office.

Addresses.—Henry A. Squires, near the Silk Mills, Braintree, Essex.
H. G. Walker, 27 Boundary Street, off Renshaw Street, Stretford Road, Hulme, Manchester.
Daniel Tyler, chez Mon. Graunaver, Rue du Cendrier 108, Genève.
George W. Thurston, care of Mr. G. Scorey, Brockenhurst, near Lymington, Hants.

Money List, February 2—9, 1855.

Josiah Holmes £3 6 6

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 9, Vol. XVII. Saturday, March 3, 1855. Price One Penny.

"Respectable" Duplicity.

Surely our forefathers have inherited lies, vanity, and things wherein there is no profit.—*Jeremiah.*

The Latter-day Saints sometimes make rather sweeping assertions respecting the corruption of society, and the all but universal deception which prevails. For this they are considered extremely uncharitable, and many not very beautiful epithets are applied to them. Yet the experience of each passing day testifies to the truth of those assertions, and very often we hear the world declaring similar things themselves. And much of this deception is considered "respectable," and perfectly legitimate—that is, legitimate in these degenerate days. In fact, in business matters, the man who repudiates this "respectable" duplicity scarcely can succeed; whilst in social matters, he who speaks plainly and truly is considered unpolite, uncivilized—in short, a "bear." Nor are the religious or political fraternity very much in advance of the times.

How very frequently, in domestic affairs, are the servant and the various members of the family heard to say that the master or mistress of the house is "not at home," when, sure enough, they are both very comfortably seated in the parlour, or sitting-room. An amusing anecdote is related of Cibber, in regard to this fashionable species of deception. When he once went to visit Booth, and knew that he was at home, a female domestic denied him. Cibber took no notice of this at the time, but when, a few days afterwards, Booth paid him a visit in return, he called out from the first floor that he was not at home. "How can that be," answered Booth; "do not I hear your voice?" "To be sure you do," replied Cibber; "but what then? I believed your servant maid, and it is hard indeed if you won't believe me!"

In regard to business matters, how many hundreds of people there are who would wax very wrathful if they were told that they were dishonest, when they often enough "damp the tobacco, and sand the sugar, and then go to prayers." If we may credit what the world say of each other, adulteration is the rule, and genuineness the exception in ordinary merchandise. What numberless exposures of business frauds are being continually brought to light through the newspapers, yet the perpetrators are "respectable" and "gentlemanly." When a man has been an "insolvent" a time or two, and thereby gained a good start in the world, he is "a perfect gentleman." So are those persons "gentlemen" who fabricate divers mere rumours purposely to affect the various markets favourable to themselves or their

accomplices. Thousands gain their livelihood, and many gain handsome fortunes, by a constant course of telling lies, and after all, say with Mr. P. T. Barnum—"I must claim having always revered the Christian religion. I have been indebted to Christianity for the most serene happiness of my life, and I would not part with its consolations for all things else in the world. In all my journeys . . . . . the Bible has been my companion, and I have repeatedly read it attentively from beginning to end. . . . . The Scriptural doctrine of the government of God, and its happy issue in the life to come, has been my chief solace in affliction and sorrow; and I hope also to cherish it as my greatest treasure." Though it is difficult to say in which is the most hypocrisy—these "pious" aspirations, or the business affairs. The old proverb says—

> The liar ne'er will be believ'd
> By those whom he has once deceiv'd.

In the three professions of law, medicine, and divinity equal deception prevails.

Lawyers are notoriously a conscience-seared race. When paid for it they will with equal energy exert all their powers to condemn or acquit the murderer, the ravisher, the seducer, the burglar, or the innocent victim of oppression, conspiracy, or misfortune. And yet such lawyers are "gentlemen."

The doctors of medicine, with dog-Latin prescriptions, mysterious compounds, and interminable bills, are certainly in the list of "respectable" deceivers. Many a poor creature has lain weeks upon weeks the recipient of innumerable unnecessary visits from his medical attendant; many have walked through the greater part of their lives maimed, and many have lost their lives altogether, through some traditional school custom, or some grand experiment of the faculty. It is not to be wondered at that the Almighty should prescribe the anointing of oil, the laying on of hands, the prayer of faith, and tender nourishment with herbs and mild food for the Saints.

If the doctors of medicine perpetuate deceptions, much more so do the doctors of divinity. In the first place they are thoroughly destitute of all authority from God, and yet they assume to be His servants, and palm themselves off as such upon an ignorant and a credulous community. These doctors differ amazingly with each other as to the true spiritual treatment to be pursued towards their patients. Indeed some of these doctors say, most positively, that those who treat their patients differently to what they do will cause the spiritual death of the said patients. It is at once both shocking and amusing to hear from the pulpits, and see from the press, the most angry denunciations levelled by religious people against each other. And yet few will deny that those they denounce are worthy of the name of Christian, or affirm with positiveness that they may not possibly be saved after all in their own way. And although they often speak so disparagingly of each other, they call themselves brethren, and anticipate dwelling together eternally. Yes, these reverend doctors, notwithstanding they anathematize each other's systems of doctoring, are "hail fellows well met," and they certainly consider each other "highly respectable gentlemen."

In the army and navy this "respectable" hypocrisy has rather strange results. Kings, and generals, and admirals consider themselves under the most binding obligations to behave most courteously to each other, though avowedly opposed in the most deadly hostility. Indeed, it would be considered almost as bad as treason were an Emperor, a King, or a General-in-chief to be deliberately killed in battle by opposing soldiers. Such a distinguished person, perhaps the guilty and sole cause of the war, must not by any means be killed, he must be taken alive, and treated with all the "honours" of a "prisoner of war." The good old-fashioned system of warfare—death to all enemies, but especially to the chief, is utterly repudiated by modern fighters, as characteristic of a barbarian age! And even common soldiers catch the deceptive spirit, and will one minute be exchanging compliments and courtesies, and the next be engaged in the most deadly strife. Thus is war made an "honourable profession" or a "trade," not a rod of chastisement to the wicked. How thoroughly perverted are all the ways of man before the Lord!

In politics and statesmanship the best and most eminent man is he who can most effectually hocus his constituents, and outwit an opposing party; or who can best draft a diplomatic document which will bear an "interpretation" di-

rectly contrary to the meaning it appears to convey, so that, under the semblance of honesty, he may, through his successful subtlety, obtain important advantages to his party or nation, at the expense of those who are on the other side—yet all these persons are "gentlemen," "honourables," and often "noble lords or dukes." And none would, upon any account, sustain charges of dishonesty or duplicity against his colleague or opponent. A striking instance of this occurred in the late ministerial "crisis" in this country, when a certain "honourable" made two elaborate speeches condemnatory of the conduct of one of his colleagues: in one of which speeches he thus states what ought to have been the epitaph of the whole ministry, if they had acted as did the one in question—"Here lie the dishonoured ashes of a ministry which found England at peace and left her at war—which was content to take her emoluments of office and wield the sceptre of power so long as no one had courage to question its existence. They saw a storm gathering over the country—they heard grievances and afflicting news of the state of the sick and wounded in the East. These things did not move them: but, when the honourable member for Sheffield raised his hand to point the thunderbolt at them, then they were conscience-stricken with a sense of their guilt, and in thinking to escape from punishment they abandoned duty." But when the public believed the statements of that "honourable," and considered his "noble friend" really guilty, he changes tone as follows—"I trust that nothing has fallen from me which makes me a party, by connivance or otherwise, to the charges of treachery or cowardice which have been brought against my noble friend. The man deserves contempt who can make such charges, and from those who have been his colleagues my noble friend knows that they have never received credence."

The *Times* of Feb. 7, makes comments in the following strain upon these circumstances—"The distinction is growing wider and more deeply marked every day between the natural man and the man in office. When one of the ordinary denizens of this earth tricks, overreaches, and betrays another, the injured party does not fail to recriminate and set forth his wrongs before the public eye in the most striking manner which his rhetorical powers will permit. The natural man is, in truth, somewhat susceptible, and, when provoked, plainspoken. He will not call a spade a shovel, or euphemize black into any shade of brown or grey. Such is man as he walks the earth in this our iron age. But not such is man in office, or man officialized—that is, in a transition state between office and office. He can wrangle with decorum, abuse without rancour, despise without contempt, condemn without depreciation, and prove an antagonist guilty of the utmost baseness without in the slightest degree losing any particle of esteem for his character. We have of late seen the official temper sorely tried, and come out triumphant from the trial. A ministry has been destroyed, or, at any rate, has had its fall accelerated and made more certain and disastrous, by the desertion of one of its members at the very moment of attack. Yet the false ally takes his leave of his abandoned colleagues in tones of tender affection, and they, while they deplore his treason, have no words sufficiently strong to express their admiration for its author. Indeed, we must say that the only expression which reminded us that official men are men, after all, of like passions with ourselves, was not one used by either party to the other, but one which was directed with the manifest assent of both against certain persons who, it seems, might possibly presume to form opinions such as the respect due to a man who has held office, and may hold it again, does not allow the official mind to arrive at. * * * * *

"Something 'contemptible' there doubtless is in this business, but it is not the plain instinct of the public, which attaches merited reproach to unworthy actions, but rather that turn of mind which establishes conclusions only to elude and evade them, and, even while appealing to the higher principles of morality and the nobler feelings of human nature, can denounce and betray them, when fairly challenged to stand by the sentiments that reason supports and conscience avows."

The spectacle exhibited in the above ought certainly to be sufficient to sicken any honest man of the ways of the world, and to cause him to earnestly desire the time to be hastened when the refuge of lies will be swept away, and the hypocrisy of "respectable" life be exhibited in its true colours.

It must surely be a source of great

consolation to every true Saint to know that the glorious era is not far distant when truth and righteousness, fair play and straightforward dealing shall take the place of the "respectable duplicity" which is now so prevalent and popular; when the pure in heart shall inherit the earth; and when the Holy Priesthood, the power that governs the innumerable hosts of the heavenly worlds, shall be the sole administrative power on the earth. But deception and corruption will have their perfect work, and the canker that eats at the hearts of the nations and the people will be constantly extending its influence among the wicked, destroying before its triumphant march the last vestiges of vital integrity in the world, until the consumption decreed shall have rid the earth of abomination, and prepared it for the occupation of the honest in heart.

History of Joseph Smith.

(*Continued from page* 127.)

[April, 1839.]

Friday, 12th. This morning brother Markham arose at dawn of day, and rode rapidly towards Far West, where he arrived before 9 a.m. The mobbers pursued to shoot him, but did not overtake him.

This day I received the following communication—

Dear Sir—Enclosed I send you the receipt which I promised; and if you will pay the necessary attention to it, it will be a benefit to the Church and to me; and I think with a little attention on your part, they can be produced; and any person who will deliver them at any point in the State so I can get them, I will compensate them well, as I know you feel deeply interested in the welfare of the Church; and when you consider it will add to their character, and look upon it in a proper light, you will spare no pains in assisting me in the recovery of those books.

Yours, &c., in haste,
JACOB STOLLINGS.

To Joseph Smith, junior, Diahman.

Gallatin, Davis County, Missouri,
April 12, 1839.

Know all men by these presents—That I, Jacob Stollings, have this day agreed with Joseph Smith, junior, to release all members of the Mormon Church, from any and all debts due to me from them for goods sold to them by me at Gallatin during the year 1838, on the following condition, viz., That said Joseph Smith, junior, return or cause to be returned to me the following books—one ledger, three day books, and one day book of groceries, which was taken from my store in Gallatin when said store was burned. And if said books are returned to me within four months, this shall be a receipt in full, to all intents and purposes, against any debt or debts due from said Mormons to me on said books; but if not returned, this is to be null and void.

Given under my hand this day and date before written.

JACOB STOLLINGS.

Attest, J. Lynch.

A curious idea, that I, who had been a prisoner many months, should be called upon to hunt up lost property, or property most likely destroyed by the mob; but it is no more curious than a thousand other things that have happened; and I feel to do all I can to oblige any of my fellow creatures.

Commerce, Illinois, April 12, 1839.

Messrs. Editors—Enclosed I send you a communication from Governor Lucas of Iowa Territory. If you think the publication thereof will in any way promote the cause of justice, by vindicating the slandered reputation of the people called "Mormons" from the ridiculous falsehoods which the malice, cupidity, and envy of their murderers in Missouri have endeavoured to heap upon them, you are respectfully solicited to publish it in the *Argus*. The testimony of Governor Lucas as to the good moral character of these people, I think will have its deserved influence upon the people of Illinois, in encouraging our citizens in their humane and benevolent exertions to relieve this distressed people, who are now wandering in our neighbourhoods without comfortable food, raiment, or a shelter from the pelting storm.

I am, gentlemen, very respectfully,
Your obedient servant,
ISAAC GALLAND.

Executive Office, Iowa, Burlington,
March, 1839.

Dear Sir—On my return to this city, after a few weeks' absence in the interior of the Territory, I received your letter of the 25th ultimo, in which you give a short account of the sufferings of the *people called Mormons*, and ask "whether they could be permitted to purchase lands, and settle upon them, in the Territory of Iowa, and there worship Almighty God according to the dictates of their own consciences, secure from oppression," &c.

In answer to your inquiry, I would say, that I know of no authority that can constitutionally deprive them of this right. They are citizens of the United States, and are entitled to all the rights and privileges of other citizens. The 2nd section of the 4th Article of the Constitution of the United States (which all are solemnly bound to support), declares that "the citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States." This privilege extends in full force to the Territories of the United States. The first amendment to the Constitution of the United States, declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The ordinance of Congress of the 13th July, 1787, for the government of the Territory north-west of the river Ohio, secures to the citizens of said Territory, and the citizens of the States thereafter to be formed therein, certain privileges which were by the late Act of Congress organizing the Teritory of Iowa, extended to the citizens of this Territory.

The first fundamental Article in that Ordinance, which is declared to be forever unalterable, except by common consent, reads as follows, to wit: "No person demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments in said Territory."

These principles I trust will ever be adhered to in the Territory of Iowa. They make no distinction between religious sects. They extend equal privileges and protection to all: each must rest upon its own merits, and will prosper in proportion to the purity of its principles, and the fruit of holiness and piety produced thereby.

With regard to the peculiar people mentioned in your letter, I know but little. They had a community in the northern part of Ohio for several years; and I have no recollection of ever having heard in that State of any complaints against them from violating the laws of the country. Their religious opinions I consider has nothing to do with our political transactions. They are citizens of the United States, and are entitled to the same political rights and legal protection that other citizens are entitled to.

The foregoing are briefly my views on the subject of your inquiries.

With sincere respect,
I am your obedient servant,
ROBERT LUCAS.

To Isaac Galland, Esq., Commerce, Illinois.

Saturday, 13th. Elder Markham went to Independence to close the business of the Church in that region.

Sunday, 14th. The committee in Council resolved to send sisters Fosdick and Meeks, and brother William Monjar and another family, with brothers Jones', Burton's, and Barlow's teams, which had recently arrived from Quincy.

The committee moved thirty-six families into Tenney's Grove, about twenty-five miles from Far West; and a few men were appointed to chop wood for them, while brother Turley was to furnish them with meal and meat, until they could be removed to Quincy. The corn was ground at the committee's horse mill in Far West. Elder Kimball was obliged to secrete himself in the cornfields, &c., during the day, and was in at night counselling the committee and brethren.

Monday, 15th. Having procured a change of venue, we started for Boone County, and were conducted to that place by a strong guard.

This evening the committee met to make arrangements concerning teams and the moving of the few families who yet remained at Far West.

Tuesday, Quincy, April 16, 1839.

To Joseph Smith, junior, and others, Prisoners in Liberty or elsewhere, Greeting—

Dear Brethren in affliction—Through the mercy and providence of God, I am here alive, and in tolerable health, as also are all of your families, as far as I know, having heard from them lately, and having seen sister Emma yesterday.

Brethren, I have sorrow of heart when I think of your great sufferings by that ungodly mob which has spread such desolation and caused such sufferings among us. I often reflect on the scenes which we passed through together; the course we pursued; the counsellings we had; the results which followed, when harassed, pressed on every side, insulted aud abused by that lawless banditti! and am decidedly of opinion that

the hand of the Great God hath controlled the whole business for purposes of His own, which will eventually work out good for the Saints (I mean those who are worthy of that name); knowing that your intentions, and the intentions of all the worthy Saints, have been pure, and tending to do good to all men, and to injure no man in person or property, except we were forced to it in defence of our lives.

Brethren, I am aware that I cannot wholly realize your sufferings; neither can any other person who has not experienced the like afflictions; but I doubt not for a moment, neither have I ever doubted for a moment, but that the same God which delivered me from their ungodly grasp (though narrowly) will deliver you. I staid near Far West for about three weeks, being hunted by them almost every day; and as I learned, they did not intend to give me the chance of a trial, but put an end to me forthwith; I went for my horse and left the wicked clan and came off. Francis is with his uncle in Ohio. I received a letter lately from him; he is strong in the faith. I now live in the Big-Neck-Prairie, on the same farm with President Rigdon, who is here with me and waiting for me with his riding dress on, to go home. So I must necessarily close, praying God to speedily deliver you, and bless you.

From yours in the bonds of the Everlasting Love,

ELIAS HIGBEE.

This evening, our guard got intoxicated. We thought it a favourable opportunity to make our escape; knowing that the only object of our enemies was our destruction; and likewise knowing that a number of our brethren had been massacred by them on Shoal Creek, amongst whom were two children; and that they sought every opportunity to abuse others who were left in that State; and that they were never brought to an account for their barbarous proceedings, but were winked at and encouraged by those in authority. We thought that it was necessary for us, inasmuch as we loved our lives, and did not wish to die by the hand of murderers and assassins; and inasmuch as we loved our families and friends, to deliver ourselves from our enemies, and from that land of tyranny and oppression, and again take our stand among a people in whose bosoms dwell those feelings of republicanism and liberty which gave rise to our nation: feeling which the inhabitants of the State of Missouri were strangers to. Accordingly, we took the advantage of the situation of our guard and took our departure; and that night we travelled a considerable distance.

Wednesday, 17th. We prosecuted our journey towards Illinois, keeping off from the main road as much as possible, which impeded our progress.

Thursday, 18th. This morning, Elder Kimball went into the committee room and told the Committee to wind up their affairs and be off, as their lives would be taken. Stephen Markham had gone over the Missouri river on business. Elders Turley and Shearer were at Far West.

Twelve men went to Elder Turley's with loaded rifles to shoot him. They broke seventeen clocks into match wood. They broke tables, smashed in the windows; while Bogart (the County Judge) looked on and laughed. One Whitaker threw iron pots at Turley, one of which hit him on the shoulder, at which Whitaker jumped and laughed like a mad man. The mob shot down cows while the girls were milking them. The mob threatened to send the committee "to hell jumping," and "put day light through them."

The same day, previous to the breaking of the clocks, some of the same company met Elder Kimball on the public square in Far West, and asked him if he was a "damned Mormon;" who replied, "I am a Mormon." "Well, God damn you, we'll blow your brains out, you God damned Mormon," and tried to ride over him with their horses. This was in presence of Elias Smith, Theodore Turley, and others of the committee.

The brethren gathered up what they could and left Far West in one hour; and the mob staid until they left, then plundered thousands of dollars' worth of property which had been left by the brothers and sisters to help the poor to remove.

One mobber rode up, and finding no convenient place to fasten his horse, shot a cow that was standing near, and while the poor animal was yet struggling in death, he cut a strip of her hide from her nose to the tip of the tail, which he tied round a stump, to which he fastened his halter.

During the commotion this day, a great portion of the records of the committee, accounts, history, &c., were destroyed or lost, so that but few definite items can be registered in their place.

When the Saints commenced removing from Far West, they shipped as many fa-

milies and goods as possible at Richmond to go down the Missouri river, &c., to Quincy, Illinois. This mission was in charge of Elder Levi Richards and Reuben Hedlock, who were appointed by the committee.

I continued on my journey with my brethren towards Quincy.

Elder D. W. Rogers appropriated his money to remove the poor from Missouri.

(*To be continued.*)

Incidents in the History of Joseph Smith.

(*From the "Deseret News," Nov. 2 and 9, 1854.*)

G. S. L. City, Utah, Oct. 9, 1854.

Mr. Editor—In reading the History of Joseph Smith as published in the *News* last winter, and especially that part of it which relates to his imprisonment in Liberty Jail, Missouri, I see there are many interesting facts which are omitted; and as I had the honour of being a fellow prisoner with him, I thought I would write some of those incidents for the satisfaction of any of your readers who may feel interested in them.

During our imprisonment, we had many visitors, both friends and enemies. Among the latter, many were angry with brother Joseph, and accused him of killing a son, a brother, or some relative of theirs, at what was called the Crooked River Battle. This looked rather strange to me, that so many should claim a son, or a brother killed there, when they reported only *one* man killed.

Among our friends who visited us, were President Brigham Young, and Heber C. Kimball, of the First Presidency—the latter several times; George A. Smith, of the Quorum of the Twelve; Don C. Smith, brother of Joseph, came several times, and brought some of our families to see us. Benjamin Covey, Bishop of the 12th Ward of this city, brought each of us a new pair of boots, and made us a present of them. James Sloan, his wife and daughter, came several times. Alanson Ripley also visited us, and many others, whom to name would be too tedious. O. P. Rockwell brought us refreshments many times; and Jane Bleven and her daughter brought cakes, pies, &c., and handed them in at the windows. These things helped us much, as our food was very coarse, and so *filthy* that we could not eat it until we were driven to it by hunger.

After we had been there some time, and had tried every means we could to obtain our liberty by the law, without effect, (except Sidney Rigdon, who was bailed out,) and also having heard, from a reliable source, that it had been stated in the public street, by the most influential men in that part of the country, that "the Mormon prisoners would have to be condemned, or the character of the State would have to go down," we came to the conclusion that we would try other means to effect it.

Accordingly, on the 7th day of February, 1839, after counseling together on the subject, we concluded to try to go that evening when the jailer came with our supper; but brother Hyrum, before deciding fully, and to make it more sure, asked brother Joseph to inquire of the Lord as to the propriety of the move. He did so, and received answer to this effect—that if we were all agreed, we could go clear that evening; and if we would ask, we should have a testimony for ourselves. I immediately asked, and had not more than asked, until I received as clear a testimony as ever I did of any thing in my life, that it was true. Brother Hyrum Smith, and Caleb Baldwin bore testimony to the same; but Lyman Wight said we might go if we chose, but he would not. After talking with him for some time, he said, "if we would wait until the next day, he would go with us." Without thinking we had no promise of success on any other day than the one above stated, we agreed to wait.

When night came, the jailer came alone with our supper, threw the door wide

open, put our supper on the table, and went to the back part of the room, where a pile of books lay, took up a book, and went to reading, leaving us between him and the door, thereby giving us every chance to go if we had been ready. As the next day was agreed upon, we made no attempt to go that evening.

When the next evening came, the case was very different; the jailer brought a double guard with him, and with them six of our brethren, to wit:—Erastus Snow, William D. Huntington, Cyrus Daniels, David Holeman, Alanson Ripley, and Watson Barlow. I was afterwards informed that they were sent by the Church. The jailer seemed to be badly scared; he had the door locked and everything made secure. It looked like a bad chance to get away, but we were determined to try it; so when the jailer started out, we started too. Brother Hyrum took hold of the door, and the rest followed; but before we were able to render him the assistance he needed, the jailer and guard succeeded in closing the door, shutting the brethren in with us, except Cyrus Daniels, who was on the outside.

As soon as the attempt was made inside, he took two of the guards, one under each arm, and ran down the stairs that led to the door, it being in the second story. When he reached the ground they got away from him; and seeing we had failed to get out, he started to run, but put his foot in a hole and fell. Just as he fell, a bullet from one of the guards passed very close to his head, and he thinks the fall saved his life.

The scene that followed this defies description. I should judge, from the number, that all the town, and many from the country, gathered around the jail, and every mode of torture and death that their imagination could fancy, was proposed for us, such as blowing up the jail, taking us out and whipping us to death, shooting us, burning us to death, tearing us to pieces with horses, &c. But they were so divided among themselves that they could not carry out any of their plans, and we escaped unhurt.

During this time, some of the brethren spoke of our being in great danger; and I confess I felt that we were. But brother Joseph told them "not to fear, that not a hair of their heads should be hurt, and that they should not lose any of their things, even to a bridle, saddle, or blanket; that every thing should be restored to them; they had offered their lives for us and the Gospel; that it was necessary the Church should offer a sacrifice, and the Lord accepted the offering."

The brethren had next to undergo a trial, but the excitement was so great they dare not take them out until it abated a little. While they were waiting for their trial, some of the brethren employed lawyers to defend them. Brother Snow asked brother Joseph whether he had better employ a lawyer or not. Brother Joseph told him to plead his own cause. "But," said brother Snow, "I do not understand the law." Brother Joseph asked him if he did not understand justice; he thought he did. "Well," said brother Joseph, "go and plead for justice as hard as you can, and quote Blackstone and other authors now and then, and they will take it all for law."

He did as he was told, and the result was as Joseph had said it would be; for when he got through his plea, the lawyers flocked around him, and asked him where he had studied law, and said they had never heard a better plea. When the trial was over, brother Snow was discharged, and all the rest were held to bail, and were allowed to bail each other, by brother Snow going bail with them; and they said they got every thing that was taken from them, and nothing was lost, although no two articles were in one place. More anon.

Yours respectfully.

ALEXANDER MCRAE.

G. S. L. City, U.T., Nov. 1, 1854.

Mr. Editor.

Sir — Sometime during our stay in Liberty Jail, an attempt was made to destroy us by poison. I suppose it was administered in either tea or coffee, but as I did not use either, I escaped unhurt, while all who did were sorely afflicted, some being blind two or three days, and it was by much faith and prayer that the effect was overcome.

We never suffered ourselves to go into any important measure without asking brother Joseph to inquire of the Lord in relation to it. Such was our confidence in him as a Prophet, that when he said "Thus saith the Lord," we were confident it would be as he said; and the more we tried it, the more confidence we had, for

we never found his *word fail* in a *single* instance.

A short time before we were to go to Davis County for trial, word came to us that either General Atchison or Doniphon, would raise a military force, and go with us to protect us from the wrath of that people. The matter was discussed by the brethren (except brother Joseph), and they naturally enough concluded it would be best; and although I had nothing to say, I concurred with them in my feelings. Brother Hyrum asked brother Joseph what he thought of it. Brother Joseph hung his head a few moments, and seemed in a deep study, and then raised up and said, "Brother Hyrum, it will not do: we must trust in the Lord; if we take a guard with us we shall be destroyed."

This was very unexpected to us, but brother Hyrum remarked, "If you say it in the name of the Lord, we will rely on it." Said brother Joseph, "In the name of the Lord, if we take a guard with us, we will be destroyed; but if we put our trust in the Lord, we shall be safe, and no harm shall befall us, and we shall be better treated than we have ever been since we have been prisoners."

This settled the question, and all seemed satisfied, and it was decided that we should have no extra guard, and they had only such a guard as they chose for our safe keeping. When we arrived at the place where the court was held, I began to think he was mistaken for once, for the people rushed upon us *en masse*, crying, "Kill them; G—d d—m them, kill them." I could see no chance for escape, unless we could fight our way through, and we had nothing to do it with. At this, brother Joseph, at whom all seemed to rush, rose up and said, "We are in your hands; if we are guilty, we refuse not to be punished by the law." Hearing these words, two of the most bitter mobocrats in the country—one by the name of William Peniston, and the other Kinney or McKinney, I do not remember which—got up on benches and began to speak to the people, saying, "Yes, gentlemen, these men are in our hands; let us not use violence, but let the law have its course; the law will condemn them, and they will be punished by it. We do not want the disgrace of taking the law into our own hands," &c.

In a very few minutes they were quieted, and they seemed now as friendly as they had a few minutes before been enraged. Liquor was procured, and we all had to drink in token of friendship. This took place in the court room (a small log cabin about twelve feet square), during the adjournment of the court; and from that time until we got away, they could not put a guard over us who would not become so friendly that they dare not trust them, and the guard was very frequently changed. We were seated at the first table with the judge, lawyers, &c., and had the best the country afforded, with feather beds to sleep on—a privilege we had not before enjoyed in all our imprisonment.

On one occasion, while we were there, the above-named Peniston, partly in joke and partly in earnest, threw out a rather hard insinuation against some of the brethren. This touched Joseph's feelings, and he retorted a good deal in the same way, only with such power that the earth seemed to tremble under his feet, and said, "Your heart is as black as your whiskers," which were as black as any crow. He seemed to quake under it and left the room.

The guard, who had become friendly, were alarmed for our safety, and exclaimed, "Oh, Mr. Smith, do not talk so; you will bring trouble upon yourself and companions." Brother Joseph replied, "Do not be alarmed; I know what I am about." He always took up for the brethren, when their characters were assailed, sooner than for himself, no matter how unpopular it was to speak in their favour.

Yours as ever,
ALEXANDER MCRAE.

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 3, 1855.

DISTRESS AMONGST THE NATIONS.—The present time is one of unparalleled distress

and suffering on the earth. The future forbodes nothing better, and the dark clouds of evil are thickening over the nations of both hemispheres.

Heretofore the United States of America have been considered the refuge of the starving and oppressed millions of Europe—the land of plenty where honest labour met with a just reward, where man could earn his bread by the sweat of his brow, and where none but the idle need experience the gnawings of hunger. But this appears to be the case no longer. Financial embarrassments, and consequent depreciation of labour, have thrown multitudes out of employment in different cities of the United States during the present winter. New York, New Orleans, and other cities have now their hungry thousands, shivering with cold in garrets and cellars, and begging a pittance of the passing stranger in the streets. For many years past, during the winter season, in New Orleans labour has commanded a very high price, but it appears, from the letter of Elder McGaw, published in this No. of the *Star*, that the general depression of business is as seriously felt there as elsewhere. Brother McGaw has evidently met the emergency with that wisdom and energy which it seemed to demand. We rejoice that his exertions have been blessed, and that the Saints who went out on the *Clara Wheeler* to New Orleans have been delivered from that sickly place, and sent to St. Louis, where there are men of wisdom and experience to counsel them and look after their interests.

It is reported that in the city of New York there are 150,000 people out of employment, 60,000 of whom are females. This city appears to be in a worse condition than any other, but the country generally is suffering from a general depression of business. There will no doubt be a favourable reaction in matters with the return of spring.

While distress and suffering are moving westward to crush the rising fortunes of the new world, they are taking still more rapid strides in the old. With a devastating war already on hand, there is a prospect of its assuming still more gigantic proportions. Its progress must unavoidably stop the avenues of trade, destroy the sources of productive labour, and produce despair and recklessness in the people, which will be a fruitful source of internal revolutions and civil wars, and bring famine, demoralization, and death upon the millions who now occupy the crowded soil of Europe.

Thousands will be driven to the field of slaughter, because as soldiers there will be some hope of their getting bread during the short time they may have to live. Pauperism is increasing on every hand, and in addition to external wars, governments will soon have to devise the ways and means to kill off, or provide for the wants of, the starving thousands at home.

All these things necessarily have their influence on the Saints as individuals and as a people. These events are fulfilling the predictions of ancient and modern Prophets, and they show the Saints the increasing urgency of gathering up to Zion, for the way is becoming daily more beset with trials, and hedged up with difficulties. That time which has been so often predicted when none but the pure in heart can go up to Zion, is evidently close at hand, perhaps nearer than our minds have been led to expect. The devil will oppose in every possible manner the gathering of the Saints, by stirring up their enemies to throw every possible obstacle in their way. The time may not be distant when the emigration of able bodied men will be entirely stopped, that they may be sacrificed to that mad spirit of war which is fast predominating over all others.

The Saints need no longer look forward expecting years to intervene before famine, pestilence, and war will devastate the earth. That time is now. Scenes which make the heart bleed and the soul sicken are already spread out to the view of all. The testimony is abundant that peace is taken from the earth.

Knowing and realizing these things as we do, the Spirit constrains us to speak out on this subject, as connected with the interests of the Saints; that the energies of those who are anxious to gather may be properly directed, the indifferent be stirred up to action, and all be properly informed how the great object of the gathering can be best accomplished.

Great emergencies should be met on the part of the Saints by corresponding faith, energy, and action. Those who once had the means of gathering, and did not, and those who can go now, and neglect to do so, may want to go when they cannot, and have plenty of time to repent of their folly, and pray for that deliverance which they now lightly esteem. It is just as necessary to obey the command to gather, when it can be done, as it is to be baptized for the remission of sins, and those who neglect it will be cut short in their salvation.

Let all the Saints who think of emigrating this season, ask themselves, "Am I doing what I can, not only for myself, but for those who belong to my family and kindred?" If you have the means to spare, and have no relatives who appear to be worthy of assistance, look around you and see if there is not some other faithful Saint that is anxious to go, in whom you have confidence, and who will not only feel grateful but act out their gratitude by paying back, after their arrival in Utah, what you may loan them.

Have those Saints who are blessed with extra means, the fruits of their own industry, or of the generous feelings of their brethren and sisters, asked themselves if they could not do with a little less expensive clothing, a gold watch, or other articles of but little real utility, and take along with them some near relatives instead of expecting them to be taken out by the P. E. Fund sometime in the future, if they go at all?

These and many other similar questions it would be well for those who are about to emigrate to ask themselves, and see if, while they are being blessed, they cannot devise means for blessing others.

It is high time for the Saints to thoroughly study economy, on the principle of doing the greatest amount of good in this kingdom with the means which may happen to be in their possession. Money, fine things, goods and chattels must from this time, more than heretofore, be of altogether secondary importance. Everything else must sink into insignificance when compared with the gathering of Israel, and the building up of the kingdom of God.

The present is a day for practice instead of mere profession, and for works as well as words. It is no time now for persons to pray for deliverance from Babylon, and then wait for the Lord to open the way for them, without they struggle to help themselves. Neither is it the time, with means in hand to emigrate, to wait for some aged relative to die, or some child to become of age, with the hope of obtaining a little more means, and thereby to stake the experience, light, and knowledge that might be obtained in Zion during the time of waiting, against a few paltry pounds of money.

We trust that the Saints will give these things, and all others which pertain to their present and future salvation, that thorough consideration which their importance demands.

FOREIGN INTELLIGENCE—*Black Sea.*—We have received a letter from Elder A. Downes, President of the Floating Branch in the Black Sea, dated H. M. ship *Bellerophon*, Dec. 2, 1854, from which we learn that one of the brethren, named Colins Buchanan, had died of the cholera. The Branch had been much scattered for some time, but so far as brother Downes could learn they were all in good standing except one, and generally enjoying the Spirit of the Lord, and in the midst of privation, suffering, and wickedness, were diligently endeavouring to sow seeds of salvation in the hearts of others. Brother Downes states that several were ready to be baptized as soon as an opportunity occurred. We cannot but deeply sympathize with our brethren in their isolated and lonely condition in the east, and we trust the Saints will remember them before the Lord in this day of adversity and death.

REMOVAL OF OUR OFFICE.—Among the changes and events which are occurring, and in which a large share of our readers are more or less concerned, is the removal of the general publishing and emigration office of the Latter-day Saints in Europe. From and after the first of April next, the address of the *Millennial Star* Office will be 36 ISLINGTON, LIVERPOOL.

Since the opening of emigration by the Saints to the northern parts of the United States our business has so increased, that the present office in Wilton Street is too straight for us.

The office and residence which we expect soon to occupy, are situated about three minutes' walk from our present address, are intermediate between it and St. George's Hall, are an eligible situation, and possess those general conveniences for space which will enable us to despatch our publishing and emigration business with more pleasure to ourselves, and, we trust, with more profit to the Church at large.

ELDER MCRAE'S LETTERS.—The letters of Elder McRae, published in another part of our present number, refer to that part of the History of Joseph Smith which we have been publishing for the past few weeks, and will prove of much interest to our readers.

Foreign Correspondence.

INDIA—CHINA.

Perilous Voyage from Singapore to Hong Kong—Persecution—Departure of Elder W. Willes for Liverpool.

Hong Kong, China,
December 10th, 1854.

Dear President Richards — I arrived in this place on the morning of the first instant, after a long and sickening voyage of 35 days from the Straits of Malacca, or Singapore. We put in here in distress. I was a passenger on board the *Prince Woronzoff* from Edinburgh, Scotland, Captain Harris. This unfortunate brig is three years old, clipper built, and as fine a vessel as sails the ocean.

On the ninth day out, 15 miles to the westward of Paliwon Island, in south latitude 8 deg. 50 min., east longitude 117 deg. 15 min., just before the dawn of day, on Saturday the 4th of November, in a heavy fog and rain, our clipper struck with great violence on a coral reef, or sunken rock. The captain ordered port the helm, and all on board was as silent as the charnel house of death. We struck three or four times on those rough and pointed rocks, and our hopes were almost gone, and death stared us in the face; but thank the Lord, He sent to our relief an unusually large wave, which carried us over the rock into deep water. We manned the pumps, and sounded the water in the hold, and found that the vessel made one inch of water every three minutes, or 20 inches per hour. Our spirits groaned within us. It was a time of the deepest distress. I felt that my mission had been according to the will and counsels of heaven, and I could not but ask, "Father, must I leave my body here?" But I felt, "Thy will, O Lord, be done."

I had a little hope that we might save ourselves in our boats, but to our terror the captain informed us that the inhabitants of Paliwon Island were all cannibals. The island is not far from Borneo, where live probably the most cruel race of beings on the earth, being both land and sea pirates.

Our gallant brig was bound for Shanghai, and the captain was determined to run her into that port, if possible, to save expense, otherwise we might have put into Manilla, which would have been far better.

Here commenced *the epoch*—trouble, sorrow, sickness, pain, vituperation, and abuse. I was sick and had to stand in the water at the brake of the pump morning and night, to keep us afloat, and save our lives, with however but little hopes. We were 15 days in a gale of wind, almost a tiffoon. Our sails were torn into ribands and new ones bent. Our yards were carried away, the rigging was chafed and much injured, and we were in momentary expectation of

seeing the masts go by the board. Ring-bolts were torn from the decks, and spars, boats, and lumber were adrift, being torn from their fastenings. Sometimes we were carried on mountain waves, and then again thrust down into the great abyss of waters, in the troughs of the sea, expecting at times to be buried, as the vessel often shipped seas which swept the decks fore and aft. I was sick, and my body was borne down with pain from costiveness and the general disorganized state of my system.

All this was but trifling. Said the captain, "Ah! you are the Judas, your religion is of the devil, you all ought to be put to death, and if Jesus was now on the earth, you would put him to death."

"No," I replied, "we are his friends, and not his enemies." The persecution came hotter and hotter. After reading Elder Spencer's letters, the captain said he was a liar, for he condemned everybody and everything but his own order. I told the captain that that man, kingdom, or nation that fought against the Saints of Latter-days, should go backward and not forward, should sink and not swim.

We passed Formosa Island two days out in the Pacific Ocean. The leak increased, and caused alarm, and we turned our course and stood for Amoy. The storm came on again, accompanied with thunder and lightning, the clouds gathered blackness, the elements became furious, and the seas again swept our decks; we then put into Hong Kong. After running within three days' sail of Shanghai, we were driven back 700 miles to the very place where I wanted to land 35 days before.

From the time we left Singapore, the captain's spirit strove against me continually. I prayed and gave thanks and prophesied good, while the captain prophesied evil, and said the vessel would never see Shanghai, that we should have head-winds, and that he had been cursed ever since they ran upon the coral reef, and I was the Jonas — I had brought all the evil upon them, and not good. I testified to them of the truth of this work, both day and night, that it was the kingdom of God, and that the Lord was with us. Mr. Harris said it was all of the devil, and we would all go to the devil together. He could not bear the name of a Saint, and said—"I am as much of a Saint as you, and have continual revelations and the gift of prophecy." He was a very pious Baptist, of Edinburgh, Scotland.

I landed in this den of devils, or island of pirates, in spite of all my Indian or European foes. The captain came here because he could not go anywhere else, until he had landed an Elder in Israel, although much against his will. These seas should be avoided if possible in future by the Elders at this season of the year, which is the time of the regular monsoons, which often increase into hurricanes and tornadoes.

I have recovered from my sea sickness and bodily infirmities, and am trying, if possible, to get a free passage to California. I am expecting to leave next week, on board the ship *Lucas*, for San Francisco. The China seas are dreadful. The ship *Gazelle* got in yesterday from San Francisco, with masts and rigging carried away—a perfect wreck. She had 200 passengers and 16 drowned. Four more vessels from the same place put in here for repairs. Several others have been lost.

This is the third time, in the neighbourhood of the continent of Asia, that I have been in perils in sinking vessels on the sea. Have I complained? God forbid, it is all right. I acknowledge the hand of God in all this. Though He slay me, yet will I put my trust in Him. I was stoned, mobbed, and rejected in Bankok, Siam. I fled to Singapore, and there found the same spirits to contend with, and while they were putting their engines in operation against me, I took the first opportunity to leave them.

Where shall we go to find peace on the earth, but in Zion? I have preached, and asked from the citizens the crumbs that fall from the rich man's table? They say—"D—n the Mormon plurality of wives, they ought to be burnt at the stake."

Elder William Willes will give you the details of what I have here stated. He left Singapore for Liverpool on the 14th October, on board the clipper ship *Gazelle*, Captain Leslie. Brother Willes spent four days with me, which was like balm to a wounded spirit, or water to a thirsty man. When I was hungry, he took me to the bazaar, and bought a loaf of bread and a bowl of soup with a few vegetables and China fixings. We ate the same on the strand or beach at the foot of the market, where thousands were

passing by, some of whom stopped to gaze on two "Mormon" Elders, as we sat on the ground, in good native style, to stop the cravings of hunger, for we had not where to lay our heads.

Our parting was like extracting teeth. May the Lord God of Israel bless our worthy brother Willes, and give him a speedy passage to the bosom of his dear family.

It is now almost twenty-six months since I left Deseret. I have visited the capital of India, drunk of the waters of the Irrawaddy, in Burmah, touched at Penang, or Prince of Wales' Island, drunk of the beverage that flows from its mighty summit, spent ten weeks at Singapore, all the time having an eye on India, where I arrived the 6th of last April, and spent 127 days, crying repentance unto the people. I was rejected, and I washed my feet as a testimony against my foes—American missionaries and Europeans. I have now travelled 16,000 miles, preaching as I have come.

Farewell! may we all meet again. God bless you all. Amen.

E. LUDINGTON.

NEW ORLEANS.

The "Clara Wheeler"—Passengers sent up to St. Louis.

New Orleans, Jan. 16, 1855.

Elder F. D. Richards.

Dear Brother—Your letter of the 15th December, came to hand on the 9th inst., and has been complied with by me as far as possible at this time. The ship *Clara Wheeler* arrived in this port on the 11th of January, 1855, making a very quick trip, only being twenty-eight days from Pilot to Pilot. The measles broke out in the company after they were out a few days, and by its ravages they lost twenty children and two grown persons at sea, and one child in this port on the 12th, making twenty-three in all. President Phelps told me he had written the particulars of their voyage, and as I have no report from the company as yet, I cannot give the names of the persons who died, but I have the promise of a report as soon as they can make it out, and then I will send you a list of the deaths, marriages, births, &c.

On the next day after their arrival, being the 12th inst., I contracted with the steam boat *Oceana*, Captain Boyd, to take them to St. Louis, at 3 dols. 50 cents for adults; children from three to twelve years old, half price; and under three years old, free; one hundred pounds baggage to the passenger free; and over that 40 cents per hundred. Though nearly one half of the company had not means to pay their passage any further, I have sent all to St. Louis who would go, by getting those that had money to loan to those that had not, until they were able to repay, and not leave their poor brethren behind, to suffer on the cold charity of a wicked Gentile city; for the times are very hard here, and a great many people out of employment. I have seen stout, hearty, young American men begging for bread here this winter. So you may know it would be hard for the Saints that were destitute of means, to stop here; by the time they could have employment, if they could survive until then, the warm weather would commence, and the sickness and diseases of this climate would destroy them. I laid all these things before them, and by a mighty effort succeeded in getting all off, but sister Steel, from Jersey, whose husband was here, and in employ, and a young woman who had been influenced by the captain of the ship to stay slyly. With these exceptions, I don't know of any that remained behind. They appeared like good Saints, and willing to help to the utmost to assist all along. They only remained here twenty-four hours before they were on their way to St. Louis.

All things are going on well in St. Louis, and when I receive news that the emigration is over this route, I will leave here, if I should be successful in getting all away from here that come.

I remain your brother in the Gospel of Christ, and your fellow-labourer in patience,

JAMES MCGAW.

Varieties.

THE dean and chapter of Windsor are to be called to account in a court of law for appropriating the funds of the royal charity left for the use of the military knights of Wind-

sor, to whom the clerics doled out 1s. a day, and kept about £1500 a year to each of their own body.

THE Registrar-General of Deaths reports that during 1854, 73,697 persons died in London out of a population of two millions and a half; 4,765 more than during the cholera year, 1849.

A PATENT for a new method of propelling steamvessels has been taken out by Mr. Davis, watchmaker, of Bristol. "Floatboards" act vertically and horizontally in a chamber or recess one third the length of the keel, at the stern of the vessel. No power is wasted as by paddlewheels in raising the water.

NAVAL RECEIPT AND EXPENDITURE.—A copy of an account of the naval receipt and expenditure for the year ended the 31st of March, 1854, has been published. It shows that the gross total expenditure amounted to £7,197,804, being an excess of £77,099 over the grants for the year 1853-54. The items include £1,655,049 for wages to seamen and marines, £858,978 for victuals for the same, £141,018 for the Admiralty-office, £3,590 for the Royal Naval Coast Volunteers, £42,646 for the scientific branch, £708,402 for wages to artificers employed in Her Majesty's establishments at home, and £35,154 for wages to those employed abroad; £910,053 for naval stores for the building and repair of ships; £243,126 for new works, &c., in the yards; and £33,661 for medicines, &c. The items of the non-effective services include £696,331 for half-pay, £465,572 for military pensions and allowances, and £140,978 for civil pensions and allowances. The sum charged for the conveyance of troops amounts to £203,665, and that for the Post-office department (Packet service) to £831,385. The excess of £77,099 having been temporarily disbursed out of the supplies for 1854-55 remains to be made good by an additional grant.—*The Times*, Jan. 29.

THE GERMAN FEDERAL ARMY.—Now that so much is talked of the Federal contingents being mobilised, it may be interesting to know of what they consist. The tables published by the Military Commission at Frankfort show the total strength of the Federal Army (being the sum of the Federal Contingents) to be 525,037 men, constituted as follows:—

Corps d' Armée.	Men.
I., II., III., Austria	153,295
IV., V., VI., Prussia	170,509
VII., Bavaria	50,236
VIII., Wurtemburg, Baden, Hesse Darmstadt	47,557
IX., Saxony, Electoral Hesse, Nassau, Luxemburg, Limburg	35,336
X., Hanover, Brunswick, Oldenburg, the Hanseatic Towns, Mecklenburg	49,918
Reserve Division of Infantry	18,186
Total	525,037

There are distributed among the different arms as follows:—

Infantry, (of whom 28,621 are sharp shooters)	404,502
Cavalry, (with 72,032 horses)	71,149
Artillery, (with 7,424 horses)	40,270
Engineers	5,745
On the different staffs	3,371
Total	525,037

In addition to the above are

Surgeons	1,470
Transport Department	16,838

The Siege Artillery consists of 250 guns, viz., 122 cannon, 31 howitzers, and 97 mortars. The whole is tactically subdivided into 387 battalions, 409 squadrons, and 147 batteries, consisting of 1122 guns.—*Illustrated London News.*

PUBLIC INCOME AND EXPENDITURE IN 1854.—An account of the net income and expenditure of the country, for the year ended the 5th of January, 1855, &c., was issued on Saturday. It hence appears that the gross total income amounted to £56,737,132, and the expenditure to £59,946,192, thus exhibiting an excess of expenditure over income amounting to £3,209,059. Of the income the following are the principal items, viz.—Customs, £20,777,714; Excise, £16,120,843; Stamps, £7,078,004; taxes (land and assessed), £3,040,548; Property-tax, £7,456,025; Post-office, 1,288,233; and Crown lands, £271,571. The principal items of the expenditure include £27,726,960 for the interest and management of the funded and unfunded debt; £2,014,543 for the Civil List, salaries, allowances, pensions, and diplomatic and judicial establishments (the "Civil List" proper figuring for £400,382); and £30,204,148 for the army, navy, Ordnance, Caffre war, and

civil services, including a vote of credit for the Russian war of £500,000. The army figured for £7,480,882, the navy for £12,182,769, and the Ordnance for £4,386,390. Another account shows that the balances in the Exchequer on the 5th of January instant, amounted to £6,015,612, against £4,485,229 on the 5th of January, 1854.—*The Times*, Jan. 29.

Important Facts in Human Life.—The number of languages spoken in the world amounts to 3,064. The inhabitants of the globe profess more than 1,000 different religions. The average of human life is about 33 years. One quarter die previous to the age of 7 years; one half before reaching 17; and those who pass that, enjoy a felicity refused to one half the human species. To every 1,000 persons, only one reaches 100 years of life; to every 100, only six reach the age of 65; and not more than one in 500 lives to see 70 years. There are on the earth 1,000,000,000 inhabitants, and of these 33,333,333 die every year; 91,324 every day; 3,730 every hour; and 60 every minute, or one every second. These losses are about balanced by an equal number of births. The married are longer lived than the single, and above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favour, previous to being 50 years of age, than men, but fewer afterwards. The number of marriages is in proportion of 75 to every 100 individuals. Marriages are most frequent after the equinoxes—that is, during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one-fourth of the population.

The Saint's Soliloquy.

Come, O my soul, and let us hold communion,
  Ere thou departest to thy mountain home;
If any hatred, malice, or disunion
  Has in thy breast a secret covert found.

Knowest thou not that there the Saints are peaceful,
  And happy too? 'Tis love has made them so.
Would'st thou be happy? To thy God be faithful,
  And let not discord in thy bosom grow.

The wish to go to Zion has long possess'd thee,
  But is that wish the offspring of pure love
To God the Father? If so, He will bless thee,
  And from thy path all dangers will remove.

The Prophet Joseph's curse is on the waters,
  Fell curse indeed to all who heed it not!
For by the Spirit of our God 'twas utter'd,
  That His work in righteousness might be cut short.

The Prophet Brigham's voice is loudly sounding
  To all the Saints who wish to gather home,
That only those that are in faith abounding,
  Shall stand the test, all trials overcome.

'Tis said the hypocrite shall fear and tremble
  In Zion, where the Priesthood bear the sway.
Answer this question, then, nor dare dissemble—
  Why dost thou so desire to go away?

"'Tis not for this world's fading joy or treasure,"
  The still small voice within me quick replies;
"I go to do my Father's will and pleasure,
  "That I in Zion may to glory rise."

Hester Birch.

Addresses.—T. H. Latey, Mrs. Burnett's, Castleton, Sherborne, Dorset.
James P. Park, Albert P. Tyler, } 15 York Place, Castle Fields, Shrewsbury.

Money List, February 9—16, 1855.

	£	s	d
Griffith Roberts, (per J. Parry)	1	0	0
John Mellor, (per Thomas Ord)	2	0	0
James Walker	15	0	0
John A. Jost, (Halifax, N.S.)	3	12	6
Carried forward	£21	12	6
Brought forward	£21	12	6
Thomas D. Evans	0	15	2
James Linforth	6	0	0
John B. Pears	4	0	0
	£32	7	8

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 10, Vol. XVII. Saturday, March 10, 1855. Price One Penny.

Awake! O Israel.

It must have been with peculiar feelings that the ancient Prophets and Apostles, when enwrapped in the visions of heaven, saw that their own labours would be frustrated for a time, the Holy Priesthood taken from the earth, and the whole world given up to the imagination of their own hearts, and the dominion of Satan, and consequently that a long black night, a veritable "dark age," would envelop the generations of mankind—a gloomy period illuminated by not a single ray of heavenly light, unrelieved by one solitary word or visitor from a brighter sphere. Those worthies must have mourned over the "falling away" that should come before the revelation of Jesus Christ to reign in power upon the earth as King of kings and Lord of lords. Peculiarly grateful to those valiant soldiers of Jesus Christ must have been the comforting assurances conveyed in visions of the night, or in gentle whisperings of the Holy Spirit, that truth and righteousness and life and joy should eventually triumph on the earth, and that the kingdom, and the greatness thereof, and the judgment or administration, should be given to the Holy Priesthood, and the pure in heart and the meek should inherit the earth, and delight themselves in the abundance of its productions and the extent of its capabilities.

The contemplation of events pertaining to the immediate future must have had a tendency to try the faith and depress the feelings of the weaker or less diligent members of the primitive Church, and in consideration of this the many warnings and exhortations of those who held authority in the Church to the members generally, to be faithful and diligent, to work while it was called day, because the night was coming when no man could work, seem peculiarly necessary and appropriate.

The prospects of the Saints in the present day offer a cheering contrast to those of the Saints of old. Instead of the promise of a "falling away," the Saints now have the promise that the little stone shall increase until it becomes a great mountain, breaks in pieces the kingdoms of the wicked, and fills the whole earth. Instead of the keys of the Priesthood being withdrawn from the earth, the assurance is given that they shall not be taken away until the sons of Levi present again an offering in righteousness before the Lord. Instead of the heavens being as brass over the heads of the Saints, and the earth as iron under their feet, the heavens are opened before them, the visions of eternity are unfolded to their view, and the glories of celestial worlds are presented to their enraptured gaze, while the wilderness and the solitary place

are glad for them, and the desert rejoices and blossoms as the rose.

But notwithstanding the fact that circumstances and prospects are so much more favourable and inspiriting for the Saints of Latter-days than they were for the Saints of former days, we conjecture that no one will suppose a word of exhortation superfluous now. On the contrary, our experience, and the experience of every living Saint, tells too truly of the weakness of the human mind, and its continual proneness to procrastination and shortcoming in the path of duty, and consequently that the Saints need occasionally to be reminded of their duties and responsibilities. And surely, if there ever was, or is, or is to be a time for all Israel to awake and arouse themselves to a proper sense of their position, and to a faithful discharge of their duties, that time is now. The whole world lies in a most deplorable state of ignorance and wretchedness. Wickedness and corruption reign and revel in the palace and the cottage, and the various nations of the earth, civilized or barbarous, are equally deep in the mire, and equally incompetent to extricate themselves or their neighbours. Under liberal governments the people, not knowing the true principles of life, and in too many instances not desirous of abiding by them if known, live in constant violation of them, and often times, in the unrestrained exercise of their "liberty," abuse everybody and thing within reach, and dash on in reckless destruction of treasure, life, and happiness. Under despotic governments the people are ground down by the iron will of those in office. The tears and supplications of the oppressed bring no deliverance from their sufferings but in exceptional instances. If these poor wretches cannot say "Death is the gate of endless joy" to them, they can say it is the porch where they can rest their wearied, worn out bodies till the resurrection trumpet summons them to re-unite with their spirits.

The grim demon of war seems to be gaining rapid possession of the people throughout the earth. Scarcely a nation is completely at peace. The principal nations of Europe and Asia are either at war or are wavering on its very verge, whilst many of the lesser nations have taken, or are preparing to take, sides with one or the other of the greater contending parties. The Elders of Israel have often said that in the fearful struggles to come on the earth no nation can remain passive spectators, none can maintain a neutral position—all must choose sides, or be drawn unwillingly into the vortex of destruction; in short, that the people of Zion will be the only people at peace, and it may be reasonably expected that no opportunity will be neglected to draw even them into the general maelstrom, but the wisdom of God is greater than that of man, and if the Saints are faithful, there will always be a break in the storm and a bow in the cloud, for the God of battles will fight for them.

Some small nations appear to try their utmost to maintain their equilibrium, and avoid being mixed up in the strife going on, but their efforts, though successful for a time, will eventually prove futile. If such nations have no ambition to trespass on their neighbours' rights and possessions, they have a regard for their own safety, and, though they may exhibit no desire to vote on, and aid in, the decision of the momentous questions which will rack the world, yet they will be compelled to take up arms in sheer self defence. Even at this very moment we can see how the great organs of public opinion—the newspapers, browbeat those nations which endeavour to hold themselves aloof from others now engaged in fierce hostilities.

While the nations are so busily engaged in destroying, and preparing to destroy, each other, the elements and the pestilence are not slack, neither are famine and commercial distress slow, in aiding the great consumption decreed, for thousands are daily laid low, or are suffering untold privations.

The more we contemplate the condition of the world, the more do we feel impressed with the necessity of the Saints realizing their true position before the Lord, and before the world, that while the nations are daily sinking deeper and deeper in the pit of their own corruption and wretchedness, the Saints may be growing in every grace and excellence of character, and in the power of the Holy Spirit of truth. In fact, the time is coming, and indeed now is, that the Saints, and especially the Priesthood, must be clothed with *salvation*, and their names must be synonymous with salvation wherever they go—their influence must savour unmistakeably of *life*, resuscitating, invigorating LIFE. Whilst the nations are drifting to

destruction as fast as the stream of time can carry them, the Saints should be filled with the spirit of their calling, should be sober and thoughtful in all their deportment, and girt about with righteousness, for the times are of too eventful and momentous a character for levity or trifling. Let all foolish and light speeches be strangers to the lips of the Saints, let their conduct be such as becomes children of the light, that they may have power to overcome, and stand as deliverers before a degenerate world, and as saviours upon Mount Zion. The religion of the Saints is no stiff, formal, mystical, spiritual thing, to be preached and disputed about merely, or to be put on, like Sunday clothes, once a-week, when all the ordinary business of life is put aside, as though religion and the common transactions of life were utterly uncongenial to each other—no, the religion of the Saints is correct principle, whether in relation to things temporal or spiritual, and it must be brought to bear in the every-day avocations of life, to save, purify, and ennoble, or it becomes at once a dead letter. True religion is as necessary and as efficacious in saving people from this untoward generation and all the corruption in it, as in providing for a future life, and it should be the constant study of the Saints so to live as to show how their religion surpasses all others in this peculiar excellency.

Let the Saints then awake, and arise in the dignity and power of their holy calling, throwing aside every weight and the sins which easily beset them, that they may be prepared to take an honourable share in the salvation of the world, for they may depend upon it, that greater and greater responsibility will be laid upon them as fast as they can possibly prepare themselves to discharge it. The whole question of time, in regard to the salvation of the honest, the destruction of the wicked, and the reign of peace, rests upon the faithfulness and diligence of the Saints. They have more to do with these things than they are apt to imagine.

History of Joseph Smith.

(*Continued from page* 135.)

[April, 1839.]

The brethren and sisters who had arrived in Illinois were beginning to pen their sufferings and losses in Missouri. The statement of sister Smith, written by her own hand, I will here insert—

To whom this may come: I do hereby certify, that my husband, Warren Smith, in company with several other families, were moving from Ohio to Missouri. We came to Caldwell County. Whilst we were travelling, minding our own business, we were stopped by a mob; they told us that if we went another step, they would kill us all. They took our guns from us (as we were going into a new country, we took guns along with us); they took us back five miles, placed a guard around us, there kept us three days, and let us go.

I thought—Is this our boasted land of liberty? for some said we must deny our faith, or they would kill us; others said, we should die at any rate.

The names of this mob, or the heads, were Thomas O'Brien, County Clerk; Jefferson Brien, William Ewell, Esq., and James Austin, all of Livingston County. After they let us go, we travelled ten miles, came to a small town composed of one grist mill, one saw mill, and eight or ten houses belonging to our brethren; there we stopped for the night.

A little before sunset, a mob of three hundred came upon us. The men hallooed for the women and children to run for the woods; and they ran into an old blacksmith's shop, for they feared, if we all ran together, they would rush upon us and kill the women and children. The mob fired before we had time to start from our camp. Our men took off their hats and swung them, and cried "quarter" until they were shot. The mob paid no attention to their cries nor entreaties, but fired alternately.

I took my little girls, my boy I could not find, and started for the woods. The mob encircled us on all sides, but the brook. I ran down the bank, across the mill-pond on a plank, up the hill into the bushes. The bullets whistled all the way like hail, and

cut down the bushes on all sides of us. One girl was wounded by my side, and fell over a log, and her clothes hung aeross the log; and they shot at them, expecting they were hitting her; and our people afterwards cut out of that log twenty bullets.

I sat down to witness the dreadful scene. When they had done firing, they began to howl, and one would have thought that all the infernals had come from the lower regions. They plundered the principal part of our goods, took our horses and wagons, and ran off howling like demons.

I came down to witness the awful scene. Oh horrible! what a sight!! My husband, and one son ten years old, lifeless upon the ground, and one son seven years old, wounded very bad; the ground covered with the dead. These little boys crept under the bellows in the shop; one little boy ten years old had three wounds in him; he lived five weeks and died, he was not mine.

Realize for a moment the scene. It was sunset; nothing but horror and distress; the dogs filled with rage, howling over their dead masters; the cattle caught the scent of innocent blood, and bellowed; a dozen helpless widows, thirty or forty fatherless children, screaming and groaning for the loss of their fathers and husbands; the groans of the wounded and dying—were enough to have melted the heart of anything but a Missouri mob.

There were fifteen dead, and ten wounded; two died the next day. There were no men, or not enough to bury the dead; so they were thrown into a dry well and covered with dirt. The next day the mob came back. They told us we must leave the State forthwith, or be killed. It was cold weather, and they had our teams and clothes, our men all dead or wounded. I told them they might kill me and my children and welcome. They sent to us from time to time, if we did not leave the State, they would come and kill us. We had little prayer meetings. They said, if we did not stop them, they would kill every man, woman, and child. We had spelling schools for our little children; they said, if we did not stop them, they would kill every man, woman, and child. We did our own milking, got our own wood; no man to help us.

I started the first of February for Illinois, without money, (mob all the way,) drove our own team, slept out of doors. I had five small children; we suffered hunger, fatigue, and cold; for what? For our religion, where, in a boasted land of liberty, "Deny your faith or die," was the cry.

I will mention some of the names of the heads of the mob: two brothers by the name of Comstock, William Man, Benjamin Ashley, Robert White, one by the name of Rogers, who took an old scythe and cut an old white-headed man all to pieces.

I wish further also to state, that when the mob came there (as I was told by one of them afterwards), their intention was to kill everything belonging to us, that had life; and that after our men were shot down by them, they went around and shot all the dead men over again, to make sure of their lives.

I now leave it with this Honourable Government to say what my damages may be, or what they would be willing to see their wives and children slaughtered for, as I have seen my husband, son, and others.

I lost in property by the mob—to goods stolen, fifty dollars; one pocket-book, and fifty dollars cash notes; damage of horses and time, one hundred dollars; one gun, ten dollars; in short, my all. Whole damages are more than the State of Missouri is worth.

Written by my own hand, this 18th day of April, 1839.

AMANDA SMITH.

Quincy, Adams County, Illinois.

Thus are the cries of the widows and the fatherless ascending to heaven. How long, O Lord, wilt thou not avenge the blood of the Saints?

Friday, 19th. Elders Turley and Clark had travelled out a few miles, when an axle-tree broke, and brother Clark had to go to Richmond after some boxes, which hindered them some days.

Saturday, 20th. The last of the Saints left Far West.

Sunday, 21st. I had still continued my journey.

Monday, 22nd. We continued on our journey, both by night and by day; and after suffering much fatigue and hunger, I arrived in Quincy, Illinois, amidst the congratulations of my friends, and the embraces of my family, whom I found as well as could be expected, considering what they had been called to endure. Before leaving Missouri I had paid the lawyers at Richmond thirty-four thousand dollars in cash, lands, &c.; one lot which I let them have, in Jackson County, for seven thousand dollars, they were soon offered 10,000 dollars for it, but would not accept it. For other vexatious suits which I had to contend against, the few months I was in this State, I paid lawyer's fees to the amount of about sixteen thousand dollars, making in all about fifty thousand dollars, for which I received very little in return; for sometimes they

were afraid to act on account of the mob, and sometimes they were so drunk as to incapacitate them for business. But there were a few honourable exceptions.

Among those who have been the chief instruments and leading characters in the unparalleled persecutions against the Church of Latter-day Saints, the following stand conspicuous, viz.: Generals Clark, Wilson, and Lucas, Colonel Price, and Cornelius Gilliam; Captain Bogart also, whose zeal in the cause of oppression and injustice was unequalled, and whose delight has been to rob, murder, and spread devastation among the Saints. He stole a valuable horse, saddle, and bridle from me, which cost two hundred dollars, and then sold the same to General Wilson. On understanding this, I applied to General Wilson for the horse, who assured me, upon the honour of a gentleman and an officer, that I should have the horse returned to me; but this promise has not been fulfilled.

All the threats, murders, and robberies, which these officers have been guilty of, are entirely looked over by the Executive of the State; who, to hide his own iniquity, must of course shield and protect those whom he employed to carry into effect his murderous purposes.

I was in their hands, as a prisoner, about six months; but notwithstanding their determination to destroy me, with the rest of my brethren who were with me, and although at three different times (as I was informed) we were sentenced to be shot, without the least shadow of law (as we were not military men), and had the time and place appointed for that purpose, yet through the mercy of God, in answer to the prayers of the Saints, I have been preserved and delivered out of their hands, and can again enjoy the society of my friends and brethren, whom I love, and to whom I feel united in bonds that are stronger than death; and in a State where I believe the laws are respected, and whose citizens are humane and charitable.

During the time I was in the hands of my enemies, I must say, that although I felt great anxiety respecting my family and friends, who were so inhumanly treated and abused, and who had to mourn the loss of their husbands and children who had been slain, and, after having been robbed of nearly all that they possessed, be driven from their homes, and forced to wander as strangers in a strange country, in order that they might save themselves and their little ones from the destruction they were threatened with in Missouri, yet as far as I was concerned, I felt perfectly calm, and resigned to the will of my Heavenly Father. I knew my innocency, as well as that of the Saints, and that we had done nothing to deserve such treatment from the hands of our oppressors. Consequently, I could look to that God who has the hearts of all men in His hands, and who had saved me frequently from the gates of death, for deliverance; and notwithstanding that every avenue of escape seemed to be entirely closed, and death stared me in the face, and that my destruction was determined upon, as far as man was concerned, yet, from my first entrance into the camp, I felt an assurance that I, with my brethren and our families, should be delivered. Yes, that still small voice, which has so often whispered consolation to my soul, in the depth of sorrow and distress, bade me be of good cheer, and promised deliverance, which gave me great comfort. And although the heathen raged, and the people imagined vain things, yet the Lord of Hosts, the God of Jacob was my refuge; and when I cried unto Him in the day of trouble, He delivered me; for which I call upon my soul, and all that is within me, to bless and praise His holy name. For although I was "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The conduct of the Saints, under their accumulated wrongs and sufferings, has been praiseworthy; their courage in defending their brethren from the ravages of the mobs; their attachment to the cause of truth, under circumstances the most trying and distressing which humanity can possibly endure; their love to each other; their readiness to afford assistance to me and my brethren who were confined in a dungeon; their sacrifices in leaving Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land; all conspire to raise them in the estimation of all good and virtuous men, and has secured them the favour and approbation of Jehovah, and a name as imperishable as eternity. And their virtuous deeds and heroic actions, while in defence of truth and their brethren, will be fresh

and blooming when the names of their oppressors shall be either entirely forgotten, or only remembered for their barbarity and cruelty.

Their attention and affection to me, while in prison, will ever be remembered by me; and when I have seen them thrust away and abused by the jailer and guard, when they came to do any kind offices, and to cheer our minds while we were in the gloomy prison-house, gave me feelings which I cannot describe; while those who wished to insult and abuse us by their threats and blasphemous language, were applauded, and had every encouragement given them.

However, thank God, we have been delivered. And although some of our beloved brethren, have had to seal their testimony with their blood, and have died martyrs to the cause of truth; yet

> Short though bitter was their pain,
> Everlasting is their joy.

Let us not sorrow as "those without hope;" the time is fast approaching when we shall see them again and rejoice together, without being afraid of wicked men. Yes, those who have slept in Christ, shall he bring with him, when he shall come to be glorified in Him, and admired by all those who believe, but to take vengeance upon his enemies and all those who obey not the Gospel.

At that time, the hearts of the widows and fatherless shall be comforted, and every tear shall be wiped from off their faces. The trials they have had to pass through shall work together for their good, and prepare them for the society of those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Marvel not, then, if you are persecuted; but remember the words of the Saviour: "The servant is not above his Lord; if they have persecuted me, they will persecute you also;" and that all the afflictions through which the Saints have to pass, are in fulfilment of the words of the Prophets which have spoken since the world began.

We shall therefore do well to discern the signs of the times as we pass along, that the day of the Lord may not "overtake us as a thief in the night." Afflictions, persecutions, imprisonments, and deaths, we must expect, according to the Scriptures, which tell us, that the blood of those whose souls were under the altar could not be avenged on them that dwell on the earth, until their brethren should be slain as they were.

If these transactions had taken place among barbarians, under the authority of a despot, or in a nation where a certain religion is established according to law, and all others proscribed, then there might have been some shadow of defence offered. But can we realize that in a land which is the cradle of liberty and equal rights, and where the voice of the conquerors who had vanquished our foes had scarcely died away upon our ears, where we frequently mingled with those who had stood amidst "the battle and the breeze," and whose arms have been nerved in the defence of their country and liberty, whose institutions are the theme of philosophers and poets, and held up to the admiration of the whole civilized world—in the midst of all these scenes, with which we were surrounded, a persecution the most unwarrantable was commenced, and a tragedy the most dreadful was enacted, by a large portion of the inhabitants of one of those free and independent States which comprise this vast Republic; and a deadly blow was struck at the institutions for which our fathers had fought many a hard battle, and for which many a patriot had shed his blood; and suddenly was heard, amidst the voice of joy and gratitude for our national liberty, the voice of mourning, lamentation, and woe. Yes! in this land, a mob, regardless of those laws for which so much blood had been spilled, dead to every feeling of virtue and patriotism which animated the bosom of freemen, fell upon a people whose religious faith was different from their own, and not only destroyed their homes, drove them away, and carried off their property, but murdered many a free-born son of America—a tragedy which has no parallel in modern, and hardly in ancient, times; even the face of the Red Man would be ready to turn pale at the recital of it. It would have been some consolation, if the authorities of the State had been innocent in this affair; but they are involved in the guilt thereof, and the blood of innocence, even of *children*, cry for vengeance upon them.

I ask the citizens of this vast Republic, whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans, and patriots to be broken, and their wrongs left without re-

dress? No! I invoke the genius of our Constitution. I appeal to the patriotism of Americans, to stop this unlawful and unholy procedure; and pray that God may defend this nation from the dreadful effects of such outrages.

Is there not virtue in the body politic? Will not the people rise up in their majesty, and with that promptitude and zeal which is so characteristic of them, discountenance such proceedings, by bringing the offenders to that punishment which they so richly deserve, and save the nation from that disgrace and ultimate ruin, which otherwise must inevitably fall upon it?

JOSEPH SMITH, junior.

Elder Markham had closed his business in Jackson and returned to Far West, having been chased by the mob on horses at full speed, as far as the river, for the purpose of shooting him. Brother Markham tarried in and near Far West until the 24th.

On my arrival at Quincy, I found the brethren had been diligent in preparing for an investigation of their wrongs in Missouri, as the following letters will show—

Burlington, Iowa Territory,
April 22, 1839.

Dear Sir—I herewith enclose two letters, one addressed to the President of the United States, and one to Governor Shannon, of Ohio. As the object sought by you is an investigation into the facts connected with your misfortunes, I have thought it the most prudent course to refrain from an expression of an individual opinion in the matter, relative to the merits or demerits of the controversy. I sincerely hope that you may succeed in obtaining a general investigation into the cause and extent of your sufferings, and that you may obtain from the Government that attention which is your due as citizens of the United States.

Very respectfully your
Obedient servant
ROBERT LUCAS.

Doctor Sidney Rigdon.

Burlington, Iowa Territory,
April 22, 1839.

To His Excellency Martin Van Buren, President of the United States.

Sir—I have the honour to introduce to your acquaintance, the Bearer, Doctor Sidney Rigdon, who was for many years a citizen of the State of Ohio, and a firm supporter of the administration of the General Government.

Doctor Rigdon visits Washington (as I am informed) as the representative of a community of people called Mormons, to solicit from the Government of the United States, an investigation into the causes that led to their expulsion from the State of Missouri: together with the various circumstances connected with that extraordinary affair.

I think it due to that people to state, that they had for a number of years a community established in Ohio, and that while in that State they were (as far as I ever heard) believed to be an industrious, inoffensive people; and I have no recollection of having ever heard of any of them being charged in that State as violators of the laws.

With sincere respect,
I am your obedient servant,
ROBERT LUCAS.

Burlington, Iowa Territory,
April 22, 1839.

To His Excellency Wilson Shannon, Governor of the State of Ohio.

Sir—I have the honour to introduce to your acquaintance, Doctor Sidney Rigdon, who was for many years a citizen of Ohio. Doctor Rigdon wishes to obtain, from the General Government of the United States, an investigation into the causes that led to the expulsion of the people called Mormons from the State of Missouri, together with all the facts connected with that extraordinary affair. This investigation, it appears to me, is due them as citizens of the United States, as well as to the nation at large.

Any assistance that you can render the Doctor, towards accomplishing that desirable object, will be gratefully received and duly appreciated by your sincere friend and humble servant,

ROBERT LUCAS.

Far West, Missouri, April 23, 1839.

Sir—The summit end of Mr. Benson's mill-dam was carried away by the late freshet, and, unless repaired, it will all go the next.

The committee have gone, and if father Smith would send me a power of attorney, in connexion with Mr. Benson's and Corrill's, I have a chance to sell it before it is all lost. May be I might save the old gentleman something, which I promised Hyrum I would do if possible, because they have now need. Will you have them do so?

W. W. PHELPS.

To John P. Green, Quincy, Illinois.

All this day, I spent in greeting, and re-

ceiving visits from, my brethren and friends, and truly it was a joyful time.

Wednesday, 24th. Elder Parley P. Pratt and his fellow prisoners were brought before the Grand Jury of Ray County at Richmond, and Darwin Chase and Norman Shearer were dismissed, after being imprisoned about six months. Mrs. Phelps, who had been with her husband in prison some days, hoping he would be released, now parted with him, and, with her little infant, started for Illinois. The number of prisoners at Richmond was now reduced to four. King Follet having been added about the middle of April; he was dragged from his distressed family, just as they were leaving the State. Thus of all the prisoners, which were taken at an expense of two hundred thousand dollars, only two of the original ones, who belonged to the Church, now remained (Mr. Gibbs having denied the faith to try to save his life); these were Morris Phelps and Parley P. Pratt. All who were let to bail, were banished from the State, together with those who bailed them.

Thus none are like to have a trial by law but Pratt and Phelps, and they are without friends or witnesses in the State.

Elders Clark and Turley met Alpheus Cutler, Brigham Young, Orson Pratt, George A. Smith, John Taylor, Wilford Woodruff, John E. Page, Daniel Shearer, and others, going up from Quincy to Far West, to fulfil the Revelation on the 26th, and Clark and Turley turned and went back with them.

Elder Markham visited at Tenney's Grove.

This evening I met the Church in Council.

Minutes of a Council held in Quincy, on the 24th day of April, A.D. 1839, when President Joseph Smith, junior, was called to the chair, and brother A. Ripley chosen Clerk.

After prayer by the chairman, Elder John P. Green arose and explained the object of the meeting. A document intended for publication was handed in, touching certain things relative to disorderly persons, who have or may represent themselves as belonging to our Church; which document was approved by the Council. After which it was

Resolved firstly: That President Joseph Smith, junior, Bishop Knights, and brother A. Ripley, visit the Iowa Territory immediately, for the purpose of making a location for the Church.

Resolved second: That the advice of the Conference to the brethren in general is, that as many of them as are able, move north to Commerce, as soon as they possibly can.

Resolved third: That all the prisoners be received into fellowship.

Resolved fourth: That brother Mulholland be appointed Clerk pro tem.

Resolved fifth: That father Smith's case relative to his circumstances, be referred to the Bishops.

Resolved sixth: That brother Rogers receive some money to remunerate him for his services in transacting business for the Church in Missouri.

A. Ripley, Clerk.

Thursday, 25th. I accompanied the committee to Iowa to select a location for the Saints. Elder Markham returned from Tenney's Grove to Far West, waiting the arrival of the brethren from Quincy.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 10, 1855.

"Odds and Ends."—Great enterprises often prove disastrous failures, and objects of the deepest solicitude fail of being attained, on account of some slight oversight, or the neglect of matters apparently of the most trivial importance. The British army has melted away before Sebastopol from hunger, nakedness, and sufferings realized only by those who endure them, but which they cannot describe, because an odd six miles was not taken into consideration in the transport of supplies.

It took eight days to form a ministry when the preponderance of England was wavering in the balance, because the "odds and ends" of party feelings and individual interests could not sooner be consolidated for the general good. The most trifling incidents often reverse the wheel of fortune, and make the rich poor and the beggar a millionaire. Cities are devastated, battles and empires lost or won, from some accident important only from connecting circumstances.

If trifles often determine the most important earthly matters, they are of still greater moment when connected with the great work of salvation. The wise man said that it was the little foxes that spoiled the vines.

The world of mankind have so long been breaking into fragments, and diverging from that great centralizing power—the Priesthood, and have practised the arts of disunion and subdivision to such an extent, that many of them are past recovery, and will be left to gain what they are so diligently seeking—the reward of evil doers, and the emptiness of fools. It is only those who are willing to learn the principles of concentration and union, gather up the fragments of truth which are revealed to them from time to time, thoroughly digest them by practice, and finally embody them into one great whole which shall completely circumscribe and govern their every act and desire, that can expect to be gathered up in the great bundle of salvation, and have the privilege of enjoying the presence of their Father in heaven.

The devil has now been at work a long time disorganizing and scattering abroad. The various religious sects of the day have such a diversity of fine-spun theories, and the "odds and ends" of their belief are so scattered, not only in, but according to their own assertion, beyond the bounds of time and space, that it is almost impossible to get enough together for the most lively imagination to form even the shadow of a reality. But the Lord has now commenced the great work of gathering all the good into one, by consolidating in one place the honest in heart that are scattered in the midst of the nations, that they may be placed in circumstances where they can learn practically how to lop off all the "odds and ends" of their own evil passions, prejudices, and pre-conceived notions, and grow and increase in that which is good and worth saving.

Many have gone into darkness and denied the truth, through neglecting some apparently small matters, without attending to which a link is broken in the chain of their salvation, which must needs be repaired before they can progress farther. There are some who are considered pretty good Saints, but who stay here and will not go to Zion because they have suffered the trifling things of the world to blind their minds to what is necessary for their salvation.

There are others perhaps spending the little means that would emigrate them if properly used, in mere speculation to obtain some fortune now locked up in a suit in Chancery. Such may find that instead of obtaining the supposed fortune, they have only been feeding the harpies of the law. Many of these persons who have allowed the mere hope of worldly gain, to deter them from keeping the command to gather, and neglecting reasonable opportunities of doing so, pray to be delivered from the wickedness and plagues of Babylon, and send up the most urgent appeals to us to be taken out by the P. E. Fund. Such persons may attain to a salvation in part, but never a complete one, unless they learn to appreciate it more highly. What is thus lost through indifference can never be regained.

There is a subject pertaining to money matters, to which we wish to call the attention of the Saints, and in which we wish the Pastors and Presidents of Conferences to interest themselves particularly. There are many hundreds of pounds in money in the possession of the Saints in the British Isles, either locked up in

chests or in Savings Banks, lying idle, or nearly so, until sufficient to emigrate with is realized. It is quite right and laudable for the Saints to lay up means for their emigration, but inasmuch as the Lord requires His people to do the most possible good with what He puts into their hands, we will suggest a way in which this money can be used to accomplish much good, without any loss to the owner. It is expected that £15 will emigrate a person to Utah this season. Now if there are three hundred Saints in Britain who can on an average deposit £5 a-piece in this Office, one hundred persons can go to the Valleys this season, that otherwise will have to remain. In this way the many little "odds and ends" now lying idle among the Saints might be made to accomplish an incalculable amount of good, and would be at any time subject to the order of the persons depositing them.

Will the Pastors, Presidents, and all the Saints, whose chief desire is to build up the kingdom of God, take hold of this matter, and see what can be done now, when such great efforts are being made to gather the faithful?

There are many Saints who profess to wish to do right, but who habitually give way to anger and are dishonest to the world and their brethren, and who, instead of ruling their families in affection and righteousness, are petulant and quarrelsome, and thereby drive the spirit of peace from their habitations, and engender a spirit of rebellion in the wife and children, by whom they often suffer themselves to be controlled in matters of duty. There are a legion of evils which of themselves appear small because no serious results are apparent at once, but they are the "odds and ends" which constitute the weak sides of the Saints, and which the devil seizes hold of to undermine the whole fabric of their salvation. Fortresses are never safe as long as there is a solitary door through which an enemy can steal an entrance; neither is the salvation of any man secure until every fragment of evil which clings to him is destroyed or turned into its opposite virtue, and everything about him is made subservient to high and holy purposes.

None need expect to be saved through the righteousness of others, or to steal into the celestial kingdom with all the evils of their perverted natures clinging to them; for if they got there, they would find themselves away from home, and would want to get back into an element more congenial with their low and grovelling propensities. None need expect that the Lord will require others to do the work of salvation for them, unless they are willing to do as much and more to obtain eternal life, as thousands of the world are willing to endure to obtain gold, political renown, or martial glory.

To our Contributors.—It is generally desirable that the proper names of all those who favour us with contributions for the *Star*, appear in print with their articles. There may be exceptional instances when an assumed name may with propriety appear before the public; but, in all cases, we wish the real names and addresses of our contributors to be forwarded to us.

Address by a Sister.

Dear Sister—On reading your epistle to the sisters, in *Star* 48, Vol. XVI, I thought I would try to reply, though it might be in simplicity. I know my talent is weak, but nevertheless I wish to improve myself, and render all the assistance in my power to build up those that are cast down, and strengthen those that are weak.

I do exceedingly rejoice in the glorious truths of the Everlasting Gospel, my heart swells with gratitude to my Heavenly Father for His kindness in calling me to obedience in this latter day. Neither do I wish to stop here—I want to be chosen as well as called. I should like often to see the same spirit and energy in all my brethren and sisters. I do see it manifest in some, but I am sorry to see so many slack and indifferent concerning their eternal salvation. This is only fulfilling the Scripture, which says that the seed sown springs up some thirty fold, some fifty, and some an hundred, and many are to be called but few chosen.

Well, dear sister, my prayer is, that I may, with my household, be of that faithful few. My spirit has been often grieved to hear the awful blasphemies of wicked people, and I often wish I was delivered from it, and I hope the time is not far distant when I shall leave the shores of Old England, and go up to the thrashing floor, and there be cleansed from all that grieves the Holy Spirit. I am aware I must be tried, and I have been tried in some measure here, but I feel all is for a righteous end, well knowing that God, the director of all things, could have ordered otherwise, had it been His righteous will. I can receive comfort from these words, even let the unknown morrow bring with it what it may. It can bring with it nothing but what God will bear me through. He gives the lilies clothing, He will clothe His people too. Indeed, I do feel to love all the faithful brethren and sisters, and by this I know that I love God. I have a believing and obedient heart, and the Lord prepares my heart to receive the great things of His law as well as the little ones.

Well, dear sister, I feel to rejoice with you in reading all the periodical works of the Saints. My heart is often cheered by reading letters in the *Star*, and I feel blessed, I feel a light is kindled that will shine more and more within my believing heart, and I can truly say, as the Apostles of old did, my heart burned within me the first time I saw a Latter-day Saint. Before ever I heard them, I had heard of them, and as they walked on the same road when first I saw an Elder and a Priest, I felt as though I should have liked to "join myself to them," but my own weakness held me back. It was not long after this before I went to hear, and the third time I heard, I went and rendered obedience to the same.

I have not time to communicate any more at the present, but if my life is spared, I hope to write again, and perhaps you may esteem this short epistle worthy of notice.

I remain your affectionate Sister,

ANNE.

Address to my Sleeping Infant.

Repose on, lovely babe, with thy head cradled on thy mother's breast. Encircled by her arms, with the mantle of maternal love wrapt around thee, thou mayest rest secure from every outward foe. Sleep on, while thy mother devises means for thy comfort and happiness, as she gazes on thy fair and sinless brow, ponders o'er thy future fate, and would fain lift up the vail which separates the present from the future, and search into its deep and unrevealed mysteries.

And hast thou laid aside the glory which thou hadst in the spirit world, and volunteered to take upon thyself a body, and dwell with mortality, that thou mayest work out for thyself a more eternal and exceeding weight of glory? Yes, thou hast ventured to launch forth thy frail barque on life's tempestuous ocean, and spread thy slender sail to buffet with the winds of fate. And what will be thy fate? Will the rough gales of adversity shatter thy fragile barque and make shipwreck of thy young hope? Or will the soft zephyrs of prosperity continually fan thy cheek and lull thee into fancied security and forgetfulness of thy duty, and finally engulph thy unwary soul in the yawning vortex of indifference, idleness, and base ingratitude? God forbid, my child, that either should be thy fate. Thy mother would ask that thy path through life might be chequered with prosperity and adversity, that by the power of contrast thou mightest know the good from

the evil, learn to appreciate those blessings with which thou art surrounded, and benefit by the instructive lessons they will teach thee. May they operate upon thee in such a manner as shall be beneficial to thee. May thy mind thereby become fruitful and productive, and thy judgment ripened and matured, and may those bright and never-fading ornaments—virtue and humility, adorn thy soul and grace thy actions, that thou mayest become an ornament to thy sex, a useful member of society, and the admiration of the virtuous and good. But at present thou art incapable of guiding thy frail barque over life's stormy ocean. That sacred duty devolves upon thy parents, and thy mother will pray for wisdom from on high, that we may be able to train thee up in the way thou shouldst go, that by precept and example we may teach thee such lessons as shall be engraven on thy memory in characters that can never be erased, so that when thou shalt arrive at years of maturity, thou mayest remember our instructions, and rise up and call us blessed.

MERCY BATH.

Indian Creek, Council Bluffs.

Bad Company.

(*From the "St. Louis Luminary," Dec.* 9, 1854.)

"Evil communications," says the text, "corrupt good manners." The assertion is general, and no doubt all people suffer from such communications; but above all, the minds of youth will suffer; which are yet unformed, unprincipled, unfurnished, and ready to receive any impression.

But before we consider the danger of keeping bad company, let us first see the meaning of the phrase.

In the phrase of the world, good company means fashionable people. Their stations in life, not their morals, are considered; and he who associates with such, though they set the example of breaking every commandment of the decalogue, is still said to keep good company. I should wish you to fix another meaning to the expression; and to consider vice in the same detestable light, in whatever company it is found; nay, to consider all company in which it is found, be the station what it will, is bad company.

The three following classes will perhaps include the greatest part of those who deserve this appellation.

In the first, I should rank all who endeavour to destroy the principles of Christianity—who jest upon Scripture—talk blasphemy—and treat revelation with contempt.

A second class of bad company, are those who have a tendency to destroy in us the principles of common honesty and integrity. Under this head we may rank gamesters of every denomination; and low and infamous characters of every profession.

A third class of bad company, and such as are commonly most dangerous to youth, includes the long catalogue of men of pleasure. In whatever way they follow the call of appetite, they have equally a tendency to corrupt the purity of the mind.

Besides these three classes, whom we call bad company, there are others who come under the denomination of ill chosen company; trifling, insipid characters of every kind; who follow no business—are led by no ideas of improvement—but spend their time in dissipation and folly—whose highest praise it is, that they are not vicious—with none of these a serious man would wish his son to keep company.

It may be asked, what is meant by keeping bad company? The world abounds with characters of this kind: they meet us in every place; and if we keep company at all, it is impossible to avoid keeping company with such persons.

It is true, if we were determined never to have any commerce with bad men, we must, as the Apostle remarks, "altogether go out of the world." By keeping bad company, therefore, is not meant a casual intercourse with them, on occasion of business, or as they accidentally fall in our way; but having an inclination to consort

with them—complying with that inclination—seeking their company when we might avoid it—entering into their parties—and making them the companions of our choice. Mixing with them occasionally cannot be avoided.

The danger of keeping bad company, arises principally from our aptness to imitate and catch the manners and sentiments of others—from the power of custom—from our own bad inclinations—and from the pains taken by the bad to corrupt us.

In our earliest youth, the contagion of manners is observable. In the boy, yet incapable of having anything instilled into him, we easily discover, from his first actions, and rude attempts at language, the kind of person with whom he has been brought up: we see the early spring of a civilized education, or the first wild shoots of rusticity.

As he enters farther into life, his behaviour, manners, and conversation all take their cast from the company he keeps. Observe the peasant, and the man of education, the difference is striking. And yet God hath bestowed equal talents on each. The only difference is, they have been thrown into different scenes of life; and have had commerce with persons of different stations.

Nor are manners and behaviour more easily caught, than opinions and principles. In childhood and youth, we naturally adopt the sentiments of those about us.

And as we advance in life, how few of us think for ourselves; how many of us are satisfied with taking our opinions at second hand.

The great power and force of custom forms another argument against keeping bad company. However seriously disposed we may be; and however shocked at the first approach to vice; this shocking appearance goes off upon an intimacy with it. Custom will soon render the most disgustful thing familiar. And this is indeed a kind provision of nature, to render labour, and toil, and danger, which are the lot of man, more easy to him.

The raw soldier who trembles at the first encounter, becomes a hardy veteran in a few campaigns. Habit renders danger familiar, and of course indifferent to him.

But habit, which is intended for our good, may, like other kind appointments of nature, be converted into mischief. The well-disposed youth, entering first into bad company, is shocked at what he hears, and what he sees. The good principles which he had imbibed, ring in his ears an alarming lesson against the wickedness of his companions. But alas! this sensibility is but of a day's continuance. The next jovial meeting makes the horrid picture of yesterday more easily endured.

GILPIN.

The Apostles—Their Lives, Wives, and Children.

(*From the "Saturday Evening Post."*)

A great deal is said in the ecclesiastical history about the Apostles themselves, but very little about their families. In this view a French writer asks the following questions:—Were the Apostles married? did they have children? what became of these children? where did the Apostles live? where did they write? what became of them? did they have a district? did they exercise a civil ministry? did they have a jurisdiction over the faithful? were they bishops? did they have a hierarchy, rites and ceremonies? These questions are curious, and the reply involves a great deal of obscure antiquarian learning.

1. Were the Apostles married?

There exists a letter attributed to St. Ignatius, the martyr, in which are these decisive words:—"I remember your sanctity like that of Elijah, of Jeremiah, of John the Baptist, of the chosen disciples Timothy, Titus, Erodius Clement, who lived in chastity; but I do not blame those others, happy in the bonds of marriage, and I hope to be found worthy of God, in following their traces in His reign, after the example of Isaac, Jacob, Isaiah, and of the other prophets, such as Peter and Paul, and of their Apostles who were married."

Some scholars have pretended that the name of St. Paul was interpolated in this famous letter. Turien and all those who have seen the letters of St. Ignatius in Latin, in the Library of the Vatican, acknowledge that the name of St. Paul is found in them. And Baronious does not deny that this passage exists in some Greek manuscripts; but he pretends that these were added by some modern Greek.

There was in the ancient Library at Oxford, a manuscript in Greek of these letters of St. Ignatius, in which these words are found. I do not know whether it was burned with many other books, at the taking of Oxford by Cromwell. There is still one in Latin in the same Library, in which the words "*Pauli et Apostolorum*" are effaced, but in such manner that the ancient characters may be easily read. It is certain that this passage is contained in many editions of the letters.

This dispute concerning the marriage of St. Paul, may be very frivolous. What matters it whether he was married or not, if the other Apostles were so? We have only to read his first Epistle to the Corinthians to prove that he might have been married like the others: "Have we not a right to lead about a sister, a wife, as well as other Apostles, and of the brethren of the Lord and Cephas? Or I only and Barnabas, have not we the right to forbear working? Who goeth a warfare any time at his own charges?" It is clear from this passage, that all the Apostles were married as well as St. Peter.

And St. Clement, of Alexandria, declares positively that St. Paul had a wife. The Romish discipline has changed, but that does not prevent there having been other customs in the primitive times.

2. Of the children of the Apostles.

We know very little concerning their families. St. Clement, of Alexandria, says that Peter had children; that Philip had daughters whom he married: the Acts of the Apostles speak of the four daughters of St. Philip, who prophesied. It is believed that there was one married, and that she was St. Hermione.

Eusebius reports that Nicholos, chosen by the Apostles to co-operate with St. Stephen in the holy ministry, had a very beautiful wife of whom he was jealous. The Apostles having reproached him for his fault, he corrected himself, and bringing his wife before them, said—"I am willing to relinquish her, let him who will, take her to wife." The Apostles did not accept his proposition. He had by his wife, one son and several daughters.

Cleophas, according to Eusebius and St. Epiphus, was brother of St. Joseph, and father of St. James the lesser, and of St. Jude, whom he had by Mary, sister of the Holy Virgin. Thus St. Jude, the Apostle, was cousin-german to Jesus Christ.

Heggessipus, quoted by Eusebius, says that two grandchildren of St. Jude were shown to the Emperor Domitian as descendants of David, and as having an incontestible right to the throne of Jerusalem. Domitian, fearing that they might make use of this right, questioned them himself; they exposed their genealogy; the Emperor asked them what was their fortune; they answered that they possessed thirty acres of land which paid tribute, and they were labouring men. The Emperor then asked them, when the kingdom of Jesus Christ would come; they said that it would be at the end of the world. After which Domitian let them go in peace, which proves he was not a persecutor.

Murders, Executions, and Steamboat Accidents in America.

(*From the "New York Herald."*)

The following tables embrace the numbers of murders and executions which have taken place in the United States during the past year, as complete as we have been able to gather them from the accounts published in the newspapers. We have recorded none where the killing was the result of accident, or where there was the least doubt about the victim having met death by violence from the hands of some designing individual:

	Murders.	*Executions.*		*Murders.*	*Executions.*
January	44	6	August	67	5
February	48	8	September	79	8
March	55	8	October	65	2
April	59	7	November	50	12
May	51	6	December	42	12
June	67	5		—	—
July	55	7	Total	682	84

The whole number of murders and executions are divided between the different States as follows:

	Murders.	*Exec.*		*Murders.*	*Exec.*
Alabama	17	2	Mississippi	32	5
Arkansas	6	2	Missouri	33	4
California	64	15	New Hampshire	3	0
Connecticut	4	1	New Jersey	3	0
Delaware	1	0	New York	74	7
Florida	3	0	North Carolina	8	5
Georgia	39	0	Ohio	43	5
Illinois	26	3	Pennsylvania	28	4
Indiana	13	0	Rhode Island	1	0
Iowa	4	0	South Carolina	12	8
Kentucky	46	6	Tennessee	26	0
Louisiana	47	14	Texas	50	3
Maine	4	0	Vermont	1	0
Maryland	15	1	Virginia	45	6
Massachusetts	19	0	Wisconsin	8	1
Michigan	7	0		—	—
			Total	682	84

The following table embraces the number of steamboat accidents which have occurred on the rivers, lakes, and bays of this country, and which have been attended with loss of life and injury to person, during the year 1854, together with the number of killed and wounded. We also give a comparative table of like accidents which happened in 1853:

	1853			1854		
Months.	*Acc.*	*Killed.*	*Wnd.*	*Acc.*	*Killed.*	*Wnd.*
January	4	26	38	8	130	20
February	1	120	0	6	57	26
March	3	30	17	6	165	26
April	3	58	21	5	59	59
May	None.	0	0	3	24	4
June	4	19	17	1	1	1
July	1	7	2	None.	0	0
August	2	2	5	4	22	13
September	3	8	14	4	28	6
October	4	18	23	3	48	5
November	3	18	10	6	26	65
December	3	13	16	2	27	0
Total	31	319	158	48	587	225

This shows a frightful increase of all our figures, and admonishes us to ask where and when will it stop? The idea of five hundred and eighty-seven human beings being sent prematurely to their long home, in one year, by collision and explosion, on our inland waters, is too heart-rending to contemplate. We will leave it for those most interested to think of, and, if they can, to provide a remedy.

Varieties.

Two thousand police officers are to be organized as a transport corps for the Crimea.

It is said that the Tuscan army, numbering 8,000, desires to take part in the Crimean war.

The Panama railroad, connecting the Atlantic and Pacific oceans, is now completed, and at this date the trains are probably running through from sea to sea.

BREAD is now three times the ordinary price in Egypt, in consequence of the European demand for grain.

THERE are nearly 10,000 paupers in Norwich, double the number receiving relief at the corresponding period of last year.

THERE is great suffering in India from the high price of rice. At Madras it has led to rioting. In Ceylon mothers have sold their infants for means to buy food.

IN the city of London, without any increase of population, the number of lunatic poor has doubled within the memory of some of the guardians, and the case has baffled their inquiries.—*The Empire*, Feb. 17.

THE Queen has issued a proclamation against any British subjects, at home or abroad, adhering to, aiding, assisting, or abetting her enemies, stating that such transgressors will be considered traitors.

SARDINIA or Piedmont has made an alliance with France and England against Russia. Piedmont is to send 15,000 soldiers to the Crimea, and support and reinforce them, while England furnishes vessels gratis to convey them by sea, and loans to Piedmont £1,000,000, and, if the war continues more than twelve months, another £1,000,000. France and England jointly are to defend Piedmont in case she is attacked.

PORTUGAL is reported to be on the eve of forming an alliance with France and England, on the same conditions as those made in the recent treaty with Piedmont. The Portugese legion will, it is said, be 12,000.

A Prayer.

Thou great Jehovah! Infinite resource, attend,
And to my prayer thine ear benignly bend,
Vouchsafe o'er me to shed thine influence,
And raise my mind superior to sense.
Oh! may the noblest feelings grace my soul,
And every softer passion me control;
Let holy faith within my heart reside,
And to celestial peace my footsteps guide:
May lively hope still cheer the darksome way,
My doubts and pains remove with its enlivening ray;
And may sweet charity its generous influence shed,
And ever o'er my mind divine compassion spread.
And, Father, if with thee thou'lt suffer me to plead,
And with divine benevolence to my desires accede,
Upon some richer soil, e'er long fix my abode,
And there instruct my soul to commune with her God,
Till rescued by thy power, from this inferior clay,
My spirit wings her flight to realms of endless day.

M. A. WALKER.

ADDRESSES.—Samuel Hargreaves, 22 Hill Street, Gallowgate, Newcastle-on-Tyne.
Edward Martin, 50 Dundas Street, Monkwearmouth, Sunderland.
John A. Hunt, Mr. James McClain's, Newcomb's Yard, Spon Street, Coventry.
Edward Frost, John McDonald, } 71 Washington Road, Sheffield.
John Godsall, 111 Warstone Lane, Birmingham.
N. T. Porter, Wm. Butler, } 2 Block House Ville, Worcester.

Money List, February 16—23, 1855.

Thomas Parkes	£1	10	0	Brought forward	£16	0	0
John B. Pears	1	10	0	Robert Kirkwood	7	0	0
George Peacock	8	0	0	Josiah Holmes	2	0	0
John Holsall	5	0	0	David Roberts	0	4	2
Carried forward	£16	0	0		£25	4	2

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 11, Vol. XVII. Saturday, March 17, 1855. Price One Penny.

Address by President Heber C. Kimball,

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE CITY, OCT. 6, 1854.

(*From the "Deseret News," Oct.* 19, 1854.)

We have heard a very beautiful relation, from Elder T. D. Brown, of the mission at the South. It seems that everything we undertake in righteousness prospers, and the devil and his agents cannot help themselves, if we are faithful.

The Zion's ship that was spoken of to-day, which runs in Snag harbour, has prospered from the first day it was launched, and every man and woman who sticks firmly to that ship will prosper from this time henceforth and for ever. That I know, for I have been aboard of that ship, and am now sailing upon it.

The first time I went to England, I was on board of Zion's ship, and Joseph came to me while I was sailing, and put into my hand a rod, and I presume if I have dreamed once of being aboard of that ship, I have dreamed it a hundred times. I have been in it in the midst of dangers, and in the most dangerous places; I have seen trees and stumps, mountains and rocks, and everything else that could be placed in her course thrown before her to stop her in her course; but she can sail through a mountain, or on dry land, as well as upon the water. I have this in dreams; and I will say to the brethren, just so long as you keep aboard of that ship you will prosper. I do not care whether it is in the midst of the Lamanites or among the Jews, whether it is in Italy or in Denmark, in Europe or in America, we will prosper, and I know it. That is my testimony.

As brother George A. Smith was saying, there are some who want to enjoy ancient "Mormonism;" that is, as "Mormonism" used to be when it was a small sapling; but it is now becoming a lofty tree, and its branches are beginning to shoot forth all over the nations of the earth; ancient "Mormonism" has grown to such a degree. Many have been in the back ground, and have left the tree, and it has grown to that extent, they do not know it; that is the trouble with them; they don't know what "Mormonism" is; but this is "Mormonism," and this is the Church of Jesus Christ of Latter-day Saints, and President Young is the true and legal administrator and delegate sent from God, and we are his brethren, and he is on board of Zion's ship, and he is the captain, and if we will stick to it, we shall never run foul of the rocks; and whoever he tells to take hold of the helm, he will

tell them in what direction to steer; and she is such a good sailer, and so true to the helm, she will run right between or over all snags.

Do you believe it, you old "Mormons?" [Yes.] Well, then, why don't you grow with the tree, and with the branches thereof? Brother Brown would grow faster living on bread and water, and water and bread, with a little milk. Gentlemen, if you don't look out the ship will get out of reach, and the tree will grow out of your knowledge, so that you will forget what manner of a tree it was; because as the tree grows, it changes in size and appearance, just the same as a child as it grows to manhood, and if you had not been with him all the time, you would not know him, although he were your own son.

The text that President Young gave us bears upon my mind considerably, and it is a thing we ought to take into consideration; not me alone, but every man and woman that belongs to the Church of Jesus Christ of Latter-day Saints; not only those who are indebted to the Perpetual Emigrating Fund, but all ought to throw in their mites and enlarge this Fund. The means can be paid in here, and the poor can be brought out from the nations; hundreds have come on this year on the strength of this Fund. It is the duty of those who have been brought out by it, to go and work forthwith for means to pay their indebtedness; it does not belong to you, but it belongs to those who have made the Fund; it belongs to that Company, and to every individual, if they have not placed in it any more than a picayune or a halfpenny.

Look at the poor in old England. I have heard that some have feelings against me, because I have spoken of the poverty of the people in that country. I know more about its poverty than the natives of the country do. Those who come from there don't know as well about it as we do. In the last letter that came from my son William, he wrote that, "I feel to weep and mourn and lament when I behold the poverty of the people; they are starving to death, and there are scores and hundreds of my brethren in the poor-houses of the country; the husband is put into one poor house, the wife in another, and the children in another."

That is the case with our brethren there, and while you are here in the midst of luxuries; while you are enjoying these blessings of the Lord, can you see your own brethren afflicted? It is not only so in England, but in Ireland, in Scotland. in Denmark, and in Sweden, and in all the nations of the earth. Do they enjoy what we enjoy? No. Although there are some who want to return to their native country, to enjoy their own habits and customs, yet there is no rational man or woman who wants to return.

Brethren, did you ever reflect upon these things, and try to find out what you could do? Supposing there were not any more Saints than what are in this room to-day, if we were to put forth our hand as one man, what could we accomplish? There are people enough in this congregation to accomplish more than the whole Church has, if they would only believe and act upon the instructions given them. Solomon says, the liberal man deviseth liberal things, and by his liberality shall he live. I have proved the truth of this saying to my fullest satisfaction, and to my astonishment, time and time again. When I have been poor and penniless, and could not raise five dollars, I have gone to work by the counsel of my President and built me a good house, and furnished it; and, says brother Brigham, "You shall build that house, and you shall have your fit-out." I did it according to his word, and it was clear of debt, and I had a good fit-out.

I have done the same here, upon the same principle, and, said the President, "Brother Kimball, take one load of rock, and a load of sand, and a load of clay, and say to the masons and joiners—go a-head, for I never built a house yet, but I was better off when I had done it than when I began." And brethren and sisters, that is the reason I keep on building. [Voice in the stand—"You will get poor if you stop."] Therefore, I go a-head. Many will sit down and count the costs, how much it will cost to put a potatoe in the ground, and then how much it will take to raise a hill around it, and they find out the expense is so great, they will never plant a potatoe nor make a hill, and they will never accomplish anything. Do you not know that is true?

Let us go to work now and enlarge this Fund, and let us do it at this Conference, and let those who are indebted to it go to work immediately and pay up. We shall probably hold this meeting for a time,

and your hearts shall be enlarged, and if you could only go home while they are enlarged, and all the puckering strings loosened, and back the thing right up, the Perpetual Fund would be rich. I know that men and women have consciences that want to screw this way, and twist that way, and every way under God's heavens before they can come to the right thing. If you want to grow and thrive, and want to have the Spirit of the Lord, and the Holy Ghost to be with you, and have dreams and visions, and gold and silver, and herds and flocks, wives and children, and every other good thing, go a-head in every duty, and never falter one moment, and tell the devil to kiss your foot.

The devil is on the puckering line, and he will pucker every Saint and every man there is upon the earth, so that they would let their fellow-beings lie down in a furrow of the field, and starve to death; and these are your brethren and sisters, if you only but knew it, just as much as your brethren and sisters are according to what you call the flesh. This is the feeling of many, "Well, if I could only get dad, and mammy, and grand-dad, and uncle John, and Aunt Nancy, and Sally here, I would not care a damn for all the rest." Who cares about having only Nancy and Sally? Let us have Susan, and Polly, and Timothy, and Andrew out too. What do you say? [Voice in the Stand—"Let us bring them all out."] Yes, let us bring them all out. The wars, distress, and confusion among the nations are increasing the value of provisions. It was just as much as you could do to live when you were there.

What do you say, brethren and sisters? I do not want you to say anything unless you go a-head and do what you say. Shall we go a-head and enlarge these Funds, and pay up our debts? [Voice in the stand—"Aye."] Well, all who are in favour of paying up your debts to the Fund, to the Church, and to everybody else, I want you to signify it by raising your right hands, and then say "aye." ["Aye."] And when you come to-morrow, bring along your pennies, and let us keep gathering and enlarging the pile, and keep enlarging it, and gather the Saints together from the four quarters of the earth. We are the persons to do that business, and when we have accomplished our part as servants in the flesh, God will send angels He has had in reserve to accomplish what we cannot accomplish. But He will make us buckle up to the work, and if we should happen to lie down and sleep before we have done all we might do here, He will tell us to awake and go about our business, and accomplish that we might have done while we were in the flesh. You have got to do it, as sure as the sun ever rose and set; you may wait as long as you have a mind to before you begin.

My feelings are for us all to concentrate our energies with the head of this Church, and put the wheel in operation, that when another year comes we may see a hundred times more come out by the Perpetual Emigrating Fund than we have ever seen.

I believe I have stuck to the text pretty well. May God bless you, and help you to be faithful, and fulfil your covenants, from this time, henceforth, and for ever. Amen.

The Winter and the Poor—Bread Riots in Liverpool and London.

The present winter is spoken of as having been a very rigorous one generally. So long and biting a frost and so much snow have not been known for years in the British Isles. The severity of the weather, and the consequent non-employment of many, the war, and its effects on commerce, and the high price of food, have caused great distress and privation amongst the poor. Many large towns have had an extraordinary number of paupers on hand to relieve, whilst in Liverpool and London the sufferings of the lower classes have led them to openly appropriate to themselves, gratis, bread and other provisions displayed for sale in the tradesmens' shops.

The *Liverpool Mercury*, of Feb. 20, says—"The irruption of the barbarian

tribes of the north into Ancient Rome could not have produced more excitement (although their results may have been far more important) than the *razzia* made upon the bread and provision shops of Liverpool yesterday by some of the lowest and vilest men and women with which a great community like ours can be afflicted. Startling as the announcement may appear to some, it is no less the fact that the great majority of the flour and provision shops in this borough were either broken into and plundered, or the attempt made, in the face of day, and without the slightest exhibition of fear or secrecy on the part of the plunderers. The movement would seem to have been an organized one."

Between eight and nine o'clock in the morning, large crowds of persons were assembled in Vauxhall-road, Scotland-road, and the neighbourhood, and almost immediately after, at some preconcerted signal, a general attack was made upon the bread shops in the locality, and many were speedily rifled of a great portion of their contents—bread, biscuits, and flour, and some of the shops were completely gutted.

The mob afterwards attacked and mostly robbed shops in Shaw's-brow, St. Anne-street, London-road, Copperas-hill, Brownlow-hill, Fairclough-lane, Limekiln-lane, Titchfield-street, Crosshall-street, Standish-street, Dale-street, Great Howard-street, Oldhall-street, Great Homer-street, along the line of docks, Bootle, St. John's-lane, Whitechapel, Fox-street, Netherfield-road, and other places. In Great Howard-street, provision shops were ransacked without mercy or interference. At Bootle an indiscriminate pillage took place, some of the mob on their return from this village offered to sell four loaves for 3d. In Tithebarn-street, a liquor vault was entered, and all the money on the premises demanded and surrendered, but liquor was refused. The Mill-street omnibuses were stopped in St. James's-place, and the money which the conductors had received was taken from them. Many shops were plundered of money as well as provisions, and in some the windows were broken and the fixtures destroyed.

The town presented a remarkable appearance during the day. The shops in all the principal streets were closed at an early hour, business generally was brought to a stand-still, and the streets were crowded with masses of people. St. John's, St. James's, and other markets were closed during the day to prevent attack. The police were mustered in strong bodies, which circumstance prevented many other shops from being broken into and plundered. The Royal Lancashire Artillery Militia were put under arms, and numbers of special constables were sworn in.

Quite a number of the mob were taken prisoners by the police, and most of them were sentenced to be imprisoned for from one to three months. The main portion of the mob are described as of the lowest class, many of them being well known to the police as dockyard "ruffs," and sharpers.

The winds had been some time east and north-east, preventing vessels from coming into port, which materially increased the want of employment about the docks.

Some poor men, out of employ, yoked themselves to wagons, and drew coal into the town, soliciting aid as they passed along the streets.

In London it is said that 50,000 persons were out of employ, in consequence of the severe frost. In imitation of the scenes enacted in Liverpool, numbers of half-famished persons of the lowest classes made an assault upon the bread and provision shops in the east end of London, Feb. 21 and 22, some of them crying out—"We will do more for you to night than they did at Liverpool. We'll have blood to-night." The following account of these disturbances is from the *Times* of February 23—

"Yesterday and during Wednesday night, the inhabitants at the east end of London were kept in a state of continual excitement, in consequence of the alarming conduct of several hundred dock labourers and other destitute persons, who perambulated the principal thoroughfares in procession, demanding bread and money from the shopkeepers, whose premises were forcibly entered and ransacked of their contents. In several instances the tradesmen were subjected to gross acts of violence, and the most daring robberies were committed in open daylight, and property to a considerable amount carried away by the mob. The alarm was so general during the day that the shops were closed in High-street, Whitechapel, Commercial-road East, Stepney, and the whole of the principal streets at the eastern por-

tion of the metropolis, where business was generally suspended.

"It appears that shortly after 6 o'clock on Wednesday evening, about 1,000 labourers from the London and St. Katharine's Docks, assembled in front of the workhouse of St. Mary's, Whitechapel, where they remained for a considerable time, yelling and making the most hideous noises. An attempt was made to force an entrance at the front gates, where Spensley, the porter, informed them that no relief could be given until the following morning. Bricks and stones were hurled at the windows, many of which were broken. Subsequently the mob entered the shop of Mr. Gregory, the baker, and cleared the contents, which consisted of nearly a hundred quartern loaves, which the men ate ravenously. One of the ringleaders placed a 4lb. loaf on the top of a long pole, on which a placard was exhibited with the following words—'We are starving, and want bread.' The mob increased, and moved towards Aldgate, and on the way several bakers' shops were completely cleared of the bread, which was carried away. The procession proceeded to Rosemary-lane, where nearly every shop was robbed of its contents. Upon reaching the premises of Mr. Barrett, eating-house keeper, the ringleaders took the whole of the cooked meat and vegetables, and then inflicted serious injury on Mr. Barrett.

"Information was forwarded to the Leman-street police-station, when Superintendent Steed, Inspector Gernon, Sergeant Foay, and a large body of police-constables reached the spot, when several of the principal rioters were taken into custody and removed to the station. Later in the evening similar acts of violence and robbery were committed, and additional constables had to be sent for from the K division, Arbour-square, before the streets could be cleared of the rioters.

* * * * * * * *

"Last evening, at 6 o'clock, a crowd of 500 desperate characters passed along the Commercial-road East, and on their way the most active entered the shops and seized everything they could lay their hands upon. The shop of Mr. Huber, baker and confectioner, Whitechapel-road, was entirely cleared of every article, and the occupier was brutally illtreated by the mob, who dragged him into the street and threw him heavily on the pavement. Several of the police of the K division soon arrived and took three of the offenders into custody.

"The alarm was so great last night among the shopkeepers that every place of business, except the publichouses, was entirely closed.

"Orders were received yesterday evening at Leman-street station from Scotland-yard for an extra force of police-constables, who were to be draughted from the whole of the metropolitan divisions, for night duty in the Whitechapel and Stepney districts, in consequence of apprehended danger.

* * * * * * * *

"Last night, at 8 o'clock, applications were forwarded to the several police-stations from Hackney-road for a body of constables, as the rioters were forcibly entering the shops of the bakers, butchers, and others, and were carrying off every description of food. A reserve force was sent from Leman-street, and several of the ringleaders were arrested.

"At a late hour last evening, Superintendent Howie, Inspector Smith, and several mounted police of the K division, were engaged in clearing the streets and dispersing the crowds from the vicinity of Whitechapel and the neighbouring districts. Many persons were apprehended for acts of violence, but no serious casualty took place.

"Large bodies of reserve constables were sent from the A, D, and other divisions, after nine o'clock last night, to the police-stations, in case of any emergency calling for their services.

* * * * * * * *

"The mob, it appeared from a subsequent statement of the police, generally consisted of persons of both sexes of the lowest and most distressed class in society, pinched by the present exorbitant price of all kinds of provisions, and who, though in one or two instances the most mischievous of them wilfully smashed the windows of the tradesmen, from which, however, it did not appear that they took anything, seemed to confine their attention to such houses as had eatable articles in them. Their conduct, however, excited so much terror in shopkeepers of all kinds that the majority of shops in the line of route the mobs had taken on the preceding evening were closed last night all but the doors, and two strong bodies of police, of

the N and G divisions, were despatched at an early hour in the evening from those stations to the scene of the former plunderings, to assist the police on duty there in suppressing any such subsequent demonstrations."

Britain's public men—those who control their fellows by executive authority, or through the medium of the pulpit, the platform, and the press, look upon the people of the territory of Utah as a community of ignorant, barbarous fanatics, totally unacquainted with the arts of civilization, or the sciences of true religion and political economy. In all the superciliousness of learned folly, many of high standing in these islands look with the most thorough complacency upon themselves, thinking they are first in religion, and foremost in all the arts of life, whilst upon the Latter-day Saints, if the comparison should ever be broached, they look down with the most ineffable contempt, as a people voluntarily going back to long-exploded customs, wilfully rejecting the light of science, the experience of progress, and the refinement of civilization. Utah is considered the blackest plague-spot on the American soil—slavery is horrible enough, but it is endurable when contrasted with the "abominable institutions of that God-forsaken territory of Utah." "Compare Utah with us? A greater insult cannot be offered to us. That territory is on the high road to destruction. Every principle calculated to destroy a people, and bring them down to the lowest state of degradation—morally, intellectually, and physically, flourish there as in the most congenial soil, yea as in a hot bed, and must produce corresponding fruit."

We have no cause to shrink from joining issue upon such questions for fear of coming off the vanquished. Ever and anon, when it appears advisable to us, we draw a comparison between the working of "Mormonism" and the working of the religious, moral, and political systems of the day. Whether "Mormonism," or the respective system compared with it, appears most captivating to our readers is for them to decide. We have our unshaken opinion on the matter, and that is, there is more life and more salvation, for the body and for the spirit, in the system advocated by the Latter-day Saints, than there is in all the systems of the world besides, and abundant evidence of this is given in the working of the various systems.

But only on one particular point will we speak now—the art or science of temporal life, keeping the people alive from day to day by eating and drinking. This appears a simple matter, but is not so simple as may be imagined. Look at Great Britain. She claims to be the richest nation in the world—first and foremost in trade and commerce, and claiming a front seat in the councils of the nations. Her mighty mercantile marine ploughs every sea and nearly every river on the earth, and is found in every port on the globe, conveying her merchandize to every people, and bringing in return the choicest productions of every land. Yet notwithstanding all her greatness and prosperity, notwithstanding her unparalleled and unlimited resources, thousands of her industrial population are at this moment bowed down to the earth with hunger and privation—thousands are perishing for lack of the commonest necessaries of life, while all around them are necessaries, comforts, and luxuries in profusion. With all her power, riches, and resources, she is unable to keep the very bone and sinew of her strength from perishing of famine. But the other day, thousands, feeling themselves reduced to choose between two evils—either to boldly bid defiance to the law and help themselves to a morsel of bread to keep dear life within them, or perish of sheer starvation, unreservedly chose the former.

Now look at Utah. She is a territory where reigned an arid wilderness eight years ago. A thousand miles of dreary desert and mountain ravines, impassable a portion of the year, separate her from the busy world. Her own resources alone are available to support a population increasing at a ratio disallowed in "civilized" countries, and to feed annually an immigration amounting sometimes to one-third of her entire population. Yet none among her are really poor or destitute. All can obtain the common necessaries of life with facility. We don't hear of bread riots there, or of thousands perishing for lack of the staff of life. When a farm was proposed to be given to support the poor, none could be found to accept—none could be discovered in the whole territory who would acknowledge themselves sufficiently poor to settle on the farm for the poor. Such

would not be the case in Britain, for in the city of Norwich this very winter the newspapers tell us there are 10,000 paupers.

What then shall we say? That in the territory of Utah is centred a power, for even temporal salvation, that Britai , with all her pride and wealth, knows nothing of.

History of Joseph Smith.

(*Continued from page* 152.)

[April 1839.]

Friday, 26th. Early this morning, soon after midnight, the brethren arrived at Far West, and proceeded to transact the business of their mission according to the following minutes—

At a Conference held at Far West by the Twelve, High Priests, Elders, and Priests, on the twenty-sixth of April, 1839, the following resolution was adopted—

Resolved: That the following persons be no more fellowshipped in the Church of Jesus Christ of Latter-day Saints, but excommunicated from the same, viz.—Isaac Russell, Mary Russell, John Goodson and wife, Jacob Scott, senior, and wife, Isaac Scott, Jacob Scott, junior, Ann Scott, sister Walton, Robert Walton, sister Cavanaugh, Ann Wanlass, Wm. Dawson, junior, and wife, William Dawson, senior, and wife, George Nelson, Joseph Nelson and wife and mother, William Warnoch and wife, Jonathan Maynard, Nelson Maynard, George Miller, John Grigg and wife, Luman Gibbs, Simeon Gardner, and Freeborn Gardner.

The Council then proceeded to the building spot of the Lord's House; when the following business was transacted—Part of a hymn was sung, on the mission of the Twelve.

Elder Cutler, the master workman of the House, then re-commenced laying the foundation of the Lord's House, agreeably to revelation, by rolling up a large stone near the south-east corner.

The following of the Twelve were present—Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor, who proceeded to ordain Wilford Woodruff, and George A. Smith, (who had been previously nominated by the First Presidency, accepted by the Twelve, and acknowledged by the Church,) to the office of the Twelve, to fill the places of those who are fallen. Darwin Chase and Norman Shearer (who had just been liberated from Richmond prison, where they had been confined for the cause of Jesus Christ) were then ordained to the office of the Seventies.

The Twelve then offered up vocal prayer in the following order—Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, and George A. Smith. After which we sung Adam-ondi-Ahman, and then the Twelve took their leave of the following Saints, agreeably to the Revelation, viz: Alpheus Cutler, Elias Smith, Norman Shearer, William Burton, Stephen Markham, Shadrach Roundy, William O. Clark, John W. Clark, Hezekiah Peck, Darwin Chase, Richard Howard, Mary Ann Peck, Artimesia Grainger, Martha Peck, Sarah Grainger, Theodore Turley, Hyrum Clark, and Daniel Shearer.

Elder Alpheus Cutler then placed the stone before alluded to in its regular position, after which, in consequence of the peculiar situation of the Saints, he thought it wisdom to adjourn until some future time, when the Lord shall open the way; expressing his determination then to proceed with the building; whereupon the Conference adjourned.

BRIGHAM YOUNG, President.
JOHN TAYLOR, Clerk.

Thus was fulfilled a Revelation of July 8th, 1838, which our enemies had said could not be fulfilled, as no "Mormon" was permitted to be in the State. The brethren immediately returned to Quincy, taking with them the families from Tenney's Grove, &c.

The committee continued to look at the different locations which were presented in Lee County, Iowa, and about Commerce, in Hancock County, Illinois.

George A. Smith, son of John and Clarissa Smith, was born June 26th, 1817, in Potsdam, St. Lawrence County, New York. When nine years old, he received a blow on the head which deprived him of his senses about three weeks. Five

noted physicians decided that he must be trepanned, or he would not recover. His father dismissed them on this decision, believing that God would heal his son; and he firmly believes that He did heal him in answer to the prayer of faith. He was early trained by his parents, who were Presbyterians, to religious habits, and to a regular attendance in the Sabath School. Hence he had early and anxious desires to know the way of life; but was not satisfied with the sects around.

In the summer of 1830, when my father and my brother Don Carlos visited our relatives in St. Lawrence County, George became convinced of the truth of the Book of Mormon, and from that time defended the cause against those who opposed it.

His mother was baptized in August 1831. His father was baptized on the ninth of January 1832, and ordained an Elder, having been given up by the doctors to die of consumption. The weather was extremely cold, and the ice had to be cut. From that time he gained health and strength. George was baptized on the tenth of September, 1832, and on the first of May, 1838, his father and family took leave of their old home and moved to Kirtland, Ohio. George spent the season in labouring on the Temple, although much afflicted with inflammation in the eyes.

On the fifth of May, 1834, he started for Zion, in the Camp, and acted his part well as my armour-bearer, although still much afflicted with sore eyes. On the twenty-eighth he was attacked by the cholera, but was delivered by faith. He was ordained into the first Seventy under my hands on the first of March, 1835, being seventeen years old. He left on the fifth of June, in company with Lyman Smith, for the State of New York, to preach the Gospel without purse or scrip. Travelled two thousand miles, baptized eight, held eighty meetings, and returned on the second of November. Spent the winter in school, much afflicted with the rheumatism. In the spring, summer, and fall of 1836, preached in different parts of Ohio with good success. Returned and went to school in the winter. On the sixth of June, 1837, he took leave of me and started with my blessing for the south. After a successful mission of ten months, mostly in Virginia, returned and assisted his father in moving to Far West, Missouri. He was ordained a High Counsellor at Adam-ondi-Ahman, and sent on a mission to the south; returned about the twenty-fifth December.

He visited me while I was in Liberty Jail, when I made known to him that he was appointed to fill the place of Thomas B. Marsh in the Quorum of the Twelve Apostles. He assisted in moving the Saints out of Far West, and returned with the Twelve to fulfil the Revelation concerning the foundation stone of the Temple at Far West.

As the Saints were passing away from the meeting, brother Turley said to Page and Woodruff, "Stop a bit, while I bid Isaac Russell good bye;" and knocking at his door, called brother Russell. His wife answered, "Come in, it is brother Turley." Russell replied, "It is not; he left here two weeks ago;" and appeared quite alarmed; but on finding it was Turley, asked him to sit down; but he replied, "I cannot, I shall lose my company." "Who is your company?" enquired Russell. "The Twelve." "*The Twelve!*" "Yes, don't you know that this is the twenty-sixth, and the day the Twelve were to take leave of their friends on the foundation of the Lord's House, to go to the Islands of the Sea? The Revelation is now fulfilled, and I am going with them." Russell was speechless, and Turley bid him farewell.

Wednesday, May 1st, 1839. The following letter was communicated to the *Quincy Argus*, a weekly newspaper, published at Quincy—

To the Editor of the *Argus*.

Sir—In consequence of so great an influx of strangers, arriving in this place daily, owing to their late expulsion from the State of Missouri, there must of necessity be, and we wish to state to the citizens of Quincy, and the vicinity, through the medium of your columns, that there are, many individuals amongst the numbers who have already arrived, as well as among those who are now on their way here, who never did belong to our Church, and others who once did, but who, for various reasons, have been expelled from our fellowship. Amongst these there are some who have contracted habits which are at variance with the principles of moral rectitude, (such as swearing, dram-drinking, &c.,) which immoralities the Church of Latter-day Saints is liable to be charged with, owing to our amalgamation under our late existing circumstances. And as we as a people do not wish to lay under

any such imputation, we would also state, that such individuals do not hold a name nor a place amongst us; that we altogether discountenance everything of the kind; that every person once belonging to our community, contracting or persisting in such immoral habits, have hitherto been expelled from our society; and that all such as we may hereafter be informed of, we will hold no communion with, but will withdraw our fellowship from them.

We wish further to state, that we feel ourselves laid under peculiar obligations to the citizens of this place, for the patriotic feeling which has been manifested, and for the hand of liberality and friendship which has been extended to us in our late difficulties; and should feel sorry to see that philanthropy and benevolence abused by wicked and designing people, who under pretence of poverty and distress, should try to work upon the feelings of the charitable and humane, get into their debt without any prospect or intention of paying, and finally, perhaps, we as a people be charged with dishonesty.

We say that we altogether disapprove of such practices, and we warn the citizens of Quincy against such individuals, who may pretend to belong to our community.

By inserting this in your columns, you, sir, will confer upon us a very peculiar favour.

Written and signed in behalf of the Church of Latter-day Saints, by your very humble servant,

JOHN TAYLOR.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 17, 1855.

WHAT SHALL BE DONE WITH UTAH?—Shall Polygamy be tolerated in Utah? This question is daily assuming importance in the halls of the United States Congress. It being a matter with which its members have no right to interfere, the more they meddle with it, the more huge they will find its dimensions. In connexion with the slavery question, it may prove a firebrand that will light the funeral pile of national integrity and Constitutional liberty.

Men in their wisdom are beginning to devise ways and means to crush this "man child"—"*Mormonism*," which is of such rapid growth and development that it has become a wonder even in this age of unparalleled progress.

We perfectly coincide with the Editor of the *New York Tribune*, that this subject "is environed by grave embarrassments"—so grave, indeed, that both editors and members of Congress will find its *specific gravity*, when compared with their wisdom and power, altogether too great for them to handle.

Of the many respectable men who have travelled through G. S. L. City, or resided there for a time, we know of none who have dared to stake their reputation on the assertion, that there existed in that place any of those fruitful sources of corruption which flourish so luxuriantly in the large towns of other countries—such diseased excrescences, for instance, as houses of ill-fame, street prostitution, gambling hells, and the thousand other appliances which feed the depraved appetites and cankered souls of a vast multitude who are steeped in such licentious and debasing crime that the fiends of the infernal pit might be ashamed of their company.

This state of things is so congenial to the tastes of pious editors and Christian statesmen that they are quite blinded to its existence, if they can find no other way of exercising their philanthrophy than in dictating morals to Utah. Could not these gentlemen find plenty of business nearer home, in settling domestic broils and dissensions, without interfering with the family relations of Latter-day Saints? The

great efforts made by the enemies of the Saints to find iniquity among them, and their evident inability to prove their suppositions, is strong evidence of the paucity of those great social evils among the people of Utah, which exist to such fearful extent in every other community of Christendom. We boldly make the assertion, knowing that facts will substantiate it, that in no other community in the world is there so great an amount of social happiness and domestic felicity as there is among the people of Utah. Neither is there any other people of equal importance, with regard to whom there is so much stupid ignorance or wilful misrepresentation exhibited by the world.

It at least becomes gentlemen of the press, who endeavour to guide public opinion, and profess to disseminate correct information for the benefit of the people, to avail themselves of such sources of information as are plainly within their reach, concerning the religious tenets, domestic relations, and the civil, educational, and military organizations of a people who are attracting the attention of the world, and whose influence is extending through both hemispheres.

The day will come when the principles and practices of the Latter-day Saints will be universally known. Then those who have mobbed and persecuted them, and those that would do so now, could they fully act out the spirit that controls them, will find that the reality of "Mormonism" is very different from what they, in their evil surmisings, are now so ready to believe, and we would suggest the propriety of their expending their bitter calumnies and inexcusable animadversions upon more worthy objects, and where the consequences of them will be less likely to return upon the heads of their authors. It would appear that the lying spirit which was in the mouths of the prophets of Ahab, is effectually performing the duties of his office in these days, and similar results may be expected to follow.

Considering the circumstances under which they have been placed, the Latter-day Saints are remarkable for their rapid growth in numbers, power and influence. How to check this increase has been the study of its enemies ever since the Book of Mormon was brought forth. There are thousands in the world, and particularly in the United States, at the present time, who are endeavouring to solve this most difficult of all problems.

There will doubtless be many plans suggested for the disposal of Utah, but as it is a case in which the Lord is particularly interested, no one need doubt but what His plan will prevail in the end, in spite of mobocrats and political stock-jobbers.

There are three plans which, we presume, now occupy a somewhat prominent position before the public in the United States. The first is to take a constitutional course, and at the proper time admit Utah into the Union as a State with the privilege of choosing her domestic institutions. Second, "by extending the limits of California and Oregon to the east, and those of Kansas and Nebraska to the west, till they join each other in the heart of Utah," thus splitting up the territory into four divisions, with the vain hope of thereby counteracting the union of the people. The third may be considered the last resort in case all the more plausible methods fail, and that is, to force her by abuse into a quarrel with the General Government, and then endeavour to enact over again, on a more extended scale, the bloody tragedies of Missouri and Illinois.

The first is the only just and constitutional course left for the General Government to pursue; and every departure from it will involve Congress deeper and deeper in the meshes of political difficulty, and load them with a responsibility, the crushing influence of which will still further weaken the bonds of the American Union.

The second is rather a medium course, and may become a favourite hobby with

many who do not approve of either of the two extremes. Let us examine the probable results of such a measure. If the Congress and people of the United States have not found it out, they have yet to learn, that Brigham Young controls Latter-day Saints out of, as well as in, Utah, and that their affairs throughout the world—in America, Europe, Asia, South Africa, and on the islands of the sea, are conducted as he dictates, and are under the direction of men who receive their authority from him. Now suppose Utah to be divided, and the four parts annexed to California, Nebraska, Oregon, and Kansas. The "Mormons" of Southern California already send one of their number as a Representative to the State Legislature of California. Suppose that by the addition of part of Utah to that State, 10,000 "Mormon" voters were added to those already there, and 10,000 more were thrown into each of the future States of Nebraska, Oregon, and Kansas. With the number of voters rapidly increasing every year, and all under the dictation of President Young, let members of Congress, in their conceited wisdom, ask themselves how long it will be before the Latter-day Saints will control the election in four States of the American Confederacy, and the voices of "Mormon" Senators and Representatives be heard in the halls of Congress, teaching the principles of political economy as based upon the law of righteousness, and showing corrupt politicians how to legislate for the best good of all, without regard to individual interests, or party purposes.

The last of the three projects named for checking the growth of the Latter-day Saints—extermination, has been twice tried and has failed. It would be but the natural fruits of that reckless mobocratic spirit, which is gradually increasing among the people, and setting at defiance all law and order. Its rule of action is that "might makes right," and when that *might* is guided by popular phrensy, it generally knows no bounds but the limit of its power, or the merciless destruction of its victims.

We earnestly desire peace, but if we are compelled again to defend our homes from destruction, our wives and daughters from being ravished, the brains of our old men and little ones from being dashed out, and our Prophets from being imprisoned and slain, may the God of battles nerve our souls, and lend His power to our arms, that we may successfully defend our mountain fastnesses, which He has given us, against those fiends who disgrace the human form, and neither regard the supplications of virtuous mothers, nor the cries of prattling innocence.

This we do know, that the time of our deliverance from the power of our enemies draws near. They have yet to drink double of the bitter cup which they have so mercilessly administered to the Saints, and they yet have to endure four-fold the loss of homes and kindred—those bitter tears and heart-rending sorrows which have sent husbands and wives, parents and children, to untimely graves. They will yet be glad to be guided by that wisdom which they now despise, and receive succour and protection—yes civil, political, and religious salvation, from the very people they now wish to destroy.

Although the Saints are yet a small people, there is power in their words; and their movements being so closely watched, shows they are dreaded. The reason is, they are guided by the revelations of heaven, which will ever circumscribe the wisdom of men, and the power of the Almighty is upon them, that all things may be overcome which oppose the progress of His kingdom.

DEPARTURE.—The ship *Siddons*, Captain Taylor, sailed for Philadelphia Feb. 27, having on board 430 souls of the Saints, of whom 197 intended going through to the Valley this season, 97 being P. E. Fund emigrants, the whole under the presidency of Elders John S. Fullmer, late Pastor; and Isaac Allred and James Pace, late Presi-

dents of Conferences. In addition to these Elders the following ex-Presidents of Conferences and Travelling Elder were on board—Osman M. Deuel, Andrew Ferguson, and John Dalling. We have appointed Elder Fullmer Agent and Managing Conductor of the emigration by the P. E. Fund hence to Utah this season.

This is the first ship-load of Saints that have been sent out to Philadelphia, and we feel a deep interest in their favourable reception at that port, as well as their safe and prosperous journey across the country to Utah. In thus sending home the wheat to the thrashing-floor of the Lord, it is with the utmost satisfaction, knowing that such as cannot go immediately through will be received and garnered by such men as Elder Taylor and assistants in the Atlantic cities, Elders Pratt and Spencer in Cincinnati, and Erastus Snow in St. Louis, in whose counsels the Saints will always find life and salvation, while the poor of God's people will be enabled yearly to progress from one to another of these places, increasing their faith, hope, and charity, until they arrive at the central place in the floor, where Joseph's sheaf stands erect, around which all the sheaves of his brethren bow. God will bless and protect with the right arm of His power those who go in faith to build up Zion.

ARRIVAL.—We have much pleasure in announcing that Elder William Willes arrived from the East India Mission on the 1st instant, per barque *Gazelle*, Captain Leslie, from Singapore.

REMOVAL OF OUR OFFICE.—Among the changes and events which are occurring, and in which a large share of our readers are more or less concerned, is the removal of the general publishing and emigration office of the Latter-day Saints in Europe. On and after the 1st of April next, our address will be

Franklin D. Richards, 36 Islington, Liverpool.

Since the opening of emigration by the Saints to the northern ports of the United States our business has so increased, that the present office in Wilton Street is too straight for us.

Our new Office and residence are situated about three minutes' walk from our present address, are intermediate between it and St. George's Hall, are an eligible situation, and possess those general conveniences for space which will enable us to despatch our publishing and emigration business with more pleasure to ourselves, and, we trust, with more profit to the Church at large.

The editors of *Udgorn Seion, Skandinaviens Stierne, Deseret News, St. Louis Luminary, The Mormon, Zion's Watchman,* and the *L. D. S. Millennial Star and Monthly Visitor,* are hereby respectfully and particularly requested to inform their readers of our change of address.

Foreign Correspondence.

DESERET.

The Journey there—Industry, Unity, and Purity of the Saints.

Great Salt Lake City, Oct. 28, 1854.

Dear Brother and Sister—I embrace this favourable opportunity of writing you as I promised. Here I am, in the City of Great Salt Lake, in good health and fine spirits, and I hope that you are all well, and in the full enjoyment of the good Spirit.

Our voyage from Liverpool to New Orleans was a perfect pleasure trip. Our company in the *John M. Wood* consisted of Saints from most of the European nations. We had a happy time with all our foreign brethren. We were strangers to each other when we met in Liverpool, but we soon got acquainted, being all children of the Kingdom of God. Yes, dear Saints, I fully realized that the Banner of Zion was waving over us. Although we spoke different languages, we

were familiar enough to worship the same God, and be obedient to the brethren that brother Samuel Richards placed over us. Order was established, and all went on well. Consequently, love and unity were manifested and made sure in our midst. I acted as you counselled me before I left you, viz., that if I did good the same would follow me; which I have realized, as I am now in the place of my desire, in a state of health and comfort, which I thank the Lord for.

The journey across the Plains is a very slow process of travelling, but with our order it is rendered as easy as possible, still we are apt to have the railway mode of travelling in our minds. I can assure you that "Mormon" travelling is to a great extent good, in letting you see people in their true colours. One is very apt to get uneasy, and lose the patience and perseverance required by the Saints of latter days, in their long journey to the place of refuge and safety. Dear brother and sister, I was determined to see the last mile of the journey, praying for the Great Spirit to be with me. I am quite aware that I am but a young man, and I am glad that I have embraced the faith that will enable me to see those who will make me wise as I turn older.

When the company was about thirty miles from G. S. L. City, brother Mc Kenzie, from Glasgow, and your humble servant left them before sunrise, to be in the city that night, it being Saturday. We crossed some pretty difficult roads, the country being mountainous. We were very tired when we were a few miles from the city, but we overtook a man going to the city with his wagon. He saluted us, and asked us if we would have a ride. We, of course, accepted his kindness with thankfulness, and got into his wagon. We soon turned round the face of a mountain, when lo! the city of wonder burst to our view. The sun was set, but still some of its rays tinged the snow-capped mountains with a golden hue. I was quite overcome, the tears trickled down my face with joy; my feelings on that occasion were so wrought upon, that all the riches of Europe, I am sure, could not have given me more pleasure. The city in the distance appeared to me as a holy place. I felt well, the Spirit of the Most High was with me, and all my fatigue and sufferings were entirely forgotten.

We entered the city late in the evening, and not coming in with the company, there was no one to greet us. Here I was, a mere stranger, and in a strange city. However, I had faith in the Lord, and as I was in a city of Saints, I was sure of both lodgings and a supper. I asked for the house of brother Lyon, the poet, found it out, and was received in all respects with brotherly kindness. We had a good supper, which I partook of with thankfulness. We met there brother Robert Lagan, and we were quite happy together.

On Sunday morning, we went to the Tabernacle, saw Brigham Young, Orson Pratt, Orson Hyde, and many holding the Priesthood. They are humble, meek, and wise men, their language is simple and to the point. I felt well in being assembled with the children of Zion. You will need to be in like circumstances before you can know the feelings that pervaded me all over.

On Monday I went to the painting shop, and gave brother Beck to understand that brother Edward Martin told me to ask a job. I got to work immediately, as a grainer. Please give Elder Martin my sincere thanks. Sister Martin has been very kind to me and many of the Glasgow Saints.

I now lift up my heart in thankfulness to my God, for His goodness towards me, that I have been spared to mingle with the people that He is blessing temporally and spiritually. All is order, peace, and happiness with this people.

The "Mormons" are generally accounted mere enthusiasts, but I do assure you every thing that I see here proves them to be quite the reverse. We are, as you know, a free and obedient people, willing to keep the commandments of God, and the laws that are established for the good of mankind, in whatever country one may be placed. We love, honour, and esteem every principle that will exalt mankind, but how strange our ways appear, by us being misrepresented. If the good citizens of Glasgow and other large cities were to pay us a visit, they would see society in such order that would, I am sure, call forth feelings of admiration and wonder, and would enable them to see that our government was of God and not of man. There are no street pests in the city, no houses of ill fame, no drunkards, nor is any thing tolerated that is the least immo-

ral. The people here regard their covenants and marriage relations quite sacred. I have seen the thing for myself, and I can say all is right in G. S. L. Valley. I have often wondered how people could hatch such falsehoods about the "Mormons." There is but a small portion of truth, mixed with plenty of errors, in the newspapers about us; in fact, we are like all that want to serve the Lord, something like the Saints of former days—persecuted and despised.

The red Indians generally have a liking to us, and we can teach them something concerning the Great Spirit that they still keep a remembrance of. They all, that see and know the working of the "Mormons," have a warm side to them.

Our head men here drive their cattle, &c.; in fact, we are all as busy as bees. The British, I hear, are busy at war with Russia, the soldiers undergoing all that is horrible. We are shut up here from all sin, strife, and wickedness, every one minding his own business. The founders of Zion are getting strong, there are thousands flocking to this land; they can build their own house here, plant their own fig-tree, none daring to make them afraid. While we are building up in unity, the nations of the earth are tottering, and men's hearts failing them for fear. Tell all your acquaintances to come here, if they want to be in a place of safety.

Dear friends, I will never forget your exertions in getting me home to Zion, and I will do my utmost to get you here. All is happiness and peace. We are as merry as good kings, and as busy as bees, and I want you to have a share of all the good that is to be got here. The time will come when I shall be able to embrace you all, and escort you in safety to a city of Zion, where you will find a people dwelling together in love and unity.

Give my love to all the Saints in Pollockshaws, Thornliebank, and Busby, and to all inquiring for me. I will not forget any that have been kind to me. I will write you every mail, and give you all the honey that I may get from every flower. This is a lovely country, and you will get good sketches for your paintings; it is something like the Highlands of old Scotland.

Give my love to your son. When I think on the happy time that I enjoyed with you, my feelings come over me, and, dear brother and sister, I will not rest altogether satisfied till I see you face to face.

May the Lord bless and prosper you temporally and spiritually is the desire of your affectionate brother,

ROBERT G. TAYLOR.

Mr. Thomas G. Taylor.

Utah and Polygamy—Indian War.

(*From the "New York Tribune," Feb.* 19.)

WASHINGTON, FEB. 4, 1855.—The progress of events denotes that the irrepealable settlement of the questions embraced in the compromise of 1850 is soon to be disturbed. The Territorial Government of Utah is one of the fruits of that settlement. As that anomalous community of Mormons grows in importance, the question becomes daily more serious, How shall it be treated? That it is environed by grave embarrassments, is apparent to the most superficial. The subject came before Congress the other day by indirection, and the opinions expressed, and the votes given, indicate a decided dissatisfaction with the idea of surrendering the reins of government of the Utah Territory into the hands of the Mormons. A way of escape from the existing state of things has been suggested by a partition of the Territory among its neighbours on the East and West; extending the limits of California and Oregon to the East, and those of Kansas and Nebraska to the West, till they join each other in the heart of Utah. The suggestion is not devoid of merit, and may be found to be the best practicable method of peaceably eradicating the degrading and corrupting doctrines of the Mormon Priesthood.

HOUSE OF REPRESENTATIVES IN CONGRESS, FEB. 1.—The bill to establish a Surveyor-General in Utah came up, and a slight debate on polygamy followed; and after the talk the bill was killed, by a vote of 74 Yeas and 109 Nays. Motion

to reconsider was made, and the House did so, finally passing the bill in such a form as to evade the polygamy question.

ANOTHER INDIAN WAR.—The Administration, under the lead of Mr. Jefferson Davis, the truculent Secretary of War, proposes to enter upon an Indian War along the Missouri River and its tributaries. The immediate object of attack is the warlike tribe of the Sioux. A bill passed the Senate on Thursday last, to raise 3000 men, and appropriate two and a-half millions of dollars to carry on the war; and it remains to be seen whether it will pass the House also.

Behind the Times.

(From the "Times," February 23.)

In little more than a twelvemonth we have already gone through the following phases in rapid succession:—peace, defensive operations, declared war, landing at Gallipoli, at Varna, a reconnoisance and preparations for a campaign in Bulgaria; a coast warfare at Odessa and the Asiatic ports; an illegal blockade of the Black Sea, and subsequently a blockade of the Danube; a landing and field operations in the Crimea; demonstrations on the north side and then on the south side of Sebastopol, with a view to a surprise; a siege, a bombardment, an attack by sea, an attempted blockade without complete investment, the defence of our own position against overpowering numbers; two battles in the field, both under very unusual circumstances, and now a continual standing under arms in the expectation of an attack, while the primary affair, the assault on Sebastopol, is still indefinitely deferred. In every stage of the affair we have been behindhand, and are not now ready for the work we undertook to accomplish just five months ago. Nay, it is more than four months since we fully realised the nature of the operation before us, and could reckon up on our fingers, so to say, all the things necessary to success; and we are not prepared yet; we have not yet got up our depots of provisions, our siege guns, our ammunition, our huts—anything, in fact, requisite for the task. Now, if we are so fearfully behindhand in the most fixed and calculable part of our work, when we can see months before us, how can we expect to be always prepared for the half-dozen new and unexpected changes which the war may very likely go through this year? How are we prepared for a war in the interior—for operations in the mouths of the Danube—co-operation with the Caucasian tribes—an attack on Odessa—the proper management of the Turkish and Sardinian troops in our pay—a war of gunboats in the Baltic—all these phases indefinitely varied by new casualties, new pestilences, new conditions of every kind? Without an immense amount of preparation, vigour of forethought, and a stern determination to sacrifice everything to efficiency, we shall never keep up with successive emergencies each one more sudden, more formidable, and larger in its demands, than the last.

Varieties.

THE courts of law of the state of California have decided that Chinamen are not admissible as witnesses against "a white man," and that they are not entitled to citizenship, on the ground that they "do not belong to the Caucasian race, who are alone entitled to the benefits of naturalization."

THE diseases which pursue our army are aggravated by a peculiar condition of mind which the medical men have remarked very frequently in their patients—an extreme listlessness and indifference to life—a langour which induces the convalescent to regard "rest" as the greatest happiness, and deprives them of any inclination to make the least effort, or even to take food and nourishment.—*The Times*, Feb. 1.

THE French government has renewed the most strict orders throughout all the marine depôts of the kingdom, that careful watch be kept to prevent fire. It is believed that Russian agents are employed to burn the arsenals of England and France.

NEW BULLET.—A bullet has been invented by Mr. W. G. H. Taunton, which expands on firing to 24 or 30 inches, and acts as a sword, cutting horizontally throughout the whole of its course. This projectile can be fired from any gun. The principle is applied to cannon, with fearfully destructive effect when so used, the missile expanding horizontally from 20 to 30 feet.

The State of the Times.

The times look stranger every year,
Events so marvellous appear;
Indeed, all things seem quite ajar,
For Europe's nations are at war;
Disease is stalking to and fro,
In every nation laying low
The dwellers of the earth, while death
Sits watching o'er their latest breath;
Foul famine, too, whom nations dread,
Begins to raise her hoary head,
And many who have been well fed,
She soon will number with the dead;
Earthquakes in various lands appear,
Which fill men's hearts with woe and fear;
And tribulation's dismal sound
Re-echoes all the earth around.
Ye men of wisdom, now draw near,
And tell why all these things appear;
Show me the cause that gives them birth,
To desolate our native earth.
But ah! alas! your tongues are mute,
Your wisdom fails, no more acute.
Then pray give ear to me, and pause
While I to you relate the cause.
A man of God has been sent forth
To teach the nations of the earth
The Gospel of the Son of God,
Who bought redemption with his blood.
And being authorized of God,
He trod the path the Prophets trod—
He raised his voice, the echo flew
Both to the Gentile and the Jew,
The words were these—"The time is come,
"To gather scatter'd Israel home,
"For God His strange work has begun,
"Which He foretold He would perform
"Among the nations of the earth,
"'Before creation's second birth.'"
But though these words were very sweet
To those who righteousness would greet,
Yet he being authoriz'd of God,
Many there were who sought his blood.
Oh! was it so? Could one be found
To cause his blood to stain the ground?
It was, and, awful to relate,
He had to meet a martyr's fate.
'Twas then the tears of heaven were shed,
And angels whisper'd—"Lo he 's dead;
"His race on earth is run, but he
"Shall with the blest assembly be."
This is the cause, then, why we see
Destruction spread o'er land and sea;
O, then, repent, ye rich, ye poor,
Behold, redemption 's at the door.

Bayswater. RICHARD COLEMAN.

ERRATUM.—In *Star* No. 5, page 76, *William Jones* should have been named as Secretary of the Denbighshire Conference, instead of *John Parry*.

ADDRESSES.—Edward Bunker, 41 Charlotte Street, Glasgow.
Robert Parker, 50 Brewery Street, Preston.
David B. Dille, 15 Townsend Street, Cheltenham.

Money List, February 23—March 2, 1855.

	£	s	d
Thomas Clarke	5	0	0
Jesse Haven (Cape of Good Hope)	25	0	0
John McComie	3	6	0
James F. Bell (Malta Mission)	2	0	0
Josiah Rhead	2	0	0
A. N. McFarlane	3	3	0
Carried forward	40	9	0
Brought forward	40	9	0
J. B. Pears	2	0	0
Josiah Holmes	2	0	0
James Linforth	3	0	0
Henry McCreery	10	0	0
Charles Peat	1	11	0
	59	0	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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How are the Mighty fallen!

Everybody remembers the self-confident, proud, and haughty bearing of the British nation a short twelve months ago. The most splendid army that ever left her shores was then marshalling and preparing to meet the shock of war, and the most magnificent fleet that ever sailed the ocean was assembling for the same purpose. Vain-glorious boasting without measure was indulged in by the people of the land generally. The press swaggered as though the country wielded an omnipotent power, and one against which scarcely all the earth, and decidedly nothing Russian, could stand. The granite walls of Cronstadt and St. Petersburg were to be dashed to fragments like a potter's vessel by the thunders of the British cannon, and the vast armies of Russia were to fall like men of straw before British prowess. But it is written—"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." And truly if Britain had exhibited the grace of humility instead of vain-boasting, she might not now have experienced so bitterly as she has that "a haughty spirit goeth before a fall." So completely has she fallen in a few short months, that Mr. Disraeli remarked in Parliament Jan. 29, —"Two years ago England was the leading power in Europe, but is there any man in this house who can pretend that she holds that position now!" The walls of Bomarsund fell before the Baltic Fleet, and a few merchant ships were captured, but Cronstadt and St. Petersburg remain to this moment untouched. The Russ and the Briton have met in deadly struggle in the east, and though the Briton has stood before his foe with almost superhuman valour and bravery, and broken the legions of that foe into fragments, yet of nearly 60,000 British soldiers who left their country in all the "pomp and pride and circumstance of war," but about 11,000 effective bayonets remained "before Sebastopol" in January last, while that fortress was, at last advices, immensely stronger than when its besiegers first "sat down before it." Of the 40,000 or 50,000 men who have thus sunk into the grave or been removed to the hospitals, comparatively few have fallen victims to the fire and steel of their enemy. The majority have wasted away through the mismanagement or incompetence of those in authority. It is an old saying—"Save us from our friends," and never could it be more fittingly applied than by the British Crimean soldier of those who should feed, clothe, and shelter him. Yes! it is a fact which none can deny, and which almost every newspaper in the land corroborates, that that army has had to struggle through a winter campaign without any-

thing approaching to sufficient food, clothing, or shelter, and has also had to perform duties far beyond its strength. The public have been informed and assured by innumerable letters from the east that many of that army have been reduced to half rations, that in canvass tents in the midst of a severe winter, with two or three feet of snow, some of the regiments have scarcely known what fuel was, and that many have had to stand half naked day and night in the trenches, amid frost, and rain, and snow, and sludge up to the ancles, the knees, and sometimes the middle. Strong and brave men, frost-bitten, and tortured with rheumatism, cried like little children when sent to those trenches. And a great part of this time mountains of necessaries, comforts, and luxuries were within arm's reach, so to speak, and, what is stranger still, the very things for want of which men and horses were perishing by hundreds almost daily, were oftentimes sent away from them. Under these circumstances the effective men of the army decreased about 1,000 weekly, and thirteen hospitals were filled with from 10,000 to 20,000 disabled and dying. But, what is still more horrifying, the appliances most necessary for the comfort and recovery of the sick were not to be obtained. Sick, wounded, and dying men were conveyed from the Crimea to Scutari, wrapped in blankets rife with vermin, and laid on the bare decks in default of beds. Maggots bred in their wounds, and some of the poor, miserable fellows, when they landed at Scutari, were actually covered with their own excrement. In the hospitals there, close to an ambassador armed with unlimited resources, the patients have been destitute of the commonest necessary medicines, aliment, clothing, and furniture.

One of the most remarkable circumstances connected with this altogether extraordinary expedition was the utter confusion attending the transport and appropriation of supplies. Food, for want of which men were famishing, or suffering disease, was actually lying to rot at Balaklava, or sent out of harbour after coming in. A cargo of boots and shoes, &c., it is said, made three voyages across the Black Sea before it could be received at Balaklava, and all this time the soldiers were going barefoot, or nearly so, in frost and snow.

We will give a few extracts from the *Times* and other sources concerning the state of the British Crimean army during the past winter—

Day by day the thin veil which official mystification had striven to spread over the appalling realities of our position is falling away, and a scene is disclosed the unutterable woe and misery of which the most excited imagination cannot represent, the most graphic pen cannot depict. Slowly sinking down from an abyss of misery which a short time ago would have been deemed impossible to an abyss far lower and more awful, our army seems to be reaching the period assigned to all human woe, as it has long ago passed the suffering hitherto believed to be the limit of human endurance. Down, down, ever downward, without an abatement or retardation, in the steady career of destruction have our soldiers sunk, and, dark as have been our prognostics, the reality has always kept far more than pace with them. Our correspondents turn with sickening disgust from the dreary monotony of a narrative which tells of nothing but death in the shape most abhorrent to brave men—in the form of loathsome and incurable disease. Our battalions in the Crimea melt away like the snow that surrounds their tents and fills their trenches, and this diminution of our military force is registered by a corresponding increase in our hospitals. One hospital has grown into three, three into eight, and eight into thirteen. Cargo after cargo of the emaciated relics of the survivors of our great battles has been sent to Malta, to Corfu, and to England. Death is clearing the hospitals at the rate of 50 or 60 a-day; but still the tide of misery overbears all the receptacles devised to contain it, and there is no room for the immense number of patients whose arrival is immediately expected. 5,000 sick are, it appears, already in the camp, and one-half of those doing duty are already unfit for work. While Ministers insult us by talking of 30,000 effective men, well-informed persons at Constantinople estimate our effective force in the Crimea at from 11 to 14,000 bayonets, including under the term that moiety which Dr. Hall considers to be unfit for duty—that is, smitten with the chronic disease, to which they will not yield till it becomes inveterate and incurable. . . . . The progression is regular and invariable—from the trenches to the hospital, and from the hospital to the grave. It was not in the battle that the British army has found its destroyer. Against its iron front the might of Russia was shivered in vain, but it carried within itself and in the influences which watched over it the sure and unfailing seeds of destruction, and bore

about it the corruption in which they were sure to ripen. We do not wish to exaggerate—we could not exaggerate if we would—the extent and nature of this calamity. . . . . Chaos is come again—night, anarchy, and confusion reign triumphant. Our national reputation has been sacrificed, our army destroyed, our position in Europe seriously compromised, our past tarnished, and our future overclouded.—*Times*, Feb. 8.

There is that passing now in the Crimea which might fix the attention of the most volatile and frivolous, and command the exclusive sympathy of the vainest and most selfish of mankind. . . . . On a range of bleak cliffs, overlooking the black waters of the Euxine, are encamped the last remains of what was once the noblest and most gallant army whose deeds ever adorned the page of history. Sharp misery has worn them to the bone. They have lost all the bravery and flaunting outside of war; they are ragged, shoeless, besmeared with mud, infested by vermin, and tortured by scorbutic diseases. From the 14th of September till now [February] their life has been one long troubled, miserable dream—battle, and famine, and rotting wet, and icy cold, increasing labour, and diminishing strength, viewing day by day their comrades falling beside them, and awaiting the only too certainly approaching period when they shall join their brave companions in the grave, and escape by that dark portal through which all human misery must pass and end at last.—*Times*.

When a vessel arrives with stores she is frequently ordered to sea again in all haste. The stores are crammed into lighters, and are shoved on the beach. Oftentimes they are partially lost, or are taken off by marauders, or find their way into divisional magazines, where they are never heard of, unless by some lucky accident. Now, this is no exaggeration. I know of one case where an officer was sent down again and again to the coal depôt, but could get no one to attend to his requisition; at last his men took the law into their own hands, and carried off 40 sacks of coal, to keep themselves and their master alive. Many followed their example, and the coals went merrily. Again, a vessel—say the Golden Fleece—comes into harbour with blankets, great-coats, and such articles for the army. She is ordered to discharge and proceed with all haste to sea again. Captain Heath sends lighters alongside, and the stores are put into them. The men in the lighters go away at dinner-time, and, meantime, the Golden Fleece obeys orders, and goes off to her destination. On her return to Balaklava the captain demands a receipt for the stores he has put into the lighters. "What stores? We know nothing at all about them. We never received them." A search is made, and some of the stores are found in one magazine and others in another, but part of them are not forthcoming. Bales of great-coats have been seen lying, I suppose under some such circumstances, under the rain, in open lighters, for 24 hours together at a stretch in the harbour. . . . . With snow three feet deep about the tents, the men scarce know what fuel is in many regiments; they break up the rum-barrels, and even the pack-saddles—seize, in fact, anything that will burn to cook their meals, or grub into the earth for roots and stumps to light their fires? I know that during two hard days of frost and snow, when, if ever, a full supply of rum was requisite to keep up the spirits and strength of the men, one mess at least had no rum at all on one of these days, and only a half-ration on the other, and that in the same regiment where this occurred the return of men under arms fit for duty was about 230, and that of men sick and unfit for duty was 350!—*Times*, Feb. 1.

For 18 days before I left the Crimea, the horses of the brigade which I had the honour to command had been without hay, and so small a portion of barley was issued to them that they died by hundreds along the lines.—*Lord Cardigan.*

We have had medical stores by the ton, which every one was looking for, and wooden huts immovably fixed at seven miles distance from the spot where they were wanted. Hence valuable transports have been used at Constantinople as stores for beef and pork, and Balaklava has been in such a state that a short time since the best pier was made of biscuit, and the next best of rice.—*Times*, Feb. 13.

There was a large quantity of forage lying at Balaklava at the very time that horses, within a mile, were actually starving for want of it. Shortly after his arrival, early in December, he rode out to the cavalry camp, about a mile from the town, and the state of the horses there struck him with horror. They were standing at their picket—and this was after two or three days' successive rain, hail, and snow—without any covering, and without even a rug laid over them. Every alternate horse almost lay dead, and the vicinity of the camp was strewed with their corpses. The mane and tail of every one had been eaten off by its neighbour, showing the state of starvation to which they had been reduced, and yet all this time there was no want of forage at Balaklava.—*Mr. G. Dundas's Speech, Feb.* 26.

The above extracts certainly partake sufficiently of the horrible to thrill the bosom of the most callous, and public

men are astounded at the suddenness and severity of the unexpected blow, at the magnitude of the shock to England's power, pride, and prestige. The causes of the calamities under the weight of which her name is thus humbled, assume every imaginable variety, according to the peculiar idiosyncrasy of the person giving the opinion. The doctors, the transport service, the Duke of Newcastle, the aristocratic character of the service, the disproportionate partition of the work, gross incapacity of the staff, inclemency of the seasons, the act of God, and innumerable other things are urged, while the *Times* believes there has not been a single man in high command at home or in the Crimea who was a master of the art of war.

The nation seems perfectly bewildered in the matter, and, like a company of men in a fog, none know in what direction the proper path lies, but each thinks he knows best its position. A few have the sagacity to surmise that some mysterious spiritual agent has interposed in the matter, and written Babel upon the movements of the warring nations, and particularly of Britain. We will give a few extracts to show the cross-purpose predicament in which the nations, England especially, find themselves—

The experience of the last few months has awakened the people of England from their dreams of wealth and prosperity, from their traditional self-gratulations over the naval and military exploits of the late war, and from the supposition that men invested with high rank and clothed with great office are possessed of faculties equal to the direction of our affairs whenever there is more than an ordinary strain on the vessel of the State. Our eyes are open, and we behold that we are naked. We ask for talent sufficient to conduct great affairs to successful conclusions, and instead of talent we are offered titles and pedigrees. We ask for merit, and we are offered in exchange high connexions, or, at best, seniority. The cold shade of aristocracy is over us all, and nothing can grow beneath it except the offshoots of the tree itself. Up to the middle of November this country believed itself to have armies, generals, statesmen, departments, all equal to their several duties, all of the very best the world could afford, and now, in the middle of February, in three short months, all is changed, or rather all is reversed. We have awoke from our dream of hope, prosperity, and success, to disaster and dismay. Our generals have turned out worse than useless, our Ministers something more than incapable, every public department has been crushed into hopeless imbecility by the weight of unbending routine and worthless formalities, and on no one occasion that we are aware of has the right man been selected to fill the right place. Everything has been mismanaged to a degree which, if predicted, would have been deemed incredible. . . . . The people of England have remained quiet under all these things. They have felt—as how should they not feel?—the mortality which has brought mourning to every hearth. They have noted—as how should they not note?—the incredible and inexplicable confusion and stupidity which have presided over every department, giving reality to absurdities such as the most extravagant imagination could never have painted, and occasioning miseries such as the gloomiest prophet could never have foreboded. Why the people have been so long silent has been to most reflecting men a matter of wonder and astonishment. They feel most acutely, but they have remained hitherto passive spectators of the method in which their best hopes and dearest interests have been squandered and betrayed. — *Times*, Feb. 14.

What sort of a figure, let the Britsh public just bethink itself, are we now making in the eyes of Europe? Already the scandalous breakdown of our military system has been chuckled over in every foreign Court. With our military reputation thus gone for the present, what will Europe think, too, of our precious constitution, which we have tried to force upon every country in the world, when it is found to work only for the private interests of a small knot of statesmen, and to enable them to use their country's extremity as a lever to help them into office? If the British people do not see the ultimate tendency of all this, we will venture to enlighten their innocence. These are the steps by which constitutional nations sink into despotism. They are rapidly leading us towards that very state of things which in France has been held to justify the Imperial usurpation. . . . . Notwithstanding the information afforded by the correspondence now arriving more frequently than formerly from the scene of war, we look in vain for any adequate explanation of the misfortunes which have occurred, nor can there now, we should think, be any question about the necessity of the inquiry which has been resolved upon. Those who charge upon the system rather than upon individuals the miscarriage of our efforts may certainly gather some justification of their opinions from the very universality of the evil. If the faults were personal the conse-

quences might be expected to be partial, whereas everywhere, and in all departments, the deficiences are the same. At Balaklava, at Scutari, and at home,—in the hospital service, the transport service, and the general administration, there is the same want of organization, of management, and of success. The finest possible materials have been lost; the most untiring personal assiduity thrown away; national unanimity and enthusiasm left without fruit, and sacrifices of all kinds incurred without advantage. There is no species of consolation to be derived from the nature of the disaster. Our troops have not succumbed under the weight of an enterprise visibly beyond their power; they have not been overwhelmed by numbers, entrapped by ambuscades, or destroyed by the resistless power of unsuspected batteries. The casualities of the siege itself have been trifling. The things that have cost us thousands of lives are simply, as our correspondent says, "a few miles of bad ground, and the want of means to get over it." Even here there was nothing manifestly insurmountable—nothing clearly and by the very nature of things invincible in itself. If the road from Balaklava harbour to the camp had been a kind of Khyber Pass, which all the efforts of our troops, however well organized and well applied, had failed to make practicable, the result would carry with it its own explanation. But such is not the case. The road, though never put in a fit condition for such traffic, is passable even as it is; but there are no means of transport.—*Times*. Feb. 5.

The losses in the Crimea have been of a character more than usually entitled to be considered avoidable. We have asserted more than once, and we affirm again, that not only has nothing happened which was not to be foreseen, but much which was to be apprehended has not occurred. . . . . Every vessel and transport, we believe, of every description, which has sailed from these shores for Balaklava has reached its destination in safety, and, if its cargo has been lost to the army, it has not been through the tempest or the waves. Even the Prince, as is well known, might have landed every bale of her stores. As to the rigours of the climate, they have hitherto been below what might have been anticipated. . . . . It is not from the atmosphere that we have suffered, but from the want of the common necessaries of food, clothing, fuel, and shelter; in fact, a like mortality might have been experienced by any regiments quartered on the Welsh Hills or the Devonshire moors, and exposed to similar privations. We have had no weather necessarily destructive to contend with, or the French would be in as bad a plight as ourselves. Our communications have not been interrupted by sea, for nothing could be more secure, however irregular, than the passage between shore and shore. We have not been overpowered by the inexaustible legions of the enemy, for we have repulsed all his attacks, and we still remain masters of our position. We have suffered simply because there was nowhere the competence to turn our resources to proper account. . . . Last spring certainly it would have seemed fantastic and incredible that the splendid expedition on its way to the East would be ruined, not by hundreds of miles of marching and counter-marching up the Danubian provinces, far away from our ships or any basis of operations, but for want of six miles of hard road from a land-locked harbour to a fortified camp.—*Times*, Feb. 1.

There is something quite uncanny about this awful war. Nothing follows suit in it, and it goes wrong from first to last. How it began, how there was peace when there ought to have been fighting, and fighting when we chose to call it peace, everybody knows. But its very festivities turn sour, and in its givings of thanks there is always a note out of tune. Sir De Lacy Evans appeared with all his honours to receive that rarest and richest meed of valour, the thanks of the Speaker before the assembled House, but no sooner had he opened his lips in reply than something possessed him to reproach his eulogists, and challenge to hot controversy all who should do less than justice to the Second Division. Then comes the Mansion-house dinner. The Lord Mayor is siezed with the commendable ambition of presenting himself before the eyes of the nation between the most stately and the most eccentric of our modern heroes. Garrick between tragedy and comedy had sympathies for both, and it is hard to say which he would follow. But no Lord Mayor of London that ever existed could have shown simultaneous affinities to Cardigan and Napier, or have harmonized two such utter dissociables. There, however, they were, to make the best of themselves. Cardigan did his part with perfect good taste. There is something indeed suggestive of Madame Tussaud in the "identical uniform" which he wore in the desperate cavalry charge. But his speech was, with a slight exception, the simplest possible narrative of facts, and is, indeed, a brief history of the war throughout its earlier stages. His description of that most gallant, though Quixotic enterprise, in which there was "the greatest apparent certainty of death that could possibly be conceived," without the slightest advantage to be gained by the sacrifice, was at once dignified, modest and affecting. . . . . And now for Sir Charles Napier.

At all events, duty and obedience are not here overdone. The contrast is the greatest that can be imagined. According to Sir Charles, the fleet placed under his command was "badly manned, and worse disciplined," and he never had fair play from the Admiralty. The conclusion is, that he has brought home his fleet with scarcely the loss of a man, an anchor, or a spar. In the army we seem to have perfect organization and entire destruction—in the navy no discipline, and no loss; there not being much to choose between the respective results on the enemy.—*Times*, Feb. 8.

If we may be excused a metaphor at such a crisis, one felt, only as late as Tuesday morning, in the situation of travellers in a mountain pass, who see the rocks closing around them, and cannot, for the life of them, understand where is the opening through which they are to proceed. . . . . The only thing it can be compared to is that distressing, though strangely grotesque malady, called St. Vitus's dance. The poor sufferer cannot convey a piece of bread to his mouth without flourishing it in all imaginable directions, up and down, sideways, zigzag, circuitous, till it describes a journey of many yards, and takes half a minute and no small expenditure of muscular energy to do what is usually an unconscious and almost instantaneous act. The poor creature tries to go out of a room, but cannot do so without performing all sorts of eccentric and highly unnecessary evolutions before the door, visiting both doorposts again and again, and finally leaving the door open and his errand incomplete, or perhaps tumbling down on the threshold. . . . . This political St. Vitus's dance, which infests every department of the public service, and makes us all look more like madmen or idiots, than sane, and—as we flatter ourselves—particularly sensible people.—*Times*, Feb. 22.

But it so happens that there is not a nation existing on the surface of the globe which has enjoyed such ample opportunities of acquiring military experience as England —not France in Algeria—not Austria in Lombardy—not Russia in the Caucasus.—*Times*, Feb. 21.

Indeed, nothing that has been imagined in illustration of human folly by the wit of Rabelais or Swift approaches to the extremities of fatuity which constitute the history of the Crimean expedition and its disasters. We challenge a single example of common sense, of common resource, of contrivance, of the most simple of means to an end.—*Examiner*.

Every movement, and every step taken, has produced a result exactly the opposite of what was intended. A *coup de main* is undertaken, and it turns out to involve a campaign—a winter campaign even. A battle is fought, but its gain is only momentary, vanishing in less than a week from the hands of the victors. An open town is assailed with heavy siege artillery; but, before the siege train is brought up, the open town is changed into a fortified camp of the first order. A siege is undertaken; and, when at the point of being successful, it has to be given up, because a relieving army comes up, and is—not victorious, but defeated. A strong position taken up against the relieving army becomes, by the very shortness of its front, the means in the hands of the relieving army to turn the besiegers into the besieged! Thus ten weeks are occupied with a series of efforts, combats, trench-works, plans and counterplans; winter sets in, and finds both armies—but especially the Allies—quite unprepared for the season: and all this with no result but a tremendous loss on both sides, leaving a decision of the campaign as remote and unlikely as ever.—*New York Tribune*, Dec. 30, 1854.

No one can deny the melancholy condition of our army before Sebastopol. The accounts which arrive from that quarter every week are not only painful, but horrible and heartrending; and I am sure no one would oppose for a moment any measure that would be likely not only to cure, but to do anything to mitigate those evils. Sir, I must say that there is something, with all the official knowledge to which I have had access, that to me is inexplicable in the state of our army. If I had been told as a reason against the expedition to the Crimea last year that your troops would be seven miles from the sea, seven miles from a secure port —which at that time, when we had in contemplation the expedition, we hardly hoped to possess—and that at that seven miles' distance they would be in want of food, of clothes, and of shelter to such a degree that they would perish at the rate of from 90 to 100 a day, I should have considered such a prediction as utterly preposterous, and such a picture of the expedition as entirely fanciful and absurd. We are all, however, free to confess the notoriety of that melancholy state of things.—*Speech of Lord John Russell, Jan. 26.*

One of the finest armies that England ever sent forth mysteriously disappears—not by the sword of the enemy, for that we could endure, and could meet again and vanquish; it disappears by means so mysterious that a most experienced statesman, with all the advantage of a knowledge of the interior secrets of the Cabinet, confessed and announced to this House that he could not penetrate the cause of or understand that mystery.—*Mr. Disraeli*, Feb. 16.

This [the great storm in November] was only the beginning of sorrows—the subsequent disasters form a history of human suffering not to be exceeded in the annals of the wars of civilised nations; they are altogether incomprehensible; they look like destiny, for they seem to defy all the rules of logic and common sense, and leave one to seek in infatuation alone for an explanation of the phenomena. That starving men should dismiss from their harbours the very food that is sent out to nourish them, and the clothing that is sent out to comfort them; that they should even refuse the very shoes and fur coats that they are longing for, and quietly allow the well clad to appropriate them, is so very like madness, that it is only in lunatic asylums that we find the parallels of such behaviour at home. Yet either our army has been doing all this, or the reports we have read from hundreds of witnesses must be erroneous. Not the weather only has been thwarting us, but even the very reason of the nation has been bewildered. We went to the Crimea with tents for the soldiers without vehicles to carry them into the interior when they were landed; we took men to fight without the means of taking care of them when they were wounded; we sent medical men without medicines, luggage without wagons and horses, guns without sufficient ammunition, food without cooking utensils; and, when houses were sent for our men to live in, they either would not or could not use them, though perishing with cold; and yet, notwithstanding all these absurdities, we paid for everything we wanted as if we had had it; and collected large sums in addition, by private subscription, which have all gone we know not where; for everything was done too late—the winter clothing was sent in November instead of September; and the winter houses were sent in the middle of winter instead of before the beginning of it; and the new shoes were sent when the soles were off the old ones, and a ship-load sent in July arrived in December; the new coats and drawers arrived when half the men were dead, and the rest were wrapping up their legs with straw, and patching ragged clothes with sacking and canvas. The story altogether appears incredible; it seems impossible that such things could have happened, but, having happened, what more may still happen, equally strange, incredible, and inexplicable, is fearful to think of. . . . . It is not by wealth or power that the destiny of nations is determined; some other principle governs the world; and men are astonished to find, in great crises, what a different turn affairs take to what the wisest politicians and generals imagined. . . . . And who could have believed that the English, the heroes of Spain and Waterloo, should have proved themselves so deficient in the organization of the material of war as to be objects of pity to those whom they conquered half a century ago? Are we retrograding in civilisation? Have all these twenty or thirty years which we have been spending in financial reform been deteriorating instead of improving the British constitution. . . . . There must be something wrong with our boasted constitution after all. We have been so long in the habit of hearing it praised, like Shakspeare and the Iron Duke, that few have the courage even to utter a protest against the extravagance of the panegyrists. . . . . Heaven itself seems fighting against us all—English, French, Russian, and Turk. Perhaps we all deserve it—a race of bigots and unprincipled controversialists, dogs in the manger of civilisation, who neither know the truth nor suffer others to seek it, except in a way most unlikely to obtain it or the amiable fruits of it.—*Family Herald*, Feb. 18.

Thus are nations perplexed with the unexpected calamities which befall them, and the unlooked for course which events take. The world looks with amazement, and England is almost stupefied, at the utter break down of her eastern expedition. With soldiers victorious over the foe though he comes in four-fold strength, with unbounded supplies at command, with a marine sufficient to bridge the seas from England to the Crimea as it were, with the first administrative and business tact in the world, with the greatest and most practical mechanical skill and talent in the eastern hemisphere, yet does England's army sink away to nothing, and yet does her Crimean enterprise become a byword for incompetency, mismanagement, and maladministration. What can be the grand cause of all this? We said some thought an invisible agent had a finger in the matter. That is the key to the whole affair! Yes, the Almighty, who rules the armies of heaven, does as it pleases Him among the inhabitants of the earth. It is true, He did leave the denizens of this lower sphere to their own thoughts and works for a time, but now He has recommenced to work upon the earth, and the mighty ones are troubled, the people are perplexed, and stout men's hearts fail them for fear. He speaks, and the ablest and most practical nation on the earth blunders into the most inexplicable business confusion, and her magnificent, brave, and triumphant army wastes

away no one knows why, perishes from sheer want in the midst of profusion, just as a man gagged, and bound hand and foot, would perish were he literally surrounded with every imaginable kind of food.

Heretofore, when the nations were left to themselves, they could calculate upon probabilities with some approach to certainty. Knowing the laws, relations, and influence of powers which controlled in a great measure the destinies of men, there have been many who could determine with some degree of nicety how events, expeditions, and plans would turn out. But now even such clever calculators are baffled, their old and familiar bases of reckoning cannot now be relied upon, the most sagacious are at fault in their estimates for the future, and the most confident are utterly disappointed in their most sanguine expectations. Truly was it written, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." And so it will continue to be until those nations who will not serve the Lord, however powerful and refined they may be, will perish in as apparently inexplicable a manner as the British army has melted away before Sebastopol.

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 24, 1855.

To the Emigrating Saints.—There is a subject of the gravest importance, pertaining to emigration, to which we wish to call the attention of the Saints, and that is, to let no consideration, no matter how important it may appear, ever induce them to embark on a ship themselves, or permit any of their families to do so, if they have been recently exposed to, and are thereby liable to be brought down by, the small pox, measles, or any other contagious desease, for in doing so they will not only greatly lessen the chances of living to those who have every reason to expect to be sick, but also be liable to be the means of spreading disease and death among all on board the ship. This is a great responsibility for any one to incur, and we presume that no Latter-day Saint is so reckless in feeling as ever knowingly to run any risks in a matter involving such fearful consequences.

The *Clara Wheeler* was cleared as usual by a government officer, her passengers were examined by the doctor, and she put to sea apparently in a healthy condition. After being at sea some three days she was driven back, she lay in the Mersey a week, passed a second examination by the government doctor, and put to sea again in good condition, and yet 22 persons, mostly children, died of measles during the voyage, a mortality very unusual among a ship-load of the Saints. This shows that no human sagacity can always foresee and prevent those evils.

We feel to urge upon the Saints the necessity of using the greatest diligence and caution in this matter, and expect the Pastors and Presidents of Conferences to make it from time to time a portion of their instruction to the Saints pertaining to emigration.

Foreign Intelligence—*United States—The "Clara Wheeler."*—On the 5th instant, per mail from the United States, we received the *St. Louis Luminary* for January 27, and February 3 and 10, which contain, among much that is interesting, the report of Elder H. E. Phelps, President of the Saints on board the *Clara Wheeler*.

From this report we make the following extracts, which we doubt not will be of interest to our readers—

"During the voyage we had one birth, eight marriages, and thirty deaths, seven of which occurred coming up the river. During the whole passage we were favoured by our heavenly Father in having fair winds, and in making, I presume, the quickest passage ever known at this season of the year. We arrived at New Orleans on the 11th January, where we were met by Elder McGaw, our agent, making the voyage in thirty-six days. In fact nothing seemed to have the power of hindering us.

"On our arrival in New Orleans we were equally fortunate. We took our passage on board the *Oceana* eighteen hours after our arrival. On arriving at the quarantine ground, where steamers with emigrants are compelled to stop and undergo medical inspection, causing a detention of one or more hours, we only stopped a short time, and succeeded in reaching this city on the afternoon of the 22nd instant.

"The Saints are, on the whole, in good health and spirits; the deaths were, as you will perceive by the list handed you, almost entirely among children, owing to the measles having been brought on board."

Great exertions were made by the Saints generally in St. Louis, under the counsel and direction of Elder Snow, to provide for the Saints. Comfortable shelter, employment, &c., were generally obtained for them in a few days after their arrival.

From a letter in the *Mormon*, by Elder Jeter Clinton, dated Philadelphia, Jan. 24, we learn that the Saints in that city and vicinity were doing as well as could be expected, a good spirit was prevailing, and a desire to fulfil the law of God in all things was manifested. Seven had recently been baptized.

THE "MORMON" AND THE "LUMINARY."—We were happy to receive the first number of the *Mormon* on the 5th inst. The vignette is rich, elaborate, and full of meaning. The matter is varied with original and well selected articles. On the whole, the paper bids fair to be what might be expected from the well known abilities and experience of the Editor. We make the following extract from *The Mormon*—

"To the European Saints.

"We shall forward copies of 'THE MORMON' to all the 'Presidents of Conferences,' and we respectfully request them to show and give publicity to it, in their several Conferences, and to act as Agents; and also request the same of their Book Agents, and make returns to President Richards, at Liverpool, who will do us the kindness to forward the names and addresses with as little delay as possible, and credit us the amount received.

"POSTAL ARRANGEMENTS will be as follows—2 cents or 1d. will have to be prepaid by us in New York; 1d. will have to be paid on its arrival in England. And, to avoid delay and extra expense, we shall send it direct to the Agents, from whom the subscribers will get the papers. The Agents will please be very correct in giving their addresses to President Richards.

"The price of the paper, delivered in England, 4½d, as follows—Postage in New York, 1d.; in England, 1d.; for Agents, ½d.; paper, 2d.; total, 4½d.

"Subscription by the year, if paid in advance, 13s., the subscribers paying English postage.

"No subscription received for a less term than six months."

Presidents of Conferences and Book Agents procuring subscribers for *The Mormon* will please forward to us the correct addresses, with all such subscriptions, and we

will request Elder Taylor to forward the papers direct to the subscribers, instead of to the Agents, which will cause them to arrive earlier and incur only one British postage.

Presidents of Conferences and Book Agents acting as Agents for the paper, will receive from subscribers 3½d. per copy, and forward to us 3d., leaving ½d. for their commission.

Notice to persons who have already subscribed for the "Mormon."—It will be seen from the above, that our notice in *Star* No. 1, current Volume, was incorrect. Instead of the paper being 8s. 4d. per year, and the American postage 2s. 2d., as there stated, the paper is 8s. 8d. per year, and the American postage 4s. 4d., making in all 13s. per year, or 3d. per copy, exclusive of the English postage and Agent's commission, consequently the amount of money forwarded to us will not cover a subscription for the periods named. To all such subscribers the paper will be sent until the amounts they have paid are exhausted, and they can in the meantime complete their subscription for six or twelve months as the case may be.

To subscribers for the "Luminary."—In *Star* No. 1, current Volume, it was also stated that the American postage on the *Luminary* would be 2s. 2d. per year, instead of which it is 4s. 4d., consequently the amounts forwarded to us by subscribers will not pay for the paper for the periods named, but it will be forwarded to such subscribers until the amounts are exhausted, and in the mean time the subscriptions can be completed for the six or twelve months as the case may be.

REMOVAL OF OUR OFFICE.—Among the changes and events which are occurring, and in which a large share of our readers are more or less concerned, is the removal of the general publishing and emigration office of the Latter-day Saints in Europe. On and after the 1st of April next, our address will be

Franklin D. Richards, 36 Islington, Liverpool.

Since the opening of emigration by the Saints to the northern ports of the United States our business has so increased, that the present office in Wilton Street is too straight for us.

Our new Office and residence are situated about three minutes' walk from our present address, are intermediate between it and St. George's Hall, are an eligible situation, and possess those general conveniences for space which will enable us to despatch our publishing and emigration business with more pleasure to ourselves, and, we trust, with more profit to the Church at large.

The editors of *Udgorn Seion, Skandinaviens Stierne, Deseret News, St. Louis Luminary, The Mormon, Zion's Watchman,* and the *L. D. S. Millennial Star and Monthly Visitor,* are hereby respectfully requested to inform their readers of our change of address.

Self-Government.

Many great and illustrious men who have governed societies, armies, and nations, have at last confessed that they could rule and govern others, but themselves they could not govern. It was probably a similar feeling that passed

through the poet's brain, when he said—

"Man, know thyself—presume not God to scan;
The proper study of mankind is man."

The study of human nature is one of the most interesting and important of all sciences, and is probably the least studied, and is, consequently, the least understood. It is not at all uncommon to meet with persons apparently well acquainted with chemistry, geography, agriculture, mechanism, and many branches of philosophy, but totally ignorant of themselves, and the tendency of their actions, because of the darkness of their minds and the deceitfulness of their hearts.

We consider the principles of self-government of the greatest importance to every individual, and particularly the Latter-day Saints; for without a thorough and complete control of ourselves we cannot be saved in the kingdom of God. It was the principle of self-government that exalted our Father to a glorious throne; and it was by the same principle that Jesus laid the foundation for our salvation and glory, and by which he obtained all power in heaven and on earth.

We have entered, dear brethren and sisters, the same practical school of experience. We have the same difficulties to grapple with—a similar nature, but worse, to overcome; a portion of the same Spirit and Priesthood to sustain us, and the same glorious prize to contend for—even eternal life.

If you would obtain this inestimable gift you must learn well every lesson that is given you, and above all, you must learn to govern yourselves. Some of you are husbands and fathers, and have wives and children under your government, and are, perhaps, called to preside over a branch, or district, or section of the Church of Christ; you may be Elders, Seventies, and High Priests, and yet be ignorant of the very first principles of government.

We have known Elders and High Priests who have not had wisdom enough to drive a yoke of oxen across the Plains, who, when their cattle were restive and awkward, instead of coaxing and blessing them, would beat and curse them, and make them more awkward still.

The Bible furnishes us with an instance of a prophet who had not wisdom enough to govern an ass, but was rebuked by the mouth of his beast for his ignorance, stupidity and folly. There are some men who talk a great deal about governing kingdoms and worlds, who cannot govern one solitary wife, nor even their children, nor themselves. There are men and women in this city who have heard the law of tithing explained a hundred times, who do not know how to govern fifteen, ten, or six dollars per week. We do not say these things with an upbraiding spirit, nor with intent to discourage or shame you; but we write thus plainly, that you may ponder and reflect upon some of the elementary principles of government.

In learning the arts and sciences, or languages, living or dead, we begin with first principles. If we pass by the elementary principles, and only obtain a smattering of more advanced rules, although we may be considered smart by the vulgar and illiterate, yet when we come into the company of the philosopher, or linguist, or professor, the veil of our ignorance is drawn aside, and we are exposed as ignorant fools.

You are students in the Lord's theological school; you are now in one of the lower branches; you will soon, if faithful, be wending your way to Zion. There are there philosophers and professors of the highest grade, who will know your capacity and proficiency before you have spoken two sentences to them. Then it is necessary that you should begin again from the beginning and learn every lesson perfectly. You must learn to govern your thoughts and feelings and passions according to the laws of God and the spirit of righteousness.

There is no faculty that we possess but may be perverted and corrupted, whether it be the seeing of the eye, the hearing of the ear, or the articulation of the mouth, they all may become ministers of evil. They are of themselves mere instruments of the spirit that dwelleth in us. If your heart be evil your eyes will be evil also; you will delight in nothing that is lovely, pure, and virtuous, but your eye will be ever straining to see something that is evil, sensuous and devilish, according to the depraved desires of a wicked heart.

If your heart is evil your ear will ever be on the alert to listen to some of the works of iniquity; you will delight to hear of the weaknesses of men, or to hear the foul mouthed slanderer abuse, vilify, and calumniate the righteous.

If your heart is evil, your mouth will

be filled with words of vanity, deceit and profanity; you will try to justify your own wicked and licentious conduct by expatiating upon the weaknesses of others; you will justify the wicked and condemn the just; you will call bitter sweet, and sweet bitter; and darkness you will call light, and light darkness; but, on the contrary, if your heart be pure, your eyes will be pure also; your ear will delight only in hearing of the noble and righteous deeds of your brethren, and your mouth will be full of blessing instead of cursing. If the heart be pure the mouth will send forth words of righteousness and purity, for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things, but an evil man out of the evil treasures of his heart bringeth forth evil things, therefore blessed is the man who shutteth his eyes from seeing of evil, and closeth his ears from hearing of iniquity, and in whose mouth there is no guile.

It will be seen by the foregoing that the heart is the seat of government. It is there the spirit has erected its throne, and from thence emanate the laws to govern the hand, the foot, the eye, and ear, and indeed every organ and faculty we possess.

If the ruling spirit or monarch be an evil one, your feet will be led into the haunts of vice and wickedness, and you will delight in visiting dram and whisky shops, or drinking these accursed drugs in secret, and in smoking and chewing tobacco, and other nasty, dirty habits. You will be found revelling in the way of sinners, and sitting in the seat of the scorner; your eye will be open to that which is evil; your ears filled with words of treachery and lies; your mouths will be full of cursing and bitterness, and your passions heated to shed blood.

But if the ruling spirit is generous, noble, and pure, your heart and all its ministers will be pure also. Let every Saint under our jurisdiction rigorously examine his own heart, that he may learn who holds supremacy therein. If your silver, gold, merchandise, business, cattle, land, or any earthly thing is uppermost in your heart, and the predominant ruler of your actions, you must repent, and reinstate the rightful governor, or the treacherous usurper will lead you down to hell. If your wife occupies the throne, and is the governess of your actions, she is a usurper, and must be dethroned, for you cannot obtain salvation and eternal life unless you do it; but let it be done in meekness and in the fear of the Lord, remembering that he will be your ruler and governor worlds without end, and whatever measure you mete it shall be measured unto you again.

Some have thought that because we believe in the plurality of wives we have no government of our feelings or passions, and that our affections are lavished, unconstrained, upon every sympathetic object. We are charged, consequently, by the ignorant and evil-minded, as being corrupt, licentious, and adulterous; but we say unto all who have imagined in their hearts this evil concerning us, that the corrupt, licentious, and adulterous cannot stand among the Latter-day Saints, but shall be cut off. So strict is the law of God upon this subject, that if a man looketh upon a woman to lust after her he hath committed adultery in his heart, and shall deny the faith. Are not these things true? They are. Can an Elder or other officer of this Church violate the laws of virtue with impunity? No. Can a man or woman commit adultery and not be found out? No; 'tis impossible. Go ask apostates who are scattered through this country, how long they were able to conceal their corruptions and iniquities from the Lord and his servants. If they have any honesty of soul left in them, they will tell you that no sooner had they fallen into transgression than the Spirit of God departed from them, and the ministers of our God were ready to administer justice commensurate with their deeds, according to the laws of God. If you believe not this testimony, go and ask the spirit of Munroe and others of the damned why they left this world so suddenly; you will then learn that the Saints in Utah both know how to govern themselves, and how to teach and control others, so that if those choosing to dwell among them will not do any good, they are effectually prevented from doing much evil. Then who will dare to say Latter-day Saints are corrupt and adulterous? If any one has the hardihood, let him prove his charge, or he stands branded as a slanderer, a calumniator, and a liar; and let him know that his refuge of vituperations and lies shall not screen him from everlasting indignation, shame and contempt. —*St. Louis Luminary.*

Foreign Correspondence.

EAST INDIA MISSION.

Voyage from Calcutta to Rangoon, Singapore, St. Helena, and Liverpool—The Burmese—Labours among them.

107, Finch Street, Liverpool,
March 3, 1855.

To President F. D. Richards.

Beloved Brother—In obedience to the dictates of the Spirit of truth, and the counsel of the authorities, I am speeding my way to Zion, (after an absence from this land of nearly four years,) where I hope shortly to arrive, and know for myself those privileges and blessings which the Saints are permitted to enjoy in the bosom of the Church, and which are realized by all the faithful, but which cannot be described through the imperfect medium of speech.

As it has not been my privilege to forward you any communications for some months past, owing to my travelling engagements, it may not be out of place to furnish you with some items connected with my movements since leaving the first scene of my labours in the Bengal Presidency, from whence I took my departure for Rangoon in Burmah in March 1854. My kind brethren who had been spreading the work in Burmah, sent me several pressing invitations to labour among them for a time, which induced President Jones to acquiesce, although he had made arrangements in part for my immediate return to the Valley. I staid during a period of six months, and had the pleasure of seeing nearly twenty added to the Church. I opened a school, the fees of which, added to the blessings of the brethren, enabled me to reach Liverpool, where I arrived on the 1st instant, all well, on board the barque *Gazelle*, Captain George Leslie, who behaved with much kindness, and permitted me to testify, and distribute the Word, among the crew during the voyage of four-and-a-half months from Singapore.

But it may not be amiss to relate some of the intermediate circumstances which occurred. From Rangoon, on the Irrawaddy, the late scene of the war, I took ship for Palo Penang, or Prince of Wales' Island, situated in the Straits of Malacca; the land of nutmegs, mace, sugar, and "eternal verdure," as brother Parley would say; where I staid four days, during which time I had the pleasure of bearing my testimony and distributing tracts among a few inquirers, who stated their determination to send for the works of the Church and "*sift Mormonism to the bottom.*"

The American Consul tried to get me a passage to America on board the *Plymouth*, U. S. frigate, lying in the roads, but the captain refused, giving, as his reason, that it was contrary to the regulations; although I offered to become useful in proportion to my capability. After repeated and ineffectual attempts to obtain a passage direct for California, or the eastern ports of America, a providential and gratuitous offer was made me by a ship-master to take me to Singapore, where, he stated, I should be able to get a passage to England or America; but I discovered, when on board, and sails set, that he had offered me the passage that I might assist him and his crew in defending them from the piratical Malays, who infest the Straits of Malacca. This did not deter me from continuing the voyage, as I felt more confidence in things connected with the "effectual fervent prayer," than in the bright and bristling display of small arms and small cannon with which he was furnished. All ended harmlessly! Arrived at Singapore, after six days' delightful sailing, surrounded by the most enchanting scenery among the thousands of beautiful islands, I had the pleasure to meet with Elder Ludington, who was labouring at Singapore, and who introduced me to several of his acquaintances, to whom I had the pleasure of bearing my testimony.

The captain of the *Gazelle*, on the passage to Liverpool, kindly took me on shore at the island of St. Helena, where he introduced me to several of the leading merchants, &c., with whom I left the *Book of Mormon*, *Voice of Warning*, *Joseph Smith the Prophet*, and five pamphlets. A young gentleman, with my consent, sent the bellman round to announce an address to be delivered by me in the main street, where about four or five hundred of all

ages and complexions assembled to hear me read the Testimonies of the Witnesses, and direct them regarding the way to gain an entrance into the kingdom of God. They stood for upwards of an hour, listening with respect and attention, and I afterwards gave replies to questions on emigration, organization, and doctrine. During the time I was speaking, under the influence of a vertical sun, a kind young gentleman came forward with a glass of pure water, and presented it to me. I felt to ask for a thousand blessings upon his head, to which I believe all the Saints will heartily respond their loud amen. From the eagerness manifested by several to obtain the printed word, and the remark which escaped them, that they had heard of "Mormonism" only through the medium of the public prints, which being, as they admitted, of a conflicting and uncharitable character, they were glad of the opportunity of discovering the merits or demerits of "Mormonism" from our own statements. I am in hopes some of my audience will be corresponding with the Office in Liverpool, for they seemed anxious to get the *Star*.

During my residence in the East, it was my pleasing lot to visit upwards of twenty places, in all of which, many Europeans and Eurasians received me with much kindness, fed, clothed, and blessed me with means for travelling through that wide-extended and broiling climate, chiefly out of kindness to a countryman, partly out of curiosity, and but slightly out of love for the truth, for which, at present, there seems to be very little space. No less than nine different newspapers contained articles, philippics, and letters, *pro* and *con;* so that it may be reasonably concluded, that nearly all the Europeans and also the educated natives have been fully apprised of "Mormonism."

In Burmah, the natives follow the patriarchal order of plurality, and until they were corrupted by *Christians*, licentiousness was almost unknown among the female sex. Any violation of social sanctity is followed by condign punishment of the offender, by the injured husband, who, in one instance during my stay, sent an adulterer to his long account, by despatching him with a *daah*, a huge kind of razor, which is used for miscellaneous purposes in the arts and in war. The Burmese are a jocular, sociable kind of people, but live in a primitive sort of style, although weaving and some few simple and ornamental arts are in vogue. Every woman, nearly, can weave cloth: their plaids are very good, and strongly resemble the Scottish ones. They are a people unfettered by caste; freely eating with Europeans and others, but not at all choice whether it happen to be animal or vegetable, decomposed or otherwise; in short, they have starved out the jackals (which swarm in India), but I believe there are none in Burmah.

The Burmese are particularly fond of children, and quite worship those of Europeans, exclaiming with great emotion when they see them—"*tay slaarra*," (very handsome). The priests, or "*poongees*," profess celibacy, refuse money, wear flowing yellow garments, and always keep their heads and faces shaved. They are held in great veneration during their life time, and when dead, lie in state, and are kept above ground in honey for sometimes a whole year, the length of time they keep them unburied being in proportion to the estimation in which they are held. They act in the capacity of teachers to the male population, all of whom, I believe, are able to read, write, and cipher. No individual can with impunity either injure or insult a poongee, while habited in his robes; not even the king; but an anecdote is related of one of the kings, who wished to punish a poongee, and effected his object, by having a splendid new dress prepared, and the luckless wight, having denuded himself of his sacerdotal toggery, and substituted the king's present, was most unmercifully beaten by several stout fellows who were lying in ambush for that purpose.

The Burmese are very liberal, and even profuse in their offerings at their temples or pagodas; and after they have deposited them, it matters not whether they are allowed to remain, or are taken away; they have done their part, and with that are quite contented. For instance, on one occasion it is related that the king being about to erect a pagoda at Ava which should be adorned with golden images, each of which was to weigh as much as the giver, a great many came forward and deposited their images, which are said to have been placed inside the pagoda, and formed the subject of animated conversation among the British troops in

Burmah, who were expecting to be sent to take Ava (the capital), in case the king refused to reimburse John Company for the expenses of the war. Hundreds of pagodas were destroyed in Rangoon, Prome, and other places, and the bricks were used for making new roads, by the British since the late war, which was followed by a famine, when many parents sold their children for food. It may not be uninteresting to mention that many thousands of idols of gold, silver, brass, &c., were found in the solid masonry of the pagodas, and were taken away by Europeans and scattered to almost every part of civilizedom. I have two in my possession, intending them as presents to the Deseret Museum.

Among the singular practices in vogue among the people of India, is that which prevails among many of the agriculturists in the Himmaleh mountains, who, while they are at work in the field, (if small patches on the sides of the mountains may be considered to be fields,) place the heads of their young children under the trickling of water, which operates as a soporific, and it is asserted that the little creatures continue to sleep as long as the operation is carried on, and, like all mountaineers, are a very hardy and athletic race. Again, in Burmah, as soon as a child is weaned, as smoking cigars is much practised, it takes to the cigar, so that it is quite general to see little ones of a year old, puffing away with the greatest zest imaginable. In India, I have frequently seen children of three years old, smoking with all the nonchalance of old folks.

It affords me much pleasure at all times to communicate to my brethren the many interesting items connected with those parts in which I have been honoured to labour, and it is my intention to do so from time to time, as opportunity offers.

With the most fervent prayers for the success of the great cause of truth, in which we are unitedly engaged,

I remain, most affectionately
Yours in the Holy Covenant,
WILLIAM WILLES.

Varieties.

THERE were, in the beginning of February, 705 inmates in the Leicester Workhouse, a greater number than had been known since the house was built.

THE British Baltic fleet is to consist of 100 vessels, all propelled by steam. 20 sail-of-the-line are to be despatched to that sea in the course of a month. France and England have come to a mutual agreement to prepare for operation in the same waters 5 floating batteries, 20 gun-boats, and 10 mortar-boats each, all heavily armed, and of light draught, and propelled by steam. In the whole France is to send there 50 war vessels, with a large land force.

AN interesting meeting was held in the Philosophical Hall, Paisley, on the evening of Tuesday last. The unemployed weavers met to consider a proposal for offering their services to government, as militiamen, for a definite period, on condition of receiving grants of land in the colonies at the expiry of their term of service. It was the decided opinion of the meeting that if the foreign legions, which the government intend to employ, are to be assisted to emigrate to Australia, and to settle there, Scotchmen have an infinitely stronger claim to such assistance.—*Liverpool Mercury*, Feb. 20.

STRENGTH OF THE AUSTRIAN ARMY.—The infantry is composed of 560,000 men; the cavalry, by far the weakest arm, consists of only 40,000 horses. (When it is the question of the effective force of the infantry and cavalry, the words "bayonets" and "horses" are always employed here.) The artillery, including the rocket corps, fire-workers, &c., consists of 80,000 men, with 1,300 well horsed guns. In case of need the *materiel* of the 12 artillery regiments can, in a very short time, be raised to 2,000 guns. With the sappers, miners, pioneers, engineers, medical and hospital companies, and complete baggage and provision trains, the Austrian army may amount to about 670,000 or 680,000 men. In case of need 200,000 well-armed reserves (men who have served their eight years in the army) can, within two months, be in the field.—*The Times*, Feb. 20.

A LONDON firm lately proposed to bind themselves in heavy penalties to supply to the British Crimean army in its present position, or anywhere within two hundred miles of the coast, food consisting of three meals a day, to be cooked and delivered at the head quarters of each battalion—the breakfast to consist of tea, coffee, or cocoa, according to choice, and of fresh-baked bread; the dinner of bread, meat, and potatoes, with a quart of malt

liquor, and the ordinary allowance of rum; the evening meal to be a substantial one. Fresh meat to be served twice a week, and vegetables besides potatoes. Every meal to be punctually delivered to the soldiers. The firm asked no assistance from Government in the performance of the contract—neither ships, horses, carts, nor men, nor did they want the interference of Government in the matter. They would take the roads as they found them. All this service to be performed at the rate of 3s. 3d. per head *per diem*. For another threepence per head, the army should be supplied with excellent tenting. At this rate an army of 30,000 men might be fed and sheltered for about £1,825,000 per annum. The firm expected to clear ninepence per head per day by this transaction. Government, however, declined to accept the proposition.

"YOUNG man, do you believe in a future state?"—"In course I does, and what's more I intend to enter it as soon as Betsy gets her wedding things ready!"—"You mistake me; do you believe in a future state of rewards and punishments?"—"Most assuredly; if I should cut mugs with a red-headed woman I should expect my hat indented by the first broom-stick she could lay her hands on."—"Go to, young man, you are incorrigible. Go to."—"Go two! If it wasn't the law agin bigamy, darned if I wouldn't go a dozen. But who supposed, deacon, that a man of your years would give such advice to a person just starting in life?" This took the deacon down.

Song.

(Tune—*Kathleen Mavourneen.*)

"Be silent, all flesh," for Jehovah has spoken,
And the darkness of ages is clearing away;
Events now transpiring most plainly betoken
Messiah's bright coming, the sceptre to sway.
O hear it, ye nations that vaunt of your glory,
Who are weigh'd and found wanting like Bab'lon of yore,
Ah! those yet unborn shall relate the sad story,
Your mis'ries shall make, and your fate they'll deplore.
Ah! those yet unborn shall relate the sad story,
Your mis'ries shall make, and your fate they'll deplore.

O! could it be told in the face of high heaven,
No Prophet or Saint for the truth 's now laid low;
O! could it be told due obedience is given
To Joseph's sweet message, and he knew no foe.

But alas! such are martyr'd, their souls now with others,
'Neath the altar of God, a just vengeance invoke,
And O! when they're join'd by still more martyr'd brothers,
The guilty shall writhe under God's vengeful stroke.
And O! when, &c.

Mercy sweeps o'er mankind, while aloud she is calling—
"*The time is but short, and there's much to be done!*"
The sword is unsheath'd, and the mighty are falling!
The earth yet shall mourn for her woes now begun.
Awake! O awake! all ye good in the nations,
To Zion away, where God smiles from on high;
And O! when the wicked are in tribulations,
Hosannah to God and the Lamb you will cry!
And O! when, &c.

Sheffield. M. ROWAN.

ADDRESS.—John Kelly, 30 Albert Street, Tewkesbury Road, Cheltenham.

Money List, March 2—9, 1855.

	£	s	d
John Price	2	0	0
Benjamin Elliot (per Wm. Woodward)	1	10	11
John Mellor	2	0	0
James Reece (per Thos. Brunker, France)	4	0	0
Thomas D. Evans	0	10	0
James Walker	15	0	0
Carried forward	£25	0	11
Brought forward	£25	0	11
George W. Davies	2	0	0
Joseph Akers	2	0	0
Edward Middleton	5	0	0
James Reece	5	0	0
	£39	0	11

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 13, Vol. XVII. Saturday, March 31, 1855. Price One Penny.

Priesthood from Adam to Joseph.

In calling the attention of our readers to those important personages, who have received the Priesthood, we cannot do justice to the subject without tracing it from the beginning, and showing the power which the Priesthood has bestowed upon all who have been endowed with it.

What is a Prophet of God, a Seer, a Revelator? or who are such men as Noah, Moses, Abraham, Christ, the first Apostles, Joseph Smith, and the Apostles and Prophets of this last dispensation? What is their relative position to God our Father in heaven, and what is due to them from the different generations of men to whom they have been sent? These are questions which have always been of great importance to mankind, and to no portion of them more so than to the present generation. We do not profess the ability to answer these questions in full. To do so would require a complete knowledge of the plan of salvation in all its operations, from the time it was decided upon in the councils of heaven down to the winding up scene of the last days. This knowledge man has attained to only in a very limited degree.

The terms Prophet, Seer, and Revelator convey such vague and indefinite ideas to the minds of some, that we will endeavour to reflect a little light upon the subject, that the Saints may the better appreciate their own position, and that of those who are over them in the Priesthood. Then they can more plainly see the necessity of walking carefully in the path marked out for them as the only way of eternal life.

Some Prophets have been sent to urge the people to repentance, and declare the judgments or blessings which the Almighty has had in store for them, and to foretell future events as the Spirit of revelation has shown them to the vision of their minds. Others have been sent, not only to warn and prophesy, but endowed with all the power necessary to bring to pass the events which they predicted.

From the very limited account of the Priesthood contained in the Bible, we do not learn that there was ever a time when there was not a man upon the earth who held the keys of revelation and prophecy, from Adam down to the last of the early Apostles of Jesus Christ. Such men have performed important parts in the great plan of redemption, and have held the keys of eternal life to the generations of men in which they lived, and will continue forever to hold the important positions which they occupied, with a continual increase of power throughout eternity, unless the right to do so was forfeited by

some act of disobedience while they were on the earth.

All men who have been, are now, or in time to come will be, endowed with the powers of the holy Priesthood, have received it, or will receive it, in succession from their predecessors, and the works of one and all are necessary for each other's perfection. Were the minds of men unveiled, so that the powerful influences which those holding the Priesthood exert upon the destinies of the world could be clearly seen, the necessity of keeping their counsels, and working righteousness, would be forced upon the understandings of men, instead of their being left, as is now the case, to act upon their free agency to choose simply between right and wrong.

Priesthood is unlimited, being "without beginning of days or end of years." It includes all the great truths and principles of the Godhead. It circumscribes all the powers of the universe. Every principle which tends to exaltation, increase, and dominion belongs to it. It involves the principles on which all matter is organized throughout the dominions of the Almighty, and on which creations will continue to exist and increase forever.

When the Melchisedek Priesthood is bestowed upon man, it endows him with the power to learn practically those things which exalt the *Gods*, and which will fit him for their society. The greatest blessing pertaining to this Priesthood is the power of perpetuating eternal lives, and of an infinite increase in all the vast variety of organizations which are spread out in the created worlds around us. And thus, those who have received this power of progression have continued to succeed each other in one eternal round of increase, exaltation, and dominion.

The most perfect obedience to those who are before them, is rendered by all who receive these exalted blessings. When a new world is ushered into existence, teeming with its millions of animated beings, all the Gods rejoice in the addition to their glory, for the bonds of the Eternal Priesthood so perfectly blend their interests together, that selfishness is unknown, and perfect harmony reigns in all the vast accumulations of worlds. The path which leads to these exalted conditions is the one that Apostles and Prophets of former days walked in, and this Priesthood, which circumscribes all things, is the same that was bestowed upon them, and with which Joseph, Brigham, and all the other Apostles and Prophets of this our day are endowed.

This great chain, or succession of Priesthood, has been extended from the celestial worlds down to man in his low estate, that he may also be exalted in like manner as those who have gone before him. The ordinances of the Priesthood have been taught to men in various periods of time, and have been as variously esteemed, profited by, or rejected. Some have perverted them and gone down to perdition, while others, through obedience, have received the keys of the resurrection, and entered into their glory.

The labours of those who are diligent in the callings of the Priesthood, continually increase, that their powers may develop by being properly exercised. Men will inherit the fruits of their labours, whether they be good or evil; therefore the wicked will be the authors of their own calamities, and the works of the righteous will be their greatest reward.

We will now show how this eternal Priesthood was handed down from the celestial kingdom to the inhabitants of this terrestrial world. The Mosaic account of the creation states that, after the earth had been prepared, "there was not a man to till the ground." This was not the only, nor perhaps the greatest, deficiency. There was no one to commence and carry out the order of the higher spheres. There was no one to partake of mortality, and propagate the race of the *Gods* in a descending scale, that their spiritual children might become beings of tabernacle, and receive all knowledge in a school of experience. It is evident that for this great purpose Adam and Eve were placed upon the earth, from the fact, that the first and most prominent command given them was to *increase* and *multiply*.

After Adam and Eve had partaken of the seeds of mortality, it appears from the Scriptures that the GODS held a council on the subject. We read in Gen. iii. 22—"*And* THE LORD GOD *said, Behold, the man has become as one of* US, *to know good and evil.*"

From this we learn that Adam was not only in form like unto the *Gods*, as previously stated, but that this knowledge of good and evil was that which would exalt him among the *Gods*; and

then that his resemblance to the *Gods* might be complete, THE LORD GOD bestowed the right to exercise full power and dominion over the earth, and all its creations.

"And *God* said unto them, Be *fruitful*, and *multiply*, and replenish the earth, and *subdue* it: and have *dominion* over the fish of the sea, and over the fowl of the air; and over every living thing that moveth upon the earth."—Gen. i. 28. If THE LORD GOD has ever withdrawn from Father Adam the authority here bestowed upon him, He has not seen fit to make it known to the world. While there is nothing to refute, the whole tenor of revelation substantiates, the supposition, that Adam has continued to bear rule over the earth, and control the destinies of his never-ending posterity. From the time he received his commission in the Garden of Eden, he has been labouring diligently to fulfil the instructions there given him by THE LORD GOD concerning his dominions, and to bring them under subjection to his will. This will be fully accomplished when every knee shall bow, and every tongue confess that he is the God of the whole earth. Then will the words of the Prophet Brigham, when speaking of Adam, be fully realized—"He is our Father and our God, *and the only God with whom* WE *have to do.*" Having now observed how Adam the first man became a God, we inquire why may not millions of his children receive the same Godlike knowledge and power? The Apostles, Prophets, and Seers, who have lived on the earth since the days of Adam, have been a succession of intelligences, who by doing the will of the Father receive of His glory, and become the heirs of His increasing dominions.

God saw that among His numerous posterity of spirits there were some more noble than others, and therefore capable of assuming greater responsibilities, and performing more important parts in the great work of redemption. These He fore-ordained and set apart to the work designed for them, and at the time appointed they appeared on the earth through the lineage of the Priesthood. Having been ordained in the Spirit, and being heirs according to the flesh, they came forth prepared to enter upon the work designed, inherit the fruits thereof, and partake of the same glory and exaltation as the Father. First among these noble sons stands the Lord Jesus Christ. The heir by birthright of his Father's kingdom, he has proved himself worthy of his high vocation, by nobly offering to become the sacrifice that was necessary for the redemption of his Father's family. Therefore on him the Father has bestowed the keys of salvation, and the powers of the resurrection, to unlock the gates of death. On him devolved the great crowning work of redemption, and the meridian of time was appointed for the sacrifice. This same Jesus was a man like unto other men, and attained his exaltation by suffering all things, that he might overcome them, and has ascended to power at the right hand of the Father.

Next to Jesus Christ in the scale of Godlike intelligences are his brethren—holy men who have faithfully performed the work assigned them in their Father's kingdom, and have received the fruits of their labours as an everlasting inheritance, and thereby become heirs of God and joint heirs with Jesus Christ. These men move and act independent of all others, in their sphere, and are responsible to none but the Lord Jesus who sent them.

The Lord has seen fit, in these days, to raise the vail a little which obscures our vision, by revealing to us the position now occupied by some of those ancient worthies who lived on the earth previous to his coming. In a Revelation given to the Prophet Joseph, on Celestial Marriage, the Lord, speaking of Abraham, Isaac and Jacob, says, "And because they did none other things than that which they were commanded, they have entered into their exaltations, according to the promises, and sit upon thrones; and are not Angels, but are GODS." All who live on the earth, and faithfully work righteousness, as did those ancient fathers, will receive like blessings of power and dominion, for God is no respecter of persons, but judges all men righteously according to their works. Thus we have a succession of GODS from Adam down to Christ and his Apostles at least. All men being in the image of their father Adam, even as he is in the image of his father, and possessing a similar knowledge of good and evil, when they receive the keys and powers of the same Priesthood, and by their works attain to its blessings, they will, like Adam, Abraham, Isaac, and Jacob, bear rule and dominion over their own posterity, and have power to redeem,

purify, and exalt them, also, to like power and glory.

What was the position of the former-day Apostles and Prophets, when they were on the earth? This question was one of great importance to those to whom they were sent, and is so to us inasmuch as the past and the present are connected. Their position then was the same as that of the Apostles and Prophets of this day. These men have held, and still hold, the keys of salvation and restitution to the men of their day and generation, and it is only through their administration that the Priesthood has been again restored to the earth, and that man can now attain to eternal life. Righteous men have been sent to teach, guide, and govern mankind, according to the laws of this Priesthood, and all who will not follow their counsels must suffer the consequences of their disobedience.

The Lord commanded Noah to preach righteousness to the antediluvians, and the event proved that obedience to his counsels was the only way of salvation to them, for they were destroyed in the flesh, and their spirits were cast into prison until the day of their visitation. The Lord called Moses to be His agent in delivering Israel from bondage, and to teach them His laws and ordinances in the wilderness, and the way to obtain salvation daily, in all their journeyings, and prepare to enjoy its blessings in their next estate. The Lord honoured His servant then, as He always will, for He would condescend to talk with none of all that mighty host except Moses. When the people would not listen to his counsels the Lord, in His displeasure, chastened them with afflictions until they repented and rendered obedience.

The position of Noah and Moses in their day, is, essentially, that of every Prophet and Revelator who has lived, or will live, on the earth. To reject their counsels is to reject the only way of salvation. Without such men to teach the laws and ordinances of eternal life, no man can attain to a celestial glory. The Jews and Gentiles, in the days of Jesus and the Apostles, by rejecting them, completely shut up the way of salvation to themselves and their children for many generations, not to be open again until they have paid in prison the penalty of their transgressions.

We will here leave this interesting subject for the present. We are fully aware that we have only touched on a few of its important points, and we shall endeavour to take up in the next number of the *Star* these same principles, as applicable to the Prophet Joseph Smith and his history.

(*To be continued.*)

The City of St. Louis.

TS ADVANTAGES AND DISADVANTAGES IN REFERENCE TO BOTH SAINTS AND SINNERS.

This city has become much celebrated throughout the world among the Latter-day Saints. It has generally been regarded as a sink-hole of corruption and iniquity, and the first and last advice to those emigrating to this land has been, to beware of the apostate spirit that reigns unbridled in this city, which has not been given without good reasons.

It will be admitted that a front and back side may be shown of any picture, and that there is a light and dark side to every object and subject. We think it possible to paint the devil blacker than he is, and we have thought that even this city may have received too dark a shade. And inasmuch as we are now residents of St. Louis, and measurably interested in its prosperity, and advantages, and character, we will briefly state our views on the subject, for the benefit of our readers in the eastern States and in the British Isles, and present, perchance, more interesting features than those generally disclosed to view.

St. Louis is a fine, large, and flourishing city, and has furnished employment to many hundreds and thousands of our brethren, who have here in a short time made a good outfit for the gathering places of the Saints. This city has been an asylum for our people from fifteen to twenty years. There are few public buildings of any consideration in this city

that our brethren have not taken an active and prominent part in erecting and ornamenting. There are few factories, foundries, or mercantile establishments, but they have taken, or are taking, an active part in establishing or sustaining, either as employers, as artisans, or as customers—there is probably more business done in this city than any other of the same magnitude in the world. It supplies the Utah markets yearly with nearly all the merchandise required; there is probably no city in the world where the Latter-day Saints are more respected, and where they may sooner obtain an outfit for Utah, than in this city. The hand of the Lord is in these things; He it is who hath raised up the city, and organized therein a stake of Zion for the benefit and blessing of His people; and He has given favour with the honourable among them, which will be continued to us as long as He will.

There are thousands of men in Great Britain who toil and labour from year to year, for six, seven, or at most eight shillings per week; while here the same men may obtain twenty-four, thirty, or thirty-six shillings per week—$9. Mechanics, who in the old country are working themselves old and infirm, for twelve or fifteen shillings per week, could here obtain forty-eight, sixty, and in the summer season seventy shillings per week—$18. This is a considerable advantage to the down-trodden and oppressed of the old world, who land upon our shores and seek a home in this city and nation.

The advantages of which we have spoken are not without their corresponding evils or disadvantages; which, if not carefully avoided, serve to ensnare and destroy the unwary; to rob them of their faith, integrity and virtue—leading them to doubt of mind, darkness of understanding, and complete wretchedness; and finally seals upon them the spirit of apostacy. The only way to avoid these evils is to be generous, just, and liberal; as it is written, "the liberal man deviseth liberal things, and by his liberality shall he stand;" whilst those who wrap up their talent in a napkin, or hide it in a stocking, or lock it up in a chest, or put it out to usury with the Gentiles, and shut up their bowels of compassion from the poor, are already despised by every true-hearted Saint, and are nigh unto cursing. There are those in this city who, when in the old country, never had so much, probably, as ten dollars to call their own, who, arriving here, have got a few dollars in their pockets, strut about with an air of pride and importance that would do credit to a parish parson or an eastern nabob, and forget that they once were poor and destitute. There are those who call themselves Mormons, who had means enough to go to Zion many years ago, and have been counselled to do so time after time, but so anxious are they to accumulate a few dollars, that the kingdom of God and all other things have become with them subordinate. It may be aptly said of such, that if a picayune should get into their boot heel, their soul would get down and pick it up, and wait there for the next. Such characters as we have described, if they meet an old friend or brother newly arrived won't know him, for fear he should want a night's lodging or a few dimes to obtain food. If such are not already damned, we think they ought to be, and they will shortly, unless they reform.

There is another class in this city who call themselves Mormons when it suits their purpose, of whom it may be well to speak a little. These are men who lie in wait to ensnare and destroy the innocent and unwary. They will meet you with a smile, shake you by the hand, and if no one is near, will say, "I am a Mormon," and will endeavour to lead you to their haunts of iniquity. These are apostates—creatures in human form, but they imitate humanity abominably.

These are they who feel themselves oppressed by the authorities of the church. They would like to obtain a license to do openly what they are doing in secret. You may know them by their croaking. Only listen to their ejaculations, and you will hear them say—tyrants, oppressors, despots, tithing, injustice. When you hear these things, then know you are not far from an apostate's den.

These cases are exceptions, we are happy to say, to the general character of the Saints in this city, as the late emigration by the *Clara Wheeler* can bear us witness. The willingness, ardour, and interest manifested by the Saints of this city to take their cold, careworn, comfortless, and sick brethren to warm and comfortable quarters last week, will not be easily forgotten; greater kindness, we will venture to say, was never shown to a company of immigrants than was shown

by our brethren to the last emigration; such is the spirit that prevails in the bosoms of the majority of this people, which, with other noble, generous, and righteous deeds, prove them to be a good people, and worthy of the favour and blessings of the Almighty.

Thousands of good and faithful men and women have come to and gone from this city during the last ten or fifteen years, and many of them are now numbered among the nobles of Zion, who have boldly encountered every difficulty, and magnanimously overcome every danger; and who stand in holy places as God's faithful ones, firm as the pillars of heaven. There are many still in this city of the same stamp, with the same unflinching integrity, who require but the trial of adverse and distressing circumstances to show their real valour and true nobility. These are men who love truth because it's true, or because of its own intrinsic merits; who love the Gospel because of its righteous principles; who love God because He is good and holy; who love His servants because they are faithful and true, who would rather die than bow to the shrine of Presidents, Potentates, or kings, at the sacrifice of honour and principle. These are men who boldly contend for the faith of Apostles and Saints, who are not afraid to look in a man's face and say, "I'm a Latter-day Saint;" these are men who are honoured and blessed of the Lord, and who have gained a good report among His people; these are the men who are respected and esteemed by the inhabitants of this city. Such is the influence such men create, and confidence they inspire, that when a vessel of our emigrants from Europe arrives at this city, there is a perfect rush by respectable citizens to obtain mechanics, labourers, and servants, hoping, and apparently expecting, to find all the Mormons of the same grit. As a proof of these facts, we would simply state, that of the 400 who arrived here last week, nearly all have obtained employment, whilst hundreds, and may be thousands, of the old residents are walking about unemployed, in consequence of the ice-bound weather.

We have no hesitation in saying, that St. Louis is, in many respects, a desirable place of residence to the Latter-day Saints who are wending their way to their more distant and more permanent homes in the valleys of the west. And those who come here with the spirit of God in their hearts, with a determination to do right, and keep the commandments of God, and listen to the counsels of his spirit, and avoid the company and counsels of the ungodly, have no more to fear from the apostates of St. Louis than those of England or Utah.—*St Louis Luminary*, Feb. 3.

Elder P. P. Pratt in California.

San Francisco, California, U.S.A.,
January 26, 1855.

Editor *Millennial Star*.

Dear Sir and Brother—I am well. I receive a copy of the *Star*, for which I thank you sincerely. We are progressing slowly in this country in the cause of truth. At a General Conference held on the 30th and 31st of December last, five Branches of the Church were represented in this part of California, viz., San Francisco, Santa Clara, Union City, Sacramento, and St. John; in all, upwards of 120 members, mostly in good standing and active.

There is much agitation here, through the public press, &c. The Bible is openly renounced, to keep rid of "*Mormonism*."

I am always greatly interested in reading the *Star*. I feel to congratulate the British Saints on account of the progress and extent of the work under your charge. Please to give them a call to remember us in this dark corner of the vineyard. God bless you all. Amen.

P. P. Pratt.

THE BIBLE—WHO WILL STAND BY IT?

(*From the San Francisco "Chronicle."*)

Editors *Chronicle*—The importance of the subject is my only apology for offering

another trespass on your space, and the attention of the public through the press. I wish to make a solemn appeal to my fellow citizens in behalf of the Bible; to bear my humble testimony, or protest against the arrogance and infidelity which are being developed under the false name of "Christianity."

Judging from the general tenor of the press and pulpit, it appears evident that a radical and somewhat sudden revolution is now in progress throughout our country, and, I may say, throughout the entire Protestant world—the world of Bibles. For some three centuries the Bible has been published and claimed, by the Protestant world at least, as a *standard* of moral and doctrinal truth—a model of law and civilization. Its Patriarchs, Prophets, Lawgivers, Poets, and Apostles, were considered as "fathers of the faithful"—as models of purity, virtue, wisdom, truth, and light.

But now, of a sudden, "a change comes o'er the spirit of their dream." Admiration has turned to scorn; love to hate; reverence to disgust and indignation. The swelling bosom is upheaved like a mountain of internal fires. It bursts at length, in awful thunders, and finds vent through the channels of the press and the pulpit, in terms like the following, applied to the Bible and its holiest principles and characters — "Antique superstitions," "relics of the dark ages," "abominable dogmas," "disgusting doctrines," "immoral and criminal principles," "inhuman and degrading precepts," "ignorant laws," "institutions of an undeveloped age," "productions of a moral midnight," "ages of twilight," "barbarous patriarchs," "benighted prophets," "Jesus in the twilight," (daring to honour, approve, and perpetuate the covenants of his benighted and abominable fathers, Abraham, Isaac, and Jacob,) "ignorant and superstitious Apostles," (who taught the people to be adopted into the same Abrahamic family and covenant, and promised them an heirship to the very same promises,) "wicked Apostles," (who dared to tell the people that the only family in which all nations should be blessed was that of Abraham, and that the only everlasting covenant of salvation was that revealed to Abraham, renewed unto Isaac, and confirmed unto Jacob, and restored and extended to all nations by Jesus Christ, "that the Gentiles might be fellow heirs" to the Abrahamic covenants and institutions.)

"Benighted," "ignorant," "degraded and superstitious race" of Patriarchs, Prophets, Apostles, and Saints, who (like Mormon and Joseph Smith) embraced the doctrines of New Revelation—prophecy, visions, ministering of angels, and spiritual manifestations! Why, they were all "Mormons"—nothing but "Mormons!"

The Bible is found to be a "Mormon" book, *in toto*. Its morals, its laws of marriage, its theocratic institutions, its baptism for remission of sins, its gift of the Holy Ghost by the laying on of hands, its spiritual gifts, its offices—*all*—ALL were just so many developments of the principles now known as "Mormonism." Its precepts and characters, covenants and promises; its ordinances and spirit are the models. Joseph Smith is the great Restorer and Architect who has laid the foundation of the modern building, and reared its superstructure in such symmetrical proportions, that no sooner is the crowning stone placed on the head of the corner, than all the Bible World begin to see that the ancient and modern spiritual structures are alike in every part; and both are according to "the pattern" revealed in the "heavenly visions."

But modern institutions, of mere human origin, measured by "the pattern," seem awfully deformed and sadly out of proportion. Hence the sudden revolution to which we refer. The point seems now to be yielded, that the Church of the Saints of this age is like that of former days; that the principles of both must stand or fall together; or, in other words, that the Bible and "Mormonism" are *one* and inseparable. Bible religion, restored by a modern Prophet and Apostle, comes in contact with Greek and Roman superstitions and institutions, handed down under the false name of Christianity, and the thousand powerless forms grafted upon them in more modern times. Hence "Mormonism" is driving the present age to the absolute necessity of either rejecting the Bible on the one hand, or of forsaking all their long-cherished sectarian creeds and mere human institutions on the other.

Reader! which side will you take? "Choose ye, this day, whom you will serve."

If the God of Abraham, Isaac, and Jacob be God, serve him—if the God of

powerless forms and jarring sects of modern times be God, serve him. The two powers are mustering their forces, and are about to measure their strength. All things which can be shaken are about to be shaken. That which cannot be shaken will alone remain.

As to me and my house, we will serve the God of Abraham and none else. He is our Father, the Father of our Lord Jesus Christ. I love and revere the Patriarchs and Prophets, and cherish the covenants and promises of the ancient worthies; I delight in the commandments of a risen Saviour who is my King, who has all power in heaven and on earth. It is for the hope of the fulfilment of the covenants and promises made to the Fathers that the Latter-day Saints are called in question, for which hope's sake they are accused by the "Gentiles." We confess that "after the manner which is called 'Mormonism,' so worship we the God of our Fathers, believing in all things written by the Prophets and Apostles."

Beware, O man! beware of those who, in modern times, claim more Gospel light, spiritual knowledge, more virtue and more purity than the "faithful Abraham," or the Son of God.

For, know assuredly, they are the "scribes, Pharisees, hypocrites" of the race. "An everlasting covenant," or Gospel, can never be altered, or improved, by modern progress.

Respectfully,

P. P. PRATT.

MR. PARLEY P. PRATT.

Mr. Parley P. Pratt, for whom we have considerable respect as a man and as a teacher, coupled with as much admiration of his talent as the doctrines which he employs it to defend will admit of—Mr. Parley P. Pratt appears to have walked into the temples of our money changers in this city, and fairly put to flight all reason and philosophy by the boldness of his attack upon the Christian Church. Our readers will remember Mr. Pratt as the self-composed apostle of Polygamic Mormonism in California, and his last exploit was to draw upon him the fire of a room full of debaters in the S. F. Mercantile Library Association, and then with words that would have shocked Mr. Walker, and grammar that would have forever destroyed Mr. Lindley Murray's peace of mind, commenced a bombardment of the citadel of their reason, and silenced or rendered useless every gun! For several weeks Mr. Pratt has been wheeling and charging his squadron of Polygamic arguments in full sight of all our church doors and lecture rooms, and even advanced in person to the foot of our pulpits to proclaim himself the defender of a new faith, flinging the glove even into the minister's desk. Up to the present time, we believe, no David has gone forth against this Philistine to meet him on either point of law, morality, or religion, which he declares himself ready to engage an enemy upon.—*Alta California.*

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 31, 1855.

EMIGRATION.—We again call the attention of the Saints to a few items connected with the subject of emigration. There is probably no one item of the Gospel of salvation of more absorbing interest to them at this time than this. During the time in which we have heretofore directed the emigration of the Saints from this country, there has never happened so many apparently adverse circumstances as have transpired this season. Adverse winds delayed the emigration *via* New Orleans for nearly a month. Strong easterly winds prevailed for about three weeks in the month of February, which prevented ships from coming into this port. During this time there was no vessel in this port for Philadelphia except the *Siddons*, and the opportunity

to get this ship turned up quite suddenly, and seemed like a special Providence in our favour.

About the time the *Siddons* sailed the wind changed, and brought in upwards of 200 vessels in a few days. Very few of these are to sail to Philadelphia. We have now chartered two, which were the first that could be had for that port. In this way many of the Saints have been delayed two and three weeks beyond the expected time of departure. This has not happened through any want of care or exertion on our part, but from providential circumstances beyond our control, and under the guidance of Him who makes all things work together for the good of His people. Owing to these unavoidable circumstances we presume many of the Saints have been obliged to expend their extra means in this country which otherwise they might have had to help themselves with on landing in Philadelphia.

After the sailing of the two ships now engaged, we shall have sent off about the same number of Saints this year as emigrated last season. We only realize how comparatively small the number is when we find by calculation that it is only about one in twenty of the Saints in Britain and the adjacent countries. Our deep feelings of sympathy for the poor Saints brings home with power to our minds the apparent fact that the means are very small when compared with the great work of gathering to be accomplished, but it has thus far been by limited means that the kingdom has been built up, that the power of God might be made manifest to the children of men, and the wisdom of their wise ones be confounded.

If what is now being done appears small when compared with what there is still to do, on the other hand, when the present work is compared with the recent small commencement of the gathering from this country, its rapid growth and present magnitude are certainly calculated to cheer the hearts of the most desponding, and strengthen their hopes of future deliverance.

The goodness of the Lord is continually made manifest in developing new and enlarged plans for the salvation of His people. He has bridled the anger and crippled the power of our enemies in the United States, that the honest in heart in that country might have the Gospel preached to them, and that the poor of His people might find places to rest and recruit their exhausted resources on their way to Zion. In addition to this there is now another ray of hope which we trust will yet be a source of relief to many, emanating from the First Presidency in the Valleys of Deseret. President J. M. Grant gave some of the outlines of the plan at the General Conference in October last, in a discourse which we have published in No. 5, Vol. II. *Journal of Discourses.*

We feel with great force the many and urgent appeals of the Saints to us for assistance. We presume that many who make them have either relatives or friends in the Valleys, who are able, and would probably be willing, to assist them if there was an especial call made on them to do so. We suggest to those thus situated to send up their soul-stirring appeals to their friends in Zion, and remind them how anxious they once were to get out of Babylon. This will stir up their pure minds to remember that there are others also anxiously awaiting the time when they can likewise rejoice in their deliverance. Send up your petitions in the name of the Lord, accompanied with the prayer of faith, and we feel an assurance that many of them will meet with a favourable reception, and thus a door of escape will be opened to many whose way now seems to be hedged up.

THE WORK IN CALIFORNIA.—We are much pleased to hear from Elder P. P. Pratt of the spirit of the times in California. His communication to the San Francisco

Chronicle shows the dark and forlorn condition of society when made drunk with gold. It would appear that the people of that country have become so blinded by the golden god that they are fast becoming reckless of all religious principle and moral rectitude. Elder Pratt seems to be fast stripping the few religionists that are left of their flimsy covering of sectarianism, and bringing them directly to the test, where they have to renounce the Bible or believe the doctrines of "Mormonism."

There are but two courses left for the world—reckless infidelity and ruin, or salvation through the doctrines of the Bible, as taught and practised by Latter-day Saints.

THE "CHARLES BUCK."—By the *Telegraph*, we learn that the *Charles Buck*, which sailed from Liverpool for New Orleans on the 17th January, was spoken on the 18th of February, lat. 17 north, long. 35 west, by the *Dawstone Newton*.

ARRIVALS.—We have especial pleasure in announcing the arrival of Elder George Mayer in Liverpool on the 15th instant, with a company of Saints from Zurich, Switzerland, in all sixteen souls. This company left their homes on the 25th of January, and, through the sudden closing of the Rhine by frost, have been detained. Elder Mayer, having charge of the company, has had opportunity to instruct them well in the ordinances and doctrines of the Gospel, a privilege they could not enjoy in their native canton. Thus the Lord sanctifies all to the good of His people. The little company are in good health, rich in spirit, and much better prepared to brave the temptations of the journey than if they had come hastily forward.

Elder G. D. Keaton also arrived on the same day, with a company of about the same number, from the valleys of Piedmont, in Italy, including Elder Malan and family, some of the earliest and most diligent members of the Church in the Italian mission. Who are these that come in flocks, like doves to their windows, and like clouds before a storm? The Elect of God.

REMOVAL OF OUR OFFICE.—Among the changes and events which are occurring, and in which a large share of our readers are more or less concerned, is the removal of the general publishing and emigration office of the Latter-day Saints in Europe. On and after the 1st of April next, our address will be

Franklin D. Richards, 36 Islington, Liverpool.

Since the opening of emigration by the Saints to the northern ports of the United States our business has so increased, that the present office in Wilton Street is too straight for us.

Our new Office and residence are situated about three minutes' walk from our present address, are intermediate between it and St. George's Hall, are an eligible situation, and possess those general conveniences for space which will enable us to despatch our publishing and emigration business with more pleasure to ourselves, and, we trust, with more profit to the Church at large.

The editors of *Udgorn Seion*, *Skandinaviens Stierne*, *Deseret News*, *St. Louis Luminary*, *The Mormon*, *Zion's Watchman*, and the *L. D. S. Millennial Star and Monthly Visitor*, are hereby respectfully requested to inform their readers of our change of address.

History of Joseph Smith.

(*Continued from page* 169.)

[May 1, 1839.]

I this day purchased, in connexion with others of the committee, a farm of Hugh White, consisting of one hundred and thirty-five acres, for the sum of five thousand dollars; also a farm of Dr. Isaac

Galland, lying west of the White purchase, for the sum of nine thousand dollars; both of which were to be deeded to Alanson Ripley, according to the counsel of the committee; but Sidney Rigdon declared that "no committee should control any property which he had anything to do with;" consequently the Galland purchase was deeded to George W. Robinson, Rigdon's son-in-law, with the express understanding, that he should deed it to the Church, when the Church had paid for it according to their obligation in the contract.

A letter was received by the Presidency of the Church in England, then at Preston, from President Heber C. Kimball, stating that Isaac Russell had apostatized, and styled himself the Prophet, and Joseph had fallen. Elder Kimball said, the Spirit signified to him that Russell was secretly trying to lead away the Church at Alston, England, and wished the Elders to see to it. The Spirit had manifested the same thing to Elder Richards, and he was deputed by a Council of the Presidency to visit the Alston Branch.

Friday, 3rd. I returned to Quincy.

Elder Richards left Preston for Alston.

Saturday, 4th. Elder Richards arrived at Alston, and discovered by stratagem that a letter had been received from Isaac Russell, as follows—

Far West, January 30, 1839.

To the faithful brethren and sisters of the Church of Latter-day Saints in Alston.

Dear Brethren—Inasmuch as wisdom is only to be spoken amongst those who are wise, I charge you to read this letter to none but those who enter into a covenant with you to keep those things that are revealed in this letter from all the world, and from all the Churches, except the Churches to whom I myself have ministered, viz.—the Church in Alston and the Branches round about, to whom I ministered, and to none else; and to none but the faithful amongst you; and wo be to the man or woman that *breaketh* this covenant.

Now the Indians, who are the children of the Nephites and the Lamanites who are spoken of in the Book of Mormon, have all been driven to the western boundaries of the States of America, by the Gentiles, as I told you; they have now to be visited by the Gospel, for the day of their redemption is come, and the Gentiles have now well nigh filled up the measure of their wickedness, and will soon be cut off, for they have slain many of the people of the Lord, and scattered the rest; and for the sins of God's people, the Gentiles will now be suffered to scourge them from city to city, and from place to place, and few of all the thousands of the Church of Latter-day Saints will stand to receive an inheritance in the land of promise, which is now in the hands of our enemies. But a few will remain and be purified as gold seven times refined; and they will return to Zion with songs of everlasting joy, to build up the old waste places, that are now left desolate.

Now the thing that I have to reveal to you is sacred, and must be kept with care; for I am not suffered to reveal it at all to the Churches in this land, because of their wickedness and unbelief—for they have almost cast me out from amongst them, because I have testified of their sins to them, and warned them of the judgments that have yet to come upon them; and this thing that I now tell you, will not come to the knowledge of the Churches until they are purified.

Now the thing is as follows—The Lord has directed me, with a few others, whose hearts the Lord has touched, to go into the wilderness, where we shall be fed, and directed by the hand of the Lord until we are purified and prepared to minister to the Lamanites, and with us the Lord will send those three who are spoken of in the Book of Mormon, who were with Jesus after his resurrection, and have tarried on the earth to minister to their brethren in the last days.

Thus God is sending us before to prepare a place for you and for the remnant who will survive the judgments which are now coming on the Church of Latter-day Saints, to purify them, for we are sent to prepare a Zion, (as Joseph was before sent into Egypt,) a city of Peace, a place of Refuge, that you may hide yourselves with us and all the Saints in the due time of the Lord, before His indignation shall sweep away the nations.

These things are marvellous in our eyes, for great is the work of the Lord that He is going to accomplish. All this land will be redeemed by the hands of the Lamanites, and room made for you, when you hear again from me. Abide where you are, and be subject to the powers that be amongst you in the Church. Keep diligently the things I taught you, and when you read this, be comforted concerning me, for though you may not see me for some few years, yet as many of you as continue faithful, will see me again, and it will be in the day of your deliverance. Pray for me alway, and be assured that I will not forget you. To the grace of God I commend you in Christ. Amen.

Isaac Russell.

P.S.—We have not yet gone in the wilderness, but we shall go when the Lord appoints the time. If you should hear that I have apostatized, believe it not, for I am doing the work of the Lord.

I. R.

Elder Richards being led by the Spirit of God, soon unfolded the sophistry and falsehood of this letter to the convincing of the Saints at Alston and Brampton, so as to entirely destroy their confidence in the apostate Russell, although they had loved him as a father.

Minutes of a General Conference, held by the Church of Latter-day Saints at the Presbyterian camp ground, near Quincy, Adams County, Illinois, on Saturday the 4th of May, 1839.

At a quarter-past eleven o'clock, meeting was called to order, and President Joseph Smith, junior, appointed chairman.

A hymn was then sung, when President Smith made a few observations on the state of his peculiar feelings, after having been separated from the brethren so long, &c., and then proceeded to open the meeting by prayer.

After some preliminary observations by Elder J. P. Green and President Rigdon, concerning a certain purchase of land in the Iowa Territory, made for the Church by the Presidency, when the following Resolutions were unanimously adopted—

Resolved 1st: That Almon W. Babbitt, Erastus Snow, and Robert B. Thompson, be appointed a travelling committee to gather up and obtain all the libelous reports and publications which have been circulated against our Church, as well as other historical matter connected with said Church, that they possibly can obtain.

Resolved 2nd: That Bishop Knights be appointed, or received into the Church in full bishopric.

Resolved 3rd: That this Conference do entirely sanction the purchase lately made for the Church in the Iowa Territory, and also the agency thereof.

Resolved 4th: That Elder Grainger be appointed to go to Kirtland and take the charge and oversight of the House of the Lord, and preside over the general affairs of the Church in that place.

Resolved 5th: That the advice of this Conference to the brethren living in the Eastern States, is, for them to move to Kirtland, and the vicinity thereof, and again settle that place as a Stake of Zion; provided they feel so inclined, in preference to their moving farther west.

Resolved 6th: That George A. Smith be acknowledged one of the Twelve Apostles.

Resolved 7th: That this Conference are entirely satisfied with, and give their sanction to the proceedings of the Conference of the Twelve and their friends, held on the Temple spot at Far West, Missouri, on Friday, the 26th of April last.

Resolved 8th: That they also sanction the Act of the Council held the same date and same place, in cutting off from the communion of said Church, certain persons mentioned in the minutes thereof.

Resolved 9th: That Elders Orson Hyde and William Smith be allowed the privilege of appearing personally before the next General Conference of the Church, to give an account of their conduct; and that in the meantime they be both suspended from exercising the functions of their office.

Resolved 10th: That the Conference do sanction the mission intended for the Twelve to Europe, and that they will do all in their power to enable them to go.

Resolved 11th: That the subject of Elder Rigdon's going to Washington be adjourned until to-morrow.

Resolved 12th: That the next General Conference be held on the first Saturday in October next, at Commerce, at the house of Elder Rigdon.

Resolved 13th: That we now adjourn until to-morrow at ten o'clock, a.m.

JOSEPH SMITH, junior, President.
J. MULHOLLAND, Clerk.

This is to certify, that at a General Conference held at Quincy, Adams County, Illinois, by the Church of Jesus Christ of Latter-day Saints, on Saturday, the 4th day of May, 1839—President Joseph Smith, junior, presiding—it was Resolved: That Almon W. Babbitt, Erastus Snow, and Robert B. Thompson be appointed a travelling committee to gather up and obtain all the libelous reports and publications which have been circulated against the Church of Jesus Christ of Latter-day Saints, as well as other historical matter connected with said Church, which they can possibly obtain.

JOSEPH SMITH, junior, Chairman,
JAMES MULHOLLAND, Clerk.

Sunday, 5th, 10 a.m. Conference opened pursuant to adjournment as usual, by prayer and singing; when it was unanimously Resolved, That this Conference send a delegate to the City of Washington, to lay our case before the General Government; and that President Rigdon be the delegate.

Resolved 2nd: That Almon W. Babbitt be sent to Springfield, Illinois, clothed with authority, and required to set to rights the Church in that place in every way which may become necessary according to the order of the Church of Jesus Christ.

Resolved 3rd: That Colonel Lyman Wight be appointed to receive the affidavits which are to be sent to the City of Washington; after which the afternoon was spent in receiving instruction from the Presidency, and those of the Twelve who were present.

At 5 o'clock, p.m., Conference adjourned, according to the resolution of Saturday; namely, until the first Saturday in October next, at Commerce, Illinois.

JOSEPH SMITH, junior, Chairman,
JAMES MULHOLLAND, Clerk.

(*To be continued.*)

The Mormons and their Destiny.

We publish elsewhere another singular Mormon sermon or lecture, delivered by Elder Orson Hyde, at Deseret, on the 6th of October last. It appears to contain nothing particularly new, but reiterates, almost in the same old language, the same old fallacies about the Bible and polygamy, which have been the stock in trade of the Mormon orators for some time past. Simultaneously with this discourse, a letter, genuine or spurious, we will not undertake to say which, appears in several of the papers, signed Sarah Young and Eliza Williams, in which one of these females announces that she intends to deliver lectures on Mormondom, and that she will expose Brigham Young and his friends thoroughly, having had ample opportunities for acquiring information on this subject while an inmate of the harem of that modern apostle. All this looks very much like the puff anticipatory. Mrs. Sarah Young may have been, as she says, the spiritual wife of a Mormon chief, and may have seen strange things in Utah, for aught we know to the contrary; but her way of announcing the fact reminds one so strongly of Joice Heth, and the Fejee mermaid, and the woolly horse and that order of humbugs, that her threatened exposé of Mormon horrors will pass, in the minds of nine people out of ten, for a mere trick to draw audiences to her lectures.

It is pure folly to talk of the Mormons contemptuously and slightingly. They are a great fact; a living body, growing greater and more formidable day after day. While thoughtless people here are sneering at their polygamy, they are adding to their numbers by the thousand, and becoming more zealous in proportion to the slights put upon them. Planted in the heart of the continent and acknowledging some sort of dependence upon the United States, they still regard themselves as a race apart, talk of the American people as they would of foreigners, and evidently look forward to a separate and distinct destiny of their own. We may laugh at them, rail at them, threaten them as we please; they are growing all the better for our ill-will, and gaining proselytes from all parts of the world. We cannot, either by contempt or violence, evade the solution of the problem which is every day drawing nearer and nearer, and which some day must be solved, if it cost the Union its existence; what is to be done with the Mormons?

The closer that problem comes, the more interesting grows the resemblance—so often noted—between the followers of Mahomet and those of Joe Smith. Events, we know, repeat themselves in a never varying cycle; and it does seem, on reading the lives of Mahomet and Joe Smith, as though the latter had been intended to play in the nineteenth century the part the former did in the seventh. Both founders of new religions, a striking similarity in the times at which they flourished afforded both a favourable prospect of success. Sale, following Prideaux, says of the period at which Mahomet appeared—"What by the ambition of the clergy, and what by drawing the abstrusest niceties into controversy, and dividing and subdividing about them into endless schisms and contentions, men had destroyed that peace, love and charity from among them which the Gospel was given to promote, they had lost the whole substance of their religion while they thus eagerly contended for their own imaginations concerning it; and in a manner quite drove Christianity out of the world by those very controversies in which they disputed with each other about it." Would it be possible to paint the present state of the Christian world,

with the myriads of sects and churches and various readings of the Bible, and countless hollow forms, in language more vivid than this? The coincidence continues—"Men of all conditions," says Sale, made it their sole business to get money by any means." This was said of Asia in the sixth, not America in the nineteenth century. "As the Roman and Persian empires were declining, so Arabia, at Mohammed's setting up was strong and flourishing; having been peopled at the expense of the Grecian empire, whence the violent proceedings of the domineering sects forced many to seek refuge in a free country, as Arabia then was, where they who could not enjoy tranquility and their conscience at home, found a secure retreat." Substitute "European" for "Roman, Persian and Grecian," and "America" for "Arabia" and this passage might find a fitting place in any history of the United States.

We are too near the days of Joe Smith to judge him fairly yet, and it is quite impossible to find out the truth concerning Brigham Young. But there is a striking analogy between their religion and that of Mahomet. The latter came at a period when men were distracted by discussions on subordinate points of theology and built his system the simple formula—"There is no God but God, and Mahomet is his prophet." Every one understood this at a glance. The Mormons, as will be seen by the sermon published elsewhere, aim at a similar simplicity. Mahomet appealed to the passions of the people, turned their vicious propensities to his own advantage by legalizing polygamy and setting the example himself. So did Joe Smith; and who shall say that the passions are less powerful to-day than they were twelve centuries ago, in the deserts of America than in those of Arabia?

There are many people, we know, who will smile at historical parallels of this character, perhaps think them singular, but bestow on them no lasting attention. This may be error. The time is at hand when we shall be bound, yes, be bound, in spite of ourselves, to dispose of the Mormons. How is it to be done? Shall we re-establish the intolerant laws of other ages, and abolish liberty of conscience? The spirit of the present time is opposed to any thing of the kind. But shall we coalesce with the Mormons, give them the right hand of friendship, and sit down beside them as brothers? Impossible. If John Smith the Mormon has six wives, we cannot send John Brown the Christian to jail for having two. There must either be no Mormons among us, or we must all be Mormons. There is no way out of the labyrinth but by over the corpse of Mormondom or over the corpse of Christianity.

Sooner or later the conflict must come. We must put them down or they must put us down. This may seem ridiculous at present when a company of infantry could on a pinch set Deseret to rights. But there are over two millions of Mormons in the world, all of whom have become Mormons within the past ten or fifteen years; any one can calculate at this rate of progress how many there will be in the year 1875. Who knows, too, that the contest may not come at a time when the slavery question is distracting the Union, and every man's hand turned against his neighbour? And when it does come, who will fight the best, think you, men who are fighting for their Church, their faith, their homes, their rights, their social existence, or men who are fighting for the maintenance of an abstract law, and the upholding of intolerance? 'Tis a subject for grave and anxious thought.—*New York Herald*, Feb. 14.

Life in New York City.

On Saturday evening one of the many barbarous baitings which are almost daily taking place, to the disgrace of New York, was enacted in a Pandemonium kept by one McLaughlin at No. 155 First-av. Three hundred beings, human only in shape, were crowded together in a close, noisome cellar, only about twenty feet square, and a great part of that taken up by what is most fitly termed "the pit," to gloat over the agonies and dabble themselves in the blood of animals who

cannot by any possibility be so brutal as themselves. The programme, as published—and here we must be permitted to admire the watchfulness of the Police—the programme, as advertised three days beforehand, announced that "the sports of the evening would commence with bear-baiting, badger and coon drawing, wolf-hunting and rat-killing." The bear was baited by five dogs until he caught them in his paws and crunched them half to death, amid the yells and cheers of the assembled "fancy." The badger was attempted to be drawn by more than a dozen, some of whom were with great difficulty choked off, having set their teeth deep in his throat. An amateur match was then made between two large dogs, who fought with such fury that in five minutes their panting could be heard above the shouts of their masters; and when they stopped for a moment in one place, they marked it by a pool of blood. The dogs sank several times quite exhausted, but were reanimated by fanning and cheering until the fight had lasted twenty minutes; they were then quite helpless. The fiendish shouts of derision and applause with which the whole fight was filled, must be heard and felt to be understood. Three more fights of the same character followed, one of them lasting nearly half an hour. When the last-matched dogs had been carried out dripping with blood, a bag of rats was emptied in the pit, and men and dogs jumped in, kicking up a general melée. When the rats were killed, and the slippery arena cleared again, a dog and a racoon were pitted against each other. The racoon dexterously caught the dog by the nose and held him till the blood streamed. This was a particularly delicious morsel for the "fancy," and was loudly appreciated. A number of equally sanguinary dog-fights followed, and the exercises were closed early on Sunday morning by a raffle for a dog still bleeding from the fight.—*New York Tribune*, Feb. 19.

Varieties.

CRIME IN CALIFORNIA.—This month [January] has been rife in crime of all sorts,—murders, duels, robberies, burglaries, assaults with deadly weapons, larceny, rape, and other minor offences, such as forgeries, petty larceny, and the like, far too numerous to mention; and January has been particularly distinguished by a recurrence to Lynch law in various parts of the country. During the month nine men have been put to death by the "people;" one at Los Angelos, one at Sonora, one at Mariposa, one at Iowa Hill, one at Volcano, one at Salmon creek; and three at the same time at Turner's Ferry, on the river San Joaquin. All these cases, except the three last mentioned, were for murders committed in rows, and on very slight provocation in the worst case, and in some cases without provocation.—*Times*, March 13.

EMIGRATION TO THE UNITED STATES.—According to a public document laid before Congress the other day from the Department of State, there arrived in this country in 1854—the year just closed—from foreign parts,—460,474 persons, of which aggregate, in round numbers, 328,000 were landed in New York. Of the whole number, there were 49,000 from the island of Great Britain, and 101,606 from Ireland—giving from the united kingdom a total of 150,000, against 206,000 from Germany. This is a remarkable revolution. Down to the last year or two the Irish exodus far exceeded that from Germany and all the Continental States put together. Now, we find the movement from Germany alone more than twice as large as the shipments from Ireland, and a third larger than the aggregate exports of all the British islands combined. On the other hand, our accessions amount to 13,000 for the last year from France, to 13,000 from China—the Chinese coming in at San Francisco, and the French mostly at this port. . . . . At all events, the Irish exodus is rapidly subsiding, while that from Germany is rapidly swelling from month to month. Should this Russian war continue a year longer our reinforcements from Germany will probably be equal to 300,000 or 400,000 souls. Assuming that it will be 300,000, and that each German emigrant, including cash and baggage, is equal to the addition of $200 to the active capital of the country, our German reinforcements of this year will be equivalent to an addition of $60,000,000 to our national wealth and prosperity. What say the Know-nothings?—*New York Herald*.

POLYGAMY AND UTAH.—As Polygamy is a "local institution," we do not see how Southerners and Union-savers can consistently interfere with it. For the rest, if brother John Taylor values the testimony of a "Gentile," he can have ours, that Brigham Young is a perfect gentleman, kind and courteous to emigrants, even when dressed, as we were, in fustian, and calling upon him, as we did, an entire stranger, without introduction from Mormon or Gentile. During a three weeks' sojourn at the city of the Great Salt Lake, we saw more order, industry, and decorum than we ever observed elsewhere in the world, and the writer of this has seen a little of the spheriod. We venture the assertion, and challenge contradiction, that a more peaceful, orderly, industrious, and law-abiding community than the dwellers in Deseret cannot be found, and we wish it distinctly understood that we know not a soul among them, and have not a particle of sympathy with their religion or polygamic institution.—*New York Evening Mirror*, Feb. 20.

Babylon and Zion.

How fleeting thy pleasures, O Babylon, prove,
How brief is their longest stay;
We may gaze on the subtle smile of Love,
But to see that it fadeth away.

On the glowing scenes that Friendship tints,
We may look, but they will not stay,
For the moment the heart reflects their tints,
They will dream-like glide away.

If a dazzling halo illume our path,
The lustre of truth from afar,
While we pause to admire, too pure for earth,
It will wane like an evening star.

And the blossoms we train'd with such tender care,
Have been blighted and died on the stem;
And the dearly earn'd jewel we fancied rare,
Has prov'd but a counterfeit gem.

Despairing and faint, with bleeding feet,
From the flints, but a moment we pass,
To rest on a bank, where, her work to complete,
Fate hideth a snake in the grass.

Then who'd make their home where Love is a shade,
And Friendship a golden dream,
Where treason stalks forth in white robes array'd,
And Truth is a meteor's gleam.

While Zion hath smiles that will never fade,
Hath friendship as faithful as fair,
And rivers of truth water every glade,
Which fountains celestial prepare.

While the Faithful by angels attended may rest,
And smile upon Fate and her woes,
In a vine-clad bower in the radiant West,
Where naught dares to disturb their repose.

Northwich. C. V. VERNON.

NOTICE.—The *Key to Theology*, which we noticed somewhat lengthily in a former Number of the *Star*, is now ready, and may be had in cloth embossed at 2s., calf grained at 3s. 6d., and morocco extra at 5s. 6d. per copy. This very interesting and valuable work will meet with a cordial reception and a careful perusal by all who are acquainted with the author, and love the doctrines which he defends.

CAUTION.—Elder Joseph A. Young, President of the Bradford Conference, requests us to caution the Saints against John Ashman, late of the Leeds Branch, who has been excommunicated for dishonesty.

ADDRESS.—Joseph Burrows, at Charles Holt's, Old Spittle-gate, Grantham.

Money List, March 9—16, 1855.

	£	s	d
Elias Cave (per A. L. Lamoreaux 13 Jan.)	1	0	0
Richard Harper	5	0	0
John Aird	4	9	0
Aneurin L. Jones	3	0	0
James Duff	5	0	0
Samuel Gentle	3	14	0
Carried forward	£22	3	0
Brought forward	£22	3	0
William Peacock	5	0	0
Robert Kirkwood	9	0	0
John B. Pears	2	0	0
Charles A. Harper	5	0	0
	£43	3	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 14, Vol. XVII. Saturday, April 7, 1855. Price One Penny.

Priesthood from Adam to Joseph.

(*Concluded from page* 196.)

Having shown to a limited extent the authority and power which the Priesthood gave to those who held it, from Adam down to Jesus Christ and his first Apostles, it now remains for us to connect the past with the present, and to show how and when the Prophet Joseph Smith received authority to reorganize the kingdom of God on the earth, and to appoint others to act in his stead after he was slain.

When the inhabitants of the earth had put Jesus to death, and persecuted and slain those who believed in his testimony, they entirely rejected the spirit of revelation, which is the channel of communication between man and the heavens. For this reason their generations have been left to wander for ages in darkness, until a seed should be raised up in the midst of the earth, who would be fit subjects to receive the Priesthood, and again gather the righteous together and prepare them to inherit the earth when the generations of the wicked are cut off.

Many noble spirits have been reserved to come forth in the time when the Lord should do *His* last, *His* great work in the days of restitution. From among these, Joseph Smith was chosen to re-open the channel of communication with the heavens through revelation, and to stand at the head of the dispensation of the last days. This dispensation will complete the work of, and circumscribe, all others, that in it all things may be united in one. In this view of the subject, every thing pertaining to the Prophet Joseph is of the deepest interest to this generation, and the importance of his position assumes a magnitude not even conceived of by a large portion of the Saints.

Some may ask, "Why did the Lord choose Joseph Smith, an illiterate youth, to be His agent in so great a work?" We answer, because in his veins flowed the pure blood of the Priesthood, which had descended in a direct line through many generations, from fathers who never forfeited their right to its powers and blessings for themselves and their posterity. For this reason he was the best man that could be found on the earth, to fulfil this important mission. Like others who had performed similar missions before him, he was raised in comparative indigence, and had to toil for his bread. His mind was gradually prepared, by visions and the ministrations of angels, for the work which was before him.

In due time the keys of the Aaronic and Melchisedek Priesthoods were conferred upon him by those who had held them last on the earth. This was their privilege according to the order of succession in the Priesthood. Brother Jo-

seph Smith and Oliver Cowdery were ordained to the Aaronic Priesthood on the 15th of May, 1829, under the following circumstances, as related by brother Joseph in his history, *Supplement to Star*, vol. xiv. page 15. He says, "We on a certain day went into the woods to pray, and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us, 'Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins.' . . . He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter.

"The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchisedek, which Priesthood he said should in due time be conferred on us."

The particular circumstances under which brother Joseph was ordained to the Priesthood of Melchisedek, have not yet been published to the world; but in a revelation given to him in September, 1830, the Lord says, "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times."

As brother Joseph freely received from Peter, James, and John, he freely bestowed the keys of this ministry, upon those who were worthy to succeed him, that they might carry out and perfect the plans which he had received.

We have now shown the principle of continual succession in the Priesthood, how the former part of the Gospel dispensation is connected with the present, and how the present system will continue in all future time. There will be no other foundation laid for the salvation of the children of men, than that which is laid through Joseph Smith.

In the language of brother Brigham, "No man or woman should be deprived of going into the presence of the Father and the Son, and enjoying an exaltation, if they would *walk in the path he had pointed out.*" Thus we see that all the bright hopes of eternal life now entertained by the Saints have been derived from the revelations given through the Prophet Joseph, and that he forms one of the principal links in the great chain of our salvation.

Joseph Smith is to this generation what Noah was to the antediluvians, or Moses to the children of Israel. He is the only channel through which mankind can receive temporal and spiritual, present and future salvation. The Lord will forever recognize him as standing at the head of this dispensation, and all who reject the principles revealed through him will continue in darkness and go down to death. His mission is important, and having faithfully performed it, the fruits of his labours will forever increase, and he will inherit them.

Although brother Joseph has sealed his testimony with his blood, and passed behind the vail, he still labours, in connexion with those who act in his stead on the earth, and those just men made perfect who have preceded him, to bring about the great events of these latter-days. He will receive his exaltation like unto Abraham, Isaac, and Jacob, sit in the councils of the Gods, and have power with his fellow-labourers to complete the great work of redemption. Those who receive his testimony will follow him in the inheritance of eternal lives. He and his brethren will yet sit in judgment on those who have rejected their counsels, despised their authority, persecuted the Saints, and shed the blood of the righteous.

When the Elders go forth among the nations to preach the Gospel, the Spirit constrains them to testify to the divine mission of Joseph. Without this testimony they find that their preaching is void. Why is it so? Because this is the determining point, the test by which all men in this generation are to be tried.

If they will receive Joseph Smith, they will receive the Lord Jesus who sent him; if they reject him and his teachings, they reject the Gospel of salvation and all its blessings.

The primitive Apostles were not required to testify to the Jews of Moses and the Prophets, because they already believed in them, but they were required to declare that that same Jesus whom the Jews had crucified was the Messiah—the Son of God, and that he had risen from the dead, and ascended to the right hand of the Father. It appears to have been quite as difficult to establish that fact immediately after it occurred as it is now to establish this—that Joseph Smith was sent of God, that he was slain for the testimony of Jesus, and that, having endured all things even unto death, as did his elder Brother, he has, also, like him, overcome all things, and will be crowned in the kingdom of his Father.

A belief in the divine mission of the Prophet Joseph is just as necessary in order to attain to salvation in this day, as the simple belief in a crucified and risen Redeemer was in the days of the early Apostles.

The Christian sects of the day, in a spirit of characteristic covetousness, long for the blessings which the ancients enjoyed, and overlook similar blessings which are within their reach. They look back to the early ages of the world as the only periods of marvellous events and holy men. They almost wish that they could have lived in the good old days of Abraham, Moses, Peter, or Paul. Could they have lived then they imagine that they would have been extremely sanctified and holy. Such persons are too blind to see that the practice of the same principles will make men righteous now, as well as then, and that such principles are eternal and within their reach. The righteousness of some of these people scarcely exceeds that of the Scribes and Pharisees, for they persecute the Saints of these days for believing and practising the same principles that exalted Abraham, and for which Stephen was stoned to death.

Christians of the present day will probably admit that adultery was a heinous crime in the days of ancient Israel, when the guilty were put to death. Whereas in these days they attach but little or no criminality to it, and some are seized with holy horror at the idea that men should be put to death for such an offence. A plurality of wives was quite right, as they view it, in the days of Abraham, Isaac, and good old David, but is now declared to be quite "intolerable, infamous, and degrading," when at least one half of the world are reeking in licentiousness and prostitution. Future generations will wonder why this redeeming principle is now rejected.

As with principles and practices, so it is with men and sacred records. The Christian world admit the divine mission of former-day Prophets and Apostles, but when Joseph Smith came on a similar mission, he was rejected and slain. The Bible, notwithstanding its many grammatical errors and apparent inconsistencies, the latter arising from the vague and absurd interpolations of men, is reverenced and believed in, as the truth it contains ever should be; but when the Book of Mormon is presented, testifying of the same Jesus, and setting forth the same high and holy principles in a still more simple and perfect manner, it is denounced as a fable, an imposition, and the man who brought it forth is stigmatized as a money digger and fanatic.

Not only the Bible, but the Book of Mormon, and every other book which teaches the same principles, is good for instruction in the doctrines of salvation. The record of the life and writings of the Prophet Joseph, not only in the theory of salvation, but in the practical application of that theory to the present condition and wants of mankind, is not equalled by any inspired record yet made known to the world.

We do not expect those who have not obeyed the Gospel and received the gift of the Holy Ghost, to believe what we say on this subject, for the most implicit faith in Joseph Smith as an inspired Apostle and Prophet, is necessary before his teachings can be believed as sacred. We wish to impress forcibly upon the minds of the Saints, the importance of the mission of brother Joseph, and the position which he occupies to them, and also the worth of that invaluable record of his life and sufferings, which is now being published to the world, entitled HISTORY OF JOSEPH SMITH.

But few of the Saints appreciate the great blessings which they now enjoy. This is also a day of great events, when righteous men speak and write as they are moved upon by the Holy Ghost. The

doctrines and ordinances that will save men, if believed and practised, are now continually handed out to man in a way best suited to their circumstances and wants. Present and future salvation is what the honest in heart desire and therefore it is the Apostles, Prophets, and sacred Records of the present day which more immediately concern them.

The *History of Joseph Smith*, now being published, will be to present and future generations what the Bible and the Book of Mormon have been to the past, only still more abundantly. It is a detailed account of the practical workings of the great plan of salvation, in gathering the Saints, establishing the kingdom of heaven on the earth, and other great events long since foretold by the Prophets, and which are peculiar to this dispensation. The Saints should study this record themselves, teach their children its sacred principles and precepts, treasure up the sayings of brother Joseph as "household words," and bequeath to their posterity this rich store of sacred knowledge, not merely in books laid away on some dusty shelf, or locked up in an antiquated chest, but indelibly impressed upon their minds, and instilled in their natures, so that time, temptation, death, or eternity cannot obliterate them, and then they will prove like a well of living water springing up from the fountains of the soul unto eternal life.

Polygamy.

Since this doctrine has been promulgated by us, as a part of our religious creed, every variety of opinion has been expressed, by men in all classes of society. It has been talked about by religious and irreligious, professor and profane. It has been the theme in the Legislative Hall, the Pulpit, the Bar-room, and the Press. Polygamy and the Mormons, the Mormons and Polygamy, has resounded everywhere. A universal hue and cry has gone through the length and breadth of the land; from California to Texas, and from Louisiana to Maine. "The cat is now out of the bag"—Eureka! Eureka!! we have found it.

On this, our first issue, it may be expected that something should be said by us, in relation to this matter. This we undertake as cheerfully as any other task; for we are not ashamed, here, in this, the great Metropolis of America; this theatre of Arts, Science, and Commerce; this nucleus of intelligence and ignorance, wisdom and folly, religion and infidelity, virtue and vice, purity and corruption; in this city of gorgeous splendour and squalid misery and want, to declare that we are polygamists. We are not ashamed to proclaim to this great nation; to rulers and people; to the President, Senators, Legislators, and Judges; to high and low, rich and poor, priests and people, that we are firm and conscientious believers in polygamy; and that it is part and parcel of our religious creed. We do this calmly, seriously and understandingly; after due deliberation, careful examination, and close investigation of its principles and bearings; religiously, socially, morally, physically, and politically; we unhesitatingly pronounce our full and implicit faith in this principle, as emanating from God, and that under His direction it would be a blessing to the human family.

We have not room to enter into the merits of this subject, this issue; but shall touch upon a few items which circumstances render necessary, and leave the details for another time.

We are aware that strong prejudices exist in the minds of the good and virtuous, the honourable and high-minded of our land, in relation to this subject; and we think we can respect and appreciate all such feelings, when honestly and candidly expressed. These are serious matters; pregnant with importance, and not to be trifled with. They enter into the domestic circle, and sinuate themselves into all the conditions and relationships of life, and therefore demand the most serious, calm, and dispassionate consideration. Society is already corrupt enough, God knows; and to seek to tear down the flimsy barriers that so feebly guard our weak, rickety standard of morality, would be a thing to be deprecated by every honourable man.

These things are not with us a matter

of theory and speculation; nor a system of loathsome, sensual gratification. We have higher aims and more exalted views of the relationship of man and wife; and it pains us to see the fountain of life thus perverted and corrupted. We cannot without sympathy behold man, who was created in the image of God, to stand at the head of creation, become a poor, effete, degraded being; and woman, chaste, beautiful, and lovely,—deceived, crushed, bartered, betrayed, sunk in crime, a creature of and for lust; or view the powers given of God to man for the propagation of his species, perverted to debauchery and lasciviousness, with all its revolting, deadly, corrupt and damning effects, without some regard for fallen humanity. Neither can we behold without emotion that body which Christians expect to be the residence of their spirit in the resurrection of the just, which ought to be pure, chaste, virtuous, and noble, become polluted and degraded; a receptacle of disease—the effects of transgression; unhealthy, weak, emaciated, a living, loathsome, crawling mass, and children inheriting from their birth diseases entailed by their parents, "to the third and fourth generations."

We as eternal beings believe in eternal laws, covenants and unions, emanating from God, and based upon purity and virtue. We are not united only "until death do us part," but expect an eternal union in the eternal worlds; based upon living, intelligent, eternal principles; our Gospel, our religion, our covenants and marriages, all our acts refer to this; and no one can detest the loathsome, degraded, corrupt, and miserable state of the world, in relation to lewdness, lasciviousness, adultery, and debauchery, more than we do; and were women treated with us as they are in thousands of instances here, it would cost a man his head. They would find, as in ancient Israel, more than one man who dare use "the javelin."

We are not surprised, then, that men of reflection and virtue, having a knowledge of the world, should feel indignant at Polygamy. They look upon it as something pandering to the brutal passions of man; and from the exceeding low standard of virtue, can scarce conceive of anything but lasciviousness associated with the sex. We respect the conscientious feelings of such men; for we know that with their ideas of such things, they must be extremely revolting; but we would respectfully ask such persons if they ever seriously reflected upon the matter? And further; it is prejudice, education, and the corrupt state of society that has led them to these conclusions; or matters of fact, deduced from Scripture, reason, history, or precedence? Did they ever think that Abraham, Jacob, David, Solomon, and a host of other good men mentioned in the Scriptures, were polygamists? That the twelve tribes of "Israel, to whom belonged the covenants, promises," &c., descended from four women, the wives of one man? Did they ever reflect that those polygamists were more virtuous than this generation; and that for such things as are practised here every day with impunity—adultery, a man would be "stoned to death by all Israel?" Did they ever reflect that it might be possible for the Lord to be unchangeable? That he had not learned much from man in a few thousand years; and that possibly he was not in error then; and if not then, that the same principles might probably be as correct now as they were at that time? It is well for us not to be too hasty. Did they ever reflect that Peter says there shall be a "restitution of all things?" Did they ever think that there might be something socially, morally, religiously, and politically wrong, which leads to the amount of corruption that now exists? If not, we would recommend them to pause and consider before they condemn. We would here state this is a subject that has attracted the attention of the virtuous and good in all ages. It is a subject that statesmen, philanthropists, and philosophers have, in all countries, vainly endeavoured to check, for generations; and that Princes, Kings, Presidents, and Emperors have vainly tried to remove.

To check this, legal enactments have been made—sometimes, as in England, licensing brothel houses; at other times, putting up before such places a lantern at the door, with "burning shame" written on it; sometimes, by the most stringent laws, with various penal enactments appended. Various legislative enactments have been made in Prussia, Austria, France, and other Continental nations. But what has it all resulted in? Nothing. Go to England now, and you see thousands of poor, miserable, homeless outcasts, wandering about the streets, and seeking to drag out the remnants of a miserable existence by bartering their—was I going

to say virtue? Oh! name it not! It is too humiliating, loathsome and degrading. In some of the leading cities of France these poor outcasts have their own beats on the sidewalk allotted to them; and in the sale of their dishonour (who are the purchasers in all these cases?) will show their tickets like cabmen, or porters. In some of the cities in Germany—take Hamburgh, for instance—they are prohibited from going abroad professionally, by law; but are located in certain districts of the city; and there they swarm by hundreds. Whole streets full may be seen, bedecked and bedizened, at windows, inviting passers by, and offering themselves for market.

Need I mention the boarding-houses and hotel accommodations here in our own land, and trace matters of this kind from our splendid saloons and parlours—through the streets—down to Five Points? Are not these things all known? I might here ask, whose are those unfortunate children that our ladies have been seeking out, and feeding and clothing lately with such laudable benevolence? And further, where do our mulattoes come from?

But we must stop; we have gone far enough; the picture would be too dark. It was necessary to lift the curtain a little; but prudence, propriety, and decency says, let it fall. We would just remark that philosophy, morality, law, and Christianity, as now taught, have signally failed to stop this monstrous social and moral evil. The present state of the world proves their incompetency. The Lord's way, as practised by ancient men of God, the "Restitution"—as lately revealed—we think will stop it among us. —*The Mormon*, Feb. 17.

History of Joseph Smith.

(*Continued from page* 205.)

Monday, 6th. At a Conference held at Quincy, Illinois, on the 6th of May, 1839—President Joseph Smith, junior, presiding—the following Resolutions were unanimously agreed to—

Resolved 1st: That the families of Elder Marks, Elder Grainger, and Bishop N. K. Whitney, be kept here amongst us for the time being.

Resolved 2nd: That Elder Marks be hereby appointed to preside over the Church at Commerce, Illinois.

Resolved 3rd: That Bishop Whitney also go to Commerce, and there act in unison with the other Bishops of the Church.

Resolved 4th: That brother Turley's gunsmith tools shall remain for the general use of the Church, until his return from Europe.

Resolved 5th: That the following of the Seventies have the sanction of this Council that they accompany the Twelve to Europe, namely, Theodore Turley, George Pitkin, Joseph Bates Nobles, Charles Hubbard, John Scott, Lorenzo D. Young, Samuel Mulliner, Willard Snow, John Snider, William Burton, Lorenzo D. Barnes, Milton Holmes, Abram O. Smoot, Elias Smith; also the following High Priests, namely—Henry G. Sherwood, John Murdock, Winslow Farr, William Snow, Hiram Clark.

Resolved 6th: That it be observed as a general rule, that those of the Seventies who have not yet preached, shall not for the future, be sent on foreign missions.

Resolved 7th: That Elder J. P. Greene be appointed to go to the City of New York and preside over the Churches there, and in the regions round about.

I also gave the following letter to John P. Greene—

At a Conference meeting held by the Church of Jesus Christ of Latter-day Saints, in the town of Quincy, Adams County, Illinois, on Monday the 6th day of May, 1839, Joseph Smith, junior, presiding, it was unanimously Resolved, That Elder John P. Greene be appointed to go to the City of New York, and preside over the Saints in that place and in the regions round about, and regulate the affairs of the Church according to the laws and doctrines of said Church; and he is fully authorized to receive donation monies by the liberality of the Saints for the assistance of the poor among us, who have been persecuted, and driven from their homes in the State of Missouri; and from our long acquaintance with Elder Greene, and with his experience and knowledge of the laws of the Kingdom of God, we do not hesitate to recommend him to the Saints as one in whom

they may place the fullest confidence, both as to their spiritual welfare, as well as to the strictest integrity in all temporal concerns with which he may be entrusted. And we beseech the brethren, in the name of the Lord Jesus, to receive this brother in behalf of the poor with readiness, and to abound unto him in a liberal manner; for "inasmuch as ye have done it unto the least of these, ye have done it unto me."

Yours in the bonds of the everlasting Gospel, though no longer a prisoner in the hands of the Missourians, and still faithful with the Saints.

JOSEPH SMITH, junior, Chairman.

Tuesday, 7th. I was in Council with the Twelve and others at Quincy.

Wednesday, 8th. I was preparing to remove to Commerce, counselling the brethren, &c.

Quincy, Illinois, May 8th, 1839.

To all whom it may concern.

The undersigned citizens of Quincy, Illinois, take great pleasure in recommending to the favourable notice of the public, the bearer of this, John P. Greene. Mr. Greene is connected with the Church of "Mormons" or "Latter-day Saints," and makes a tour to the east for the purpose of raising means to relieve the sufferings of this unfortunate people, stripped as they have been of their all, and now scattered throughout this part of the State.

We say to the charitable and benevolent, you need have no fear but your contributions in aid of humanity will be properly applied if entrusted to the hands of Mr. Greene. He is authorized by his Church to act in the premises; and we most cordially bear testimony to his piety and worth as a citizen.

Very respectfully yours,

SAMUEL HOLMES, Merchant.
I. N. MORRIS, Attorney at Law, and Editor of *Argus*.
THOMAS CARLIN, Governor State of Illinois.
RICHARD M. YOUNG, U.S. Senator.
L. V. RALSTON, M.D.
SAMUEL LEACH, Receiver Public Moneys.
HIRAM RODGERS, M.D.
J. T. HOLMES, Merchant.
NICHOLAS WREN, County Clerk.
C. M. WOODS, Clerk of Circuit Court, Adams County, Illinois.

Quincy, Illinois, May 8th, 1839.

To His Excellency the President of the United States, the Heads of Departments, and all to whom this may be shown.

The undersigned citizens of Quincy, Illinois, beg leave to introduce to you the bearer, Rev. Sidney Rigdon. Mr. Rigdon is a Divine, connected with the Church of Latter-day Saints, and having enjoyed his acquaintance for some time past, we take great pleasure in recommending him to your favourable notice as a man of piety and a valuable citizen.

Any representation he may make, touching the object of his mission to your city, may be implicitly relied on.

Very respectfully yours,

SAMUEL HOLMES,
THOMAS CARLIN,
RICHARD M. YOUNG,
I. N. MORRIS,
HIRAM ROGERS,
J. T. HOLMES,
NICHOLAS WREN,
C. M. WOODS.

Thursday, 9th. I started with my family for Commerce, Hancock County, and staid this night at uncle John Smith's, at Green Plains, where we were most cordially received.

Friday, 10th. I arrived with my family at the White Purchase, and took up my residence in a small log house on the bank of the river, about one mile south of Commerce City, hoping that I and my friends may here find a resting place for a little season at least.

Quincy, Illinois, 10th May, 1839.

The Bearer, the Rev. Sidney Rigdon, is a member of a society of people, called "Mormons," or "Latter-day Saints," who have been driven from the State of Missouri, by order of the Executive of that State, and who have taken up their residence in and about this place in large numbers. I have no hesitation in saying, that this people have been most shamefully persecuted and cruelly treated by the people of Missouri.

Mr. Rigdon has resided in and near this place for three or four months, during which time his conduct has been that of a gentleman and a moral and worthy citizen.

SAMUEL LEECH.

Monday, 13th. I was engaged in general business at home, and in transacting a variety of business with brother Oliver Granger, and gave him the following letter—

Commerce, Illinois, 13th May, 1839.

Joseph Smith, junior, Sidney Rigdon, and Hyrum Smith, Presiding Elders of the Church of Jesus Christ of Latter-day Saints, do hereby certify and solemnly declare unto all the Saints scattered abroad, and send unto them greeting: That we have always found President Oliver Granger to be a man of the most strict integrity and moral virtue; and in fine, to be a man of God.

We have had long experience and acquaintance with brother Granger. We have entrusted vast business concerns to him, which have been managed skilfully to the support of our characters and interest as well as that of the Church; and he is now authorized by a General Conference to go forth and engage in vast and important concerns as an Agent for the Church, that he may fill a station of usefulness in obedience to the commandments of God, which was given unto him July 8th, 1838, which says, "Let him (meaning brother Granger) contend earnestly for the redemption of the First Presidency of my Church, saith the Lord."

We earnestly solicit the Saints scattered abroad to strengthen his hands with all their might, and to put such means into his hands as shall enable him to accomplish his lawful designs and purposes, according to the commandments, and according to the instructions which he shall give unto them. And that they entrust him with moneys, lands, chattels, and goods, to assist him in this work; and it shall redound greatly to the interest and welfare, peace and satisfaction of my Saints, saith the Lord God, for this is an honourable Agency which I have appointed unto him, saith the Lord. And again, verily, thus saith the Lord, I will lift up my servant Oliver, and beget for him a great name on the earth, and among my people, because of the integrity of his soul: therefore, let all my Saints abound unto him, with all liberality and long suffering, and it shall be a blessing on their heads.

We would say unto the Saints abroad, let our hearts abound with grateful acknowledgements unto God our Heavenly Father, who hath called us unto His holy calling by the revelation of Jesus Christ, in these last days, and has so mercifully stood by us, and delivered us out of the seventh trouble, which happened unto us in the State of Missouri. May God reward our enemies according to their works. We request the prayers of all the Saints, subscribing ourselves their humble brethren in tribulations, in the bonds of the everlasting Gospel.

JOSEPH SMITH, junior,
SIDNEY RIGDON,
HYRUM SMITH.

To the Presidency of the Church of Jesus Christ of Latter-day Saints, Greeting.

I beg leave to call your attention to a subject of considerable importance to our Church, and which if not attended to is calculated (in my humble opinion) to raise a prejudice in a considerable portion of the community, and destroy those benevolent and philanthropic feelings which have been manifested towards us as a people by a large portion of this community: I have reference to the letters of brother Lyman Wight, which have been inserted in the *Quincy Whig*. I am aware that upon a cursory view of these, nothing very objectionable may appear; yet if they are attentively considered, there will be found very great objections to them indeed: for instance, in condemning the Democracy of Missouri, why condemn that of the whole Union? and why use such epithets as "Demagogue" to T. H. Benton, for not answering his letter, when it is very probable that he had not received it?

Yesterday I was waited on by Mr. Morris, who asked me what was intended by such publications, and why we should come out against the democracy of the nation, when they were doing all in their power to assist us: it was something which he could not understand, and wished to know if we as a people countenanced such proceedings. I told him, for my part, I was sorry that his letters had ever made their appearance, and believed that such a course was at variance with the sentiments of the greater part of our people.

Yesterday I brought the subject before the authorities of the Church who are here, where it was manifest that his conduct was not fellowshipped, and the brethren wished to disavow all connexion with such proceedings, and appointed a committee to wait on brother Wight, to beg of him not to persist in the course, which, if not nipped in the bud, will probably bring persecution with all its horrors upon an innocent people, by the folly and imprudence of one individual.

From information, I understand that the feelings of the Governor are very much hurt by the course which is pursued. I think we ought to correct the public mind on this subject, and, as a Church, disavow all connexions with politics. By such a measure we may in some measure counteract the baneful influence which his letters have occasioned. But if such a course which he (brother Wight) has adopted, be continued, (as I understand that he intends to do,) it will block up our way, and we can have no reasonable prospect of obtaining justice from the authorities of the Union, whom we wantonly condemn before we have made application. The same feelings are beginning to

be manifested in Springfield by those who have been our friends there.

The Whigs are glad of such weapons, and make the most of them. You will probably think I am a little too officious, but I feel impressed with the subject; I feel for my brethren. The tears of widows, the cries of orphans, and the moans of the distressed, are continually present in my mind; and I want to adopt and continue a course which shall be beneficial to us; but if through the imprudence and conduct of isolated individuals, three, four, or five years hence, our altars should be thrown down, our houses destroyed, our brethren slain, our wives widows, and our children orphans, your unworthy brother wishes to lift up his hands before God, and appeal to Him and say, Thou who knowest all things, knowest that I am innocent in this matter.

I am with great respect, gentlemen,

Yours in the bonds of Christ,

R. B. THOMPSON.

P.S.—If you do not intend to be in Quincy this week, would you favour us with your opinion on the subject?

R. B. THOMPSON.

Quincy, Monday morning,

13th May, 1839.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 7, 1855.

THE PROPHET JOSEPH.—Having been acquainted with the Prophet Joseph, and with many of the principal events of his life, we know that he endured all things to establish the kingdom of God and administer salvation to this generation. Therefore we feel a pleasure in our feeble efforts to enlarge the comprehensions of men concerning his high and holy vocation. We find ourselves quite inadequate to the task of laying this subject before our readers in all its varied richness and beauty, and we can only say to the Saints, seek diligently the enlightening influences of the Holy Spirit, that you may the better comprehend your own position, and that of those who are over you in the Lord.

We testify that brother Joseph still lives, at least in the Spirit, and labours for the Saints, and that the time is not far distant when he will receive a glorious resurrection, and sit in the councils of his brethren on the earth. We testify that the same Joseph and Hyrum, whom wicked men slew for the testimony of Jesus, will yet appear in God-like majesty and power to rule in Zion, when their enemies will tremble, and the work of the Lord roll on with increased power.

The results of the labours of brother Joseph are daily increasing so rapidly that men behold and wonder at the power made manifest. Mankind are waking up from the slumber of ages, and opening their eyes to the abyss of ruin which lies immediately before them. An occasional ray of light reveals the danger to thousands who are still urged on to destruction by the irresistible impulses of their own evil passions and desires, with one more chance before them in the world of spirits to receive or reject salvation.

The honest in heart who see the general wreck, are led to seek for some avenue of escape, and the Spirit gently whispers that the Lord has again revealed the way of life and salvation through His servant Joseph. They listen and obey, and increasing thousands now comprehend that the prophecies of Isaiah, Jeremiah, Jesus, and Joseph are coming to pass; that the promises made to Israel are being fulfilled. While they see pestilence, war, and the commotion of the elements sweeping off the wicked, they

are obeying the instructions of the Saviour,—"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Myriads of departed spirits have been looking forward with hope to this bright period in the world's existence, when the Prophet Joseph should appear to renew the communications between the dead and the living, and to open the door of salvation to the spirits in prison, through the ministrations of their brethren in the flesh. Millions of spirits with whom brother Joseph associated in the bosom of the Father, rejoiced when the time had arrived for him to come down to mingle in the scenes of probation, to bring forth the keys of redemption to the remnants of Jacob, to re-organize the Priesthood on the earth, and to introduce the laws of celestial marriage, that they might come forth in a lineage worthy of the noble destiny to which they are ordained.

If the Saints would learn the great mysteries of the kingdom, if they would know how to live here so that they might increase in the elements of life forever, if they would look at death as a mere change in the progress of an eternal existence, if they would have the next world opened to the visions of their minds so that the present and future might be blended in one, they should study well the revelations from the Prophet Joseph. Examine thoroughly the acts of his life, weigh well the words that fell from his lips, and pray for the spirit of revelation to rest upon you, that you may discover the rich stores of knowledge they contain, and your spirit will be refreshed, your minds filled with intelligence, and your whole nature strengthened to walk in the paths of eternal life.

If the Saints behold in brother Joseph the authorized agent of the Lord Jesus, and the captain of their salvation, and if he is the source of such great joy to all who receive the Gospel, what must be the miserable condition of those who slew him, his brother Hyrum, and many others of the faithful? In doing these things they have witnessed unto themselves that they were the children of those who persecuted and slew the Saints of former days, and thus they have sanctioned the acts of their fathers, and of all those who have shed the blood of the Priesthood. We think that the sentiments which the Saviour expressed to the Scribes and Pharisees are fully applicable to their case—Behold, I have sent unto you Prophets and wise men, and some of them you have killed, others you have beaten and wounded, and you have persecuted them from city to city and from state to state, and have driven them from your presence, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to that of Joseph and Hyrum, whom you slew in Carthage jail. Verily, all these things shall come upon this generation.

Emigrants for Utah Territory.

Office of the Luminary, St. Louis,
Feb. 16th. 1855.

It is intended that the remainder of our European emigration destined for Utah the present year, will sail during the months of February and March, from Liverpool via Philadelphia, Cincinnati and St. Louis, to a point on the Missouri River, hereafter to be determined as a point of outfit for the plains. That portion of those now on their way hither, via New Orleans, as also those going from St. Louis, will be shipped hence to the same point on the Missouri. All others from the Eastern States, or British Provinces, who intend crossing the plains this season, will do well to concentrate at St. Louis, and report themselves at this office, during the

month of April, or early in May, and embark hence under my general arrangements.

Those of Northern Illinois, Iowa, and Wisconsin, who choose to journey by land across the country, should also rendezvous at the same place on the Missouri—which will hereafter be made known through the columns of the *Luminary*,—and there I will meet them personally, or by my agent, to organize them into companies, and give them such instructions, and adopt such regulations, as will be necessary for their security in crossing the plains.

My assent will not be given for any Saint to leave the Missouri River, unless so organised in a company of at least fifty effectual *well armed* men, and that too under the command of a man appointed by me; one who will carry out my instructions.

Behold, here is wisdom! "He that hath ears to hear, let him hear." Every male capable of bearing arms, should provide himself with a good rifle, or other effectual fire-arms, and ammunition.

I will furnish at the point of outfit, for such as desire it, wagons, oxen, cows, guns, flour, bacon, &c.

Choice wagons made to order and delivered at the point of outfit, with bows, projections, &c., will be about $78, without projections, $75. Oxen, with yokes and chains, from $70 to $85 per yoke; cows from $16 to $25 each.

My experience, derived by six journeys over the plains, enables me to know what kind of teams and outfits are wanted for the plains.

Those wishing me to supply them in part or in whole, should lose no time in sending in their orders, which in all cases must be accompanied with certificates of deposit, or drafts on some good banking house in the eastern cities or St. Louis for the amount to be expended in filling such orders; the deficit or excess will be settled with the parties at the point of outfit.

One wagon, two yoke oxen and two cows will be sufficient (if that is the extent of their means) for a family of eight or ten persons, with the addition of a tent for every two or three families. Of course, with that amount of teams only the necessary baggage, provisions and utensils can be taken, and then the persons ride but little.

Those who have a surplus of means, after paying their tithing and making provisions for their own outfit, should contribute to the "Perpetual Emigrating Fund," according to their means and faith, so that other long tried and faithful Saints who lack means, may receive aid through that channel.

Inasmuch as many individuals and small families of limited means desire to hire a passage over the plains, I propose to fit out teams and emigrate all such from the Missouri river to Salt Lake in connexion with P. E. Fund Emigrants, and under similar regulations, by their advancing $40 each, with the understanding that if, when the accounts shall have been adjusted by the P. E. Fund Co., it is ascertained that the cost of their emigration has exceeded that sum, the balance shall be paid in Utah, and if less, it shall go to the profit of the P. E. Fund. 100 pounds luggage, besides provisions, will be the extent allowed any P. E. Fund passenger, or $40 passenger. Extra freight will be taken for the latter at $10 per 100 pounds.

All persons wishing to avail themselves of this opportunity, must send in to me their names, with the amount of their luggage, and the money as soon as they decide upon it, in order that active preparations may be making for the immense labours attending it.

Farewell Address of Elder Benjamin Brown,

LATE PASTOR OF LONDON, ESSEX, KENT, AND READING CONFERENCES.

To all the Saints among whom I have laboured.

Beloved in the Lord—As the time of my departure hence to Zion has arrived, after a period of two years and three months, during which I have been privi-

leged to labour with you, I feel it a duty which I owe to the Saints in my extensive field of labour, containing upwards of 10,000 members, to return my heartfelt and unfeigned gratitude for the manifest acts of kindness I have realized at their hands, and for the uniform willingness they have manifested to co-operate with me in the upbuilding and rolling forth of the great work of God in their respective locations.

Truly it has been, and ever will be, to me a source of exceeding great pleasure to reflect upon the devoted faith, the willing zeal, and increasing union and liberal mindedness which have characterized you from the commencement of our acquaintance. It has rendered my duties among you comparatively light, and has constituted a motive and occasion for the pouring forth of the best praises of my heart to God, our eternal Father, whose Spirit animates your souls and mine, and by whose sovereign mercy we have been brought into the bonds of the same holy covenant.

Brethren and sisters, you have divided with me the last morsel of food you had, shared with me the last penny in cash, and that too without grudging or regret, and think you I can ever forget or think lightly of acts like these, or shall He who takes cognisance of all our acts fail to render a full reward? It cannot be, for sooner shall the nature of God change than your brotherly and sisterly kindness go unrewarded.

I am now about to enter upon a voyage and journey of no trifling character and of no ordinary risk, and I would earnestly desire an abiding interest in your most fervent prayers, that He who rules the winds and waves may control them in favour of His beloved Saints with whom I shall be associated on my way to Zion, and that the hearts of all good men may be drawn towards us, and the devices and endeavours of all our enemies be frustrated and turned back. And be assured of my continued interest in your welfare, and of my continued prayers and labours for your deliverance from Babylon. Time nor distance, nor the force of circumstance can ever lessen in my soul the sense of gratitude and love which is begotten there, and so long as we are faithful and true to the cause of our Royal master they never will, but on the contrary, as the refreshing influences of the Holy Spirit shall quicken up my memory and bring to mind each act of love and kindness, my grateful heart shall swell with the feelings of a Saviour; and with the aid and blessing of our heavenly Parent, nothing that I can do shall be lacking for the deliverance and salvation of His people Israel.

My heart is full of blessings toward you, and like a parent just separated from his beloved children, I feel to say a word or two of exhortation, to stir up your minds by way of remembrance, and to point out how by patient continuance in well doing you may realize a good reward, and in due time reap if you faint not. I also feel to invoke the best gift of heaven and the choicest blessings of eternity to rest upon you, and most assuredly they will according to your capacity of enjoyment, and the measure of your faith concerning them.

By faith and works united, you have become members of the kingdom of God, and by enduring to the end in the same righteous way that you begun, the crown of glory will be insured. The path of duty is the only path of privilege or blessedness, and it is also said, and that with truth, it is "the only path of safety." Therefore, my brethren and sisters, abide therein with renewed and redoubled diligence, let no consideration lead you from that straight and narrow way which hath for its issue the threshold of celestial glory. Be prayerful and humble, and withal let your prayers be wisely directed for proper things, and your humility genuine. Wisdom is the principal thing, and profitable to direct in everything else, and for this we may pray, and that, too, successfully, without fear of being upbraided.

I now say farewell, but with the fervent hope that your stay in Babylon may be but short, and that the happy day may soon arrive when we shall again strike hands and greet each other in the Valleys of the mountains, under better circumstances, withal the reality and joyfulness of feeling of those who appreciate their deliverance from the errors, bondage, and plagues of Babylon, and surrounded with the gifts, the blessings, and the power of God.

'Tis there we shall receive new strength and vigour, both of mind and body, and realize that light and intelligence and Priesthood which will fit and prepare us for the coming of the Lord; therefore I say, be watchful and prayerful in all things, for the day is nigh at hand.

In the mean time, may the Holy Spirit of our God aid and direct you, and fill you with peace and joy in well doing, is my prayer for you in the name of Jesus Christ.

I am your affectionate fellow-labourer in the Gospel of our Redeemer,

BENJAMIN BROWN.

107, Finch-street, Liverpool,
March 23, 1855.

Foreign Correspondence.

NEW ORLEANS.

Arrival of the "Neva" and "James Nesmith"—The Passengers forwarded to St. Louis.

New Orleans, Feb. 26, 1855.

Elder Franklin D. Richards.

Dear Brother—I hasten to inform you that the ship *Neva* arrived in this port on the 22nd instant, and I forwarded twelve of the brethren that came on here to St. Louis, and one to Cincinnati.

The *James Nesmith* arrived on the 23rd, and the entire company left for St. Louis on the 24th. I shipped fifty of them on the *Moses Greenwood*, and the remainder on the *Oceana*, the same steamer that took the company of the *Clara Wheeler*. There were fifteen deaths on board the *Nesmith*, from the time of sailing to their arrival in this port. There was some little sickness in the company when they left here, but all appeared to be getting better. The entire company appeared in good spirits, and as though all things had gone well with them. They report a pleasant passage and much accommodation from the captain of the ship. But the brethren that came aboard the *Neva* say that they were much abused and mistreated by the officers.

You will have learned before this, from brother Snow, of the arrival in St. Louis of the Saints by the *Clara Wheeler*, that they are generally well provided for, and mostly all readily found situations and employment.

The weather is very cold here to-day, and the river remains low, and times hard in this place. But I have used every means within my power to send all the Saints away from here as fast as they have arrived, and through the blessings of God have been able so to do, and I hope still to be able to do so with the rest that may arrive, for this is no place for Saints.

I have no late news from the Valley, but at the last all was well.

God bless you and the Saints under your charge, and believe me to be your brother in Christ,

JAMES MCGAW.

ST. LOUIS.

Voyage of the "Clara Wheeler"—Reception of the Saints at St. Louis.

St. Louis, Feb. 20, 1855.

Dear Brother Franklin—Previous to leaving England, I was asked by numerous friends and acquaintances to write them at an early date after my arrival in the New World. To many I made promises that I would do so, but since my landing I have been continually occupied; and as prospects indicate that this state of things will increase rather than diminish, and I hope to go on the coming spring, I see no way of fulfilling my promises, except by writing a general letter, and asking you to publish it in the *Star*.

Memory has often called brother Franklin vividly to mind, as he lowered himself over the side of the ship, and said, "*God bless you, brethren, you shall yet have a speedy and safe passage.*" This cheering prophecy was indeed fulfilled, for after we left the Channel, and got fairly out to sea, we had fair wind all the way, and the *Clara Wheeler* went to New Orleans quicker than she had ever been before.

The ship was divided into four wards, and the passengers into messes of ten persons each, to expedite the cooking business, Elders Follet, Guy, Martin, and ——— were presidents of the wards, and great credit was due to them for their faithful and diligent labours.

Too much cannot be said in praise of the provisions—they were all of first-rate quality, and we had, I believe, near fifteen barrels left when we landed in St. Louis.

We had preaching and prayer meetings on deck and below, and we enjoyed much of the Spirit of God, but deeply regretted the continued sickness of our beloved President Elder Phelps. Several of the crew were favourably disposed, and promised to go through to the Valley.

When we arrived at New Orleans we were met by Elder McGaw, the agent of Elder Erastus Snow, whose kind and gentlemanly bearing won the affection and esteem of all who became acquainted with him; and I am happy to say that by our united exertions (those who had means lending to those who had none), we succeeded in taking all the company up the river, excepting two sisters who chose to stay at New Orleans.

Our reception at St. Louis far exceeded all I could have expected, and indeed all that ever took place at St. Louis before, and we all realized the blessings of being within the organization of a Stake of Zion. About two days before our arrival, a severe frost set in and the river was nearly blocked with ice. Brothers Erastus Snow, Milo Andrus, the Bishop and his Counsellors were early on the levee, the majority of the company were taken into the basement story of our large place of worship, the sick were the first objects of attention, and they, as well as the whole company, were located in hired houses as soon as possible.

Work, as a general thing, is scarce at this present moment, and provisions very dear, but we expect the river to open in a week or two, and then work will be abundant. I have started business, and have plenty of work, and enjoy very good health, and expect to cross the Plains the coming season.

My kind regards to brothers Daniel Spencer, Linforth, Jaques, Little, &c.

If this letter be published, I wish my acquaintances in England who have asked me to write, to consider it the fulfilment of any promises I may have made.

With kind love, I remain your humble servant and fellow-labourer,

JOHN PARSON.

Buried Cities of the West.

Every fact recorded by the Spanish historians would go to show that there has existed in Central America a vast empire, of civilization and great antiquity. It must be so old as to have received the traditions of the creation as they were known to Moses, and so civilized as to have perpetuated them in writing. The fact of the builders of these ruined cities having taught their barbarous conquerors, the Tlascand and the Aztecs, to adore a nameless and formless Deity, would seem to argue an antiquity to which the imagination can scarcely rise. There is no reason to suppose that Phœnicia could have sent forth a colony with ideas of the Deity such as these; nor can we ascribe to that commercial, corrupt, and idolatrous city of commerce, the knowledge of the true account of the creation and the event of the deluge, which the Spanish historians and early missionaries agree to have been old among the traditions of the aborigines of Polynesia and among the people of Mexico, when Europeans first appeared upon the continent and among the islands. How, then, did the dwellers of Central America obtain their knowledge of the creation and the deluge? Fortuitous coincidence is impossible. The fact of their knowledge rests upon testimony, which, in the case of any ordinary historical fact would be held indisputable. The zealous Catholics who studied the Maya language, and constructed admirable garments, and vocabularies of this and other American tongues, read their traditions in their ancient books with much wonder, but with so little favour that they ascribe the knowledge to Satan. Spaniards, lay and ecclesiastic, look upon the whole system as a device of the devil and a work of magic, and they destroyed priests, temples, and books, with indiscriminate hostility. It is not likely that they would invent for the benefit of these "miserable heathen" a knowledge of the revelation made by God to man of the early history of the earth. Bernal Diez and De Solis, Vila Gutierre, and Cogolludo may be dishonest in their descriptions, or their compilations; the books of bark, the writings

upon cotton, and the hieroglyphic hooks seen at Zempoala, may be fictitious or modern forgeries; but the testimony that these are not so is at present very strong, and not disproved. On the other hand there is nothing impossible in the suggestion that the race which strewed monuments over lands that are now deserts and forests, may have been, as their traditions assert, the grand children of Noah, and the contemporaries of the patriarchs. The subject is at any rate worthy of research, and yet how little it has been investigated!—*New Quarterly Review.*

Varieties.

An Indian was questioned—What is original sin? He quickly replied—Idleness.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to the full extent.—*Horace Walpole.*

By examining the tongue of their patient, physicians discover the diseases of the body, and philosophers the diseases of the mind.

No man advances more in the knowledge of the truth than he who understands that, though he makes much proficiency, there always remains much for him to investigate.—*Leo of Rome.*

The population of St. Louis in 1830, was 5,852; in 1840, 16,496; in 1850, 77,860. According to the census lately taken there is a population of 97,218 in the six wards of the city. Outside of the city limits, there is a population of about 30,000. This shows an increase of about 10,000 a year since 1850.

A Hint for Tea-Drinkers.—Warrington, a distinguished chemist, found that the colour of green tea consists of Prussian blue and gypsum principally. So that, in fact, the drinkers of green tea, as it comes to the English market, indulge in a beverage of Chinese paint, and might imitate the mixture by dissolving Prussian blue and plaster-of-Paris in hot water. The Chinese do not drink this painted tea—they only sell it.

"Squire," said an old man of sixty, the other day, to a younger acquaintance, "d'ye ever wash yourself all over?" They were examining a new-fashioned shower-bath standing on the side-walk by the door of a dealer. "Oh yes," said the younger, "I bathe frequently. It is a healthy, delightful, invigorating luxury." "Yew dew! Wall, I never did but once in my life. It's a most curi's feelin! Why, for ten days arterwards I felt as if I was changed into a flock of pigeons."

Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and repenting, the sad and cheerless, the lost and forsaken. It disarms malice—subdues temper—turns hatred to love—revenge to kindness—and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in paradise.

Curtain Lectures by Mrs. Fubbs.—"Fubbs, I want to talk to you a while, and I want you to keep awake while I do it. You want to go to sleep? Yes, you always want to go to sleep, but I don't. I'm not one of them sleepy kind. It's a good thing for you, Mr. Fubbs, that you have a wife who imparts information by lectures, else you would be a perfect ignoramus. Not a thing about the house to read, except a Bible the Christian Association gave you, and a tract that a fellow called Porter left one day, entitled 'Light for the Heathen.' It's well he left it, for you are a Heathen, Fubbs. You thank God you ain't a Mormon. Yes, I understand that insinuation, too, you profane wretch! You mean you are glad that you hadn't but one wife. You never would have known there was a Mormon, Mr. Fubbs, if I hadn't told you, for you're too stingy to take a paper? N-o-w, Fubbs? I declare your name ought to be Fibbs, you tell so many of 'em. It's only last week that I lost one dollar and fifty cents on butter that I sold to a pedlar because I did'nt know the market price, which is published every week. That would have paid for the paper a whole year. And then you are so ignorant, Fubbs. Didn't you take your gun t'other day and walk clear down to the Big Mash a hunting, because somebody told you the Turkeys were marching into the Rushes? Y-e-s, y-o-u d-i-d, Fubbs, you needn't deny it. But the Turkeys were all out of the Rushes, I guess, before you went there. Didn't kill any, did you? It was a bad day for turkeys, wasn't it? Ha! ha! ha!"

THE TALK IN CALIFORNIA.—A new Republic is to be formed, consisting at first of ten States, three to be comprised within the present limits of the State of California; three in Oregon Territory; two in Washington Territory; and two on the Western portions of Utah and New Mexico.—*The Times*, March 20.

LORD NORBURY.—A gentleman, who practised wit and professional law, thought that he could overcome the punster on the bench. So on one day, when Lord Norbury was charging a jury, the address was interrupted by the braying of a donkey. "What noise is that?" cried Lord Norbury.—"'Tis only the echo of the court, my lord," answered Counsellor Readytongue. Nothing disconcerted, the judge resumed his address; but soon the barrister had to interpose with technical objections. While putting them, again the donkey brayed. "One at a time, if you please," said the retaliating joker.

Truth will Prevail!

O glorious Truth! Man may despise its claim,
In ignorance its principles defame;
Oppose its progress with his learned sense,
And triumph with successful violence;
Yet it contains a germ of moral force
Imperishable as its sacred source—
A germ of greatness and of empire too,
That grows despite of what the world can do.
The acorn falls, and makes the earth its tomb,
Yet vegetates in nature's fertile womb,
And soon a tender seedling plant up-grows,
Subject, by every piercing blast that blows,
To be destroyed; but though fierce storms abound,
The roots infix more deeply in the ground;
The branches strong extend, that winds defy;
Its lofty head towers proudly to the sky;
And each revolving year, 'mid sun and storm,
Magnificence and strength bestows its form;
Till venerable in the growth of years
Acknowledged the puissant oak appears—
Centuries possessor of the fertile ground,
Majestic father of the forest crowned.

Thus Truth divine, its humble rising seen,
May be esteemed contemptible and mean;
May slowly in its onward course advance
'Gainst long-loved theories of ignorance;
May suffer from the fiery bigot's zeal;
The studied sophistries of error feel;
And seem annihilated by the rude
And darkened persecuting multitude;
Yet still preserved, through every trying hour,
Nurtured by an unseen, Almighty power,
Its grasp of human intellect extends
In every land to earth's remotest ends;
Its attributes, magnificently bold,
Of grandeur, beauty, and of power unfold;
Its lofty head triumphantly appears
O'er all its rivals, mighty in its years;
And ultimately will appear enthroned
In glorious majesty, confessed and crowned—
With dazzling light, its spotless royal robe—
The universal monarch of the globe.

Newbury, Berks. W. G. MILLS.

ADDRESSES.—Matthias Cowley, L. D. Saints' Chapel, St. Paul's Opening, Norwich.
John B. Coggle, 5 Jacob's Street, Landport, Portsmouth, Hants.
James Marsden, 17 Parkfield Street, Islington, London.

Money List, March 16—23, 1855.

	£	s	d
Josiah Rhead (per W. G. Young)	3	0	0
James Linforth	14	10	0
William Parr	5	0	0
Josiah Holmes	2	0	0
Carried forward	24	10	0
Brought forward	24	10	0
John Holsall	4	0	0
George Peacock	5	0	0
John B. Pears	5	0	0
	38	10	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 15, Vol. XVII. Saturday, April 14, 1855. Price One Penny.

Present Apostles and Prophets.

We have reviewed in previous Numbers of the *Star*, though very imperfectly, the history and position of the Prophet Joseph Smith. Many things are still to be revealed which will enlarge the understandings of the Saints concerning him. Their enemies supposed that by killing him they had put an end to "Mormonism." This arose from their ignorance of the fact that the power which he held was perpetual, and would descend upon a successor.

The interval between the death of Joseph and the appointment of brother Brigham to the First Presidency of the Church was one of great anxiety and trial to the Saints, but the Lord did not leave the faithful of His people long in doubt and darkness concerning who should lead them. Hundreds can testify that when brother Brigham was speaking to the congregation of the Saints in Nauvoo, they saw the spirit and power of Joseph come upon him as visibly as the mantle of Elijah fell upon Elisha. To the Saints this was a testimony that he was the chosen of the Lord to lead them. After the death of the Prophet Joseph, the Apostle Brigham was the best man that could be found to carry on the work which had been commenced. The Lord had proved him, that he was a man who would work righteousness with all his heart, and be continually led by the revelations of His Spirit. The continually increasing faith and confidence of the people in his counsels has been an abiding testimony that the Lord is with him. Twice a year they vote to sustain him in his office, without one dissenting voice. This shows the entire satisfaction of the people in his administration, and that he rules by a power which controls their hearts. We consider that we are perfectly safe in making the assertion, that he is the only ruler of modern times who has been sustained year after year by the unanimous consent of the governed.

The Prophet Joseph only had time to lay the foundation of the great work of the last days. He did this so effectually that he left on the earth all the knowledge and power that is necessary for the full and complete salvation of man. If brother Joseph did all that, what is there now left for brother Brigham and those associated with him to accomplish? Simply to build up the great superstructure of the kingdom of God, by polishing and fitting in its proper place in the building, all the suitable material which can be found and brought together. This work is equally important with the first, for the building is of no use without a good foundation, neither is the foundation of any utility without the superstructure.

Very few of the Saints can yet fully comprehend the most simple principles

which were taught by brother Joseph. If the most simple principles are not comprehended, how much less are those great principles which pertain to the powers of the worlds to come, which are necessary to be understood and practised, in order to obtain a perfect salvation. Brother Joseph left the keys of this knowledge on the earth, and brother Brigham will reveal it as fast as the Saints are prepared to receive and profit by it.

To accomplish the work laid out in the comprehensive plans of the Prophet Joseph, will require all the exertions of the Saints who are on the earth, in the world of spirits, and those who have died, been resurrected, and have entered into their glory, from this time until the close of the present order of things. To build temples, to administer the ordinances therein, and to teach the world how to keep the laws and commandments which have been revealed; in short, how to be saved, is now the peculiar province of the Prophet Brigham, his Council, the Quorum of the Twelve, and all who labour in the Priesthood. Hence the propriety of his remark, "I am an Apostle of Joseph Smith."

The Prophet Brigham is the only channel of salvation to this generation, and he will continue to be until he is taken from the earth, and then he will stand at the head of all who succeed him. The following are a few of the important blessings which can only be obtained through his agency. No temple in which to administer the higher ordinances can be built except under his direction, because only in his mind is the plan of it perfected by the revelations of the Spirit. He now holds the keys of communication between the living and the dead, by which the door of salvation can be opened to the spirits in prison. It is only through him that men can receive that knowledge which can comprehend the past, present, and future. He alone on the earth holds the power by which the children can be united to the fathers, and the fathers to the children in the bonds of eternal union, that the righteous may be perfected in their generations. There is no other man on the earth who can give a man a wife, or a woman a husband, and seal upon them the powers and blessings of eternal increase. Brother Joseph conferred upon brother Brigham the keys and power of all these blessings, and he bestows them upon his brethren according to the dictates of the spirit of revelation which abides with him.

Joseph and Brigham, and those associated with them, will yet sit in judgment on the men of this generation, many of whom will come bowing humbly to them for a pittance of that salvation which they now reject.

We need not stop here in the exercise of our faith in men holding the Priesthood. Besides brother Brigham, there are Heber and Jedediah, who are one with him in all things, and who labour diligently under his counsel and direction to build up the kingdom; and also the Quorum of the Twelve, who hold the keys of the Apostleship in connexion with the First Presidency, and are special messengers of salvation to the nations of the earth.

To sum up this part of the subject, no person can receive an inheritance in the kingdom of God, unless they have full fellowship for, and the most abiding faith in, the divine mission of all men who have held the fulness of the Priesthood, and faithfully performed the duties thereof, from father Adam down to the last and least of the Apostles and Prophets of these days. It is necessary that this faith and confidence in those who hold a fulness of the Apostleship, should be extended to those whom they appoint to exercise a portion of the same authority. When a man is set apart to administer in any of the offices of the Priesthood, if he magnifies his calling and lives in the spirit of it, his authority in that sphere is unquestionable, his counsels are the dictates of inspiration, and they will impart life and salvation to all who will follow them. Men appreciate blessings in proportion to the sacrifices they have to make in order to obtain them. The salvation they attain to will be in proportion to their obedience to the counsels of those who are appointed to direct them.

To the sectarian Bible believers of the present day, distance appears to lend "enchantment to the view." They talk with the most sanctimonious complacency of St. Peter, Paul, John, &c., while they repudiate the doctrines which made those holy men worthy of the title. They have settled down in the belief that Saints are a race of men peculiar to days gone by. They look to the past for assistance in the way of salvation, without apparently the

least hope or expectation that such bright luminaries will ever appear again to light up the pathway to eternal life. Latter-day Saints are not so narrow in their conceptions. The name which they have assumed indicates their expanded views of the great plan of salvation. They believe that all who teach and practise the same principles as former-day Saints, are entitled to the same name, and that those who hold the keys and power of the same Priesthood, which the Lord Jesus bestowed upon Peter, James, and John, are worthy of the same respect, consideration, and obedience. Consequently St. Brigham, Heber, and Jedediah, occupy quite as prominent a position in the minds of the Saints as St. Peter or Paul. While the Christian sects of the day look only through the misty visions of the past for their Apostles and Prophets, Latter-day Saints have full as much faith in the living ones, who now stand at their head, and who are worthy successors of such men as Matthew and Luke, Paul and Barnabas.

True religion is always the same, and is never without its living oracles to teach present salvation. In the heaven of the Saints there will be no jarring sectarianism. All who arrive there will be endowed with the same Priesthood, which gives similar powers and blessings to all, and which begets the most implicit confidence among all who enjoy them. In the celestial kingdom of our God, there will be no Church of England, Methodists, Presbyterians, Baptists, Quakers, or any other of the various sects of the day. In that place there will be but one Church, and that will be the Saints of the Most High God. There will be but one set of principles, one faith, one Lord, and one baptism, and these will be the same as taught in the Bible, the Book of Mormon, the revelations given through Joseph Smith, Brigham Young, and every other man inspired by the Holy Ghost, who has lived or is now living on the earth. In this heaven of the Saints there will be no jarring discords, but one and all will enjoy in peace the fruits of their labours, rule forever over their generations, and, like Adam, Abraham, Isaac, and Jacob, become not angels but Gods.

History of Joseph Smith.

(*Continued from page* 217.)

State of Missouri, Richmond, Ray County, May 13, 1839.

To the Honourable Austin A. King, Judge of the Court of this and the adjoining Counties.

Honourable Sir—Having been confined in prison near seven months, and the time having now arrived when a change of venue can be taken in order for the further prosecution of our trials, and the time having come when I can speak my mind freely, without endangering the lives of any but myself, I now take the liberty of seriously objecting to a trial anywhere within the bounds of the State, and of earnestly praying to your Honour and to all the authorities, civil and military, that my case may come within the law of banishment, which has been so rigorously enforced upon near ten thousand of our society, including my wife and little ones, with all my witnesses and friends.

My reasons are obvious, and founded upon notorious facts, which are known to you, sir, and to the people in general of this Republic, and therefore need no proof. They are as follows— First, I have never received any protection by law, either of my person, property, or family, while residing in this State, to which I first emigrated in 1831. Secondly, I was driven by force of arms from Jackson County, wounded and bleeding, in 1833; while my house was burned, my crops and provisions robbed from me or destroyed, and my land kept from me until now, while my family was driven out without shelter, at the approach of winter. Thirdly, these crimes still go unpunished, notwithstanding I made oath before the Honourable Judge Riland, then Circuit Judge of that district, to the foregoing outrages; and I also applied in person to His Excellency Daniel Dunklin, then Governor of the State, for redress and protection, and a restoration of myself and about 1200 of my fellow-sufferers, to our rights—but all in vain.

Fourthly, my wife and children have now been driven from our house and improve-

ments in Caldwell County, and banished from the State on pain of death, together with about ten thousand of our society, including all my friends and witnesses; and this by the express orders of His Excellency, Lilburn W. Boggs, Governor of the State of Missouri, and by the vigorous execution of his order, by Generals Lucas and Clark, and followed up by murders, rapes, plunderings, thefts and robberies of the most inhuman character by a lawless mob, who have from time to time for more than five years past, trampled upon all law and authority, and upon all the rights of man.

Fifthly, all these inhuman outrages and crimes go unpunished, and are unnoticed by you, sir, and by all the authorities of the State.

Sixthly, the Legislature of the State has approved of and sanctioned this act of banishment, with all the crimes connected with it, by voting some two hundred thousand dollars for the payment of troops engaged in this unlawful, unconstitutional, and treasonable enterprise. In Monarchial Governments, the banishment of criminals, after their trial and legal condemnation, has been frequently resorted to—but the banishment of innocent women and children from house and home and country, to wander in a land of strangers, unprotected and unprovided for, while their husbands and fathers are retained in dungeons, to be tried by some other law, is an act unknown in the annals of history, except in this single instance in the nineteenth century, when it has actually transpired in a republican State, where the Constitution guarantees to every man the protection of life and property, and the rights of trial by jury. These are outrages which would put monarchy to the blush, and from which the most despotic tyrants of the dark ages would turn away with shame and disgust. In these proceedings, Missouri has enrolled her name on the list of immortal fame—her transactions will be handed down the stream of time to the latest posterity, who will read with wonder and astonishment the history of proceedings which are without a parallel in the annal of time. Why should the authorities of the State strain at a gnat and swallow a camel? Why be so strictly legal as to compel me through all the forms of a slow and legal prosecution previous to my enlargement, out of a pretence of respect to the laws of the statute, which have been openly trampled upon and disregarded towards us from the first to the last? Why not include me in the general wholesale banishment of our society, that I may support my family which are now reduced to beggary, in a land of strangers? But when the authorities of the State shall redress all these wrongs; shall punish the guilty according to law; and shall restore my family and friends to all the rights of which we have been unlawfully deprived, both in Jackson and all other counties; and shall pay all the damages which we as a people have sustained; then I shall believe them sincere in their professed zeal for law and justice; then shall I be convinced that I can have a fair trial in the State. But until then, I hereby solemnly protest against being tried in this State, with the full and conscientious conviction, that I have no just grounds to expect a fair and impartial trial.

I therefore most sincerely pray your Honour, and all the authorities of the State, to either banish me without further prosecution; or I freely consent to a trial before a Judiciary of the United States.

With sentiments of high consideration and due respect, I have the honour to subscribe myself, your Honour's most humble and obedient, &c.

P. P. Pratt.

To Austin A. King.

Tuesday, 14th. I returned to Quincy.

Wednesday and Thursday, 15th and 16th. Was engaged in a variety of business relating to the general welfare of the Church.

Commerce, May 17th, 1839.

To the Editors of the *Quincy Whig*.

Gentlemen—Some letters in your paper have appeared over the signature of Lyman Wight in relation to our affairs with Missouri. We consider it is Mr. Wight's privilege to express his opinion in relation to political or religious matters, and we profess no authority in the case whatever; but we have thought, and do still think, that it is not doing our cause justice to make a political question of it in any manner whatever.

We have not at any time thought there was any political party, as such, chargeable with the Missouri barbarities, neither any religious society, as such. They were committed by a mob composed of all parties, regardless of all difference of opinion either political or religious.

The determined stand in this State, and by the people of Quincy in particular, made against the lawless outrages of the Missouri mobbers by all parties in politics and religion, have entitled them equally to our thanks and our profoundest regards, and such, gentlemen, we hope they will always receive from us. Favors of this kind ought to be engraven on the rock, to last forever.

We wish to say to the public, through your paper, that we disclaim any intention of making a political question of our difficulties with Missouri, believing that we are not justified in so doing.

We ask the aid of all parties, both in politics and religion, to have justice done us and obtain redress. We think, gentlemen, in so saying, we have the feelings of our people generally, however individuals may differ; and we wish you to consider the letters of Lyman Wight as the feelings and views of an individual, but not of the society as such. We are satisfied that our people as a body disclaim all such sentiments and feel themselves equally bound to both parties in this State, as far as kindness is concerned, and good will; and also believe that all political parties in Missouri are equally guilty.

Should this note meet the public eye through the medium of your paper, it will much oblige your humble servants,

SIDNEY RIGDON,
JOSEPH SMITH, junior,
HYRUM SMITH.

Saturday, 18th. Finished my business at Quincy for the present.

Sunday, 19th. I arrived at home this evening.

Monday, 20th. At home, attending to a variety of business.

Tuesday, 21st. To show the feelings of that long scattered branch of the house of Israel, the Jews, I here quote a letter written by one of their number, on hearing that his son had embraced Christianity—

Breslau, May 21st, 1839.

My Dear Son—I received the letter of the Berlin Rabbi, and when I read it, there ran tears out of my eyes in torrents; my inward parts shook, my heart became as a stone! How! do you not know that the Lord sent me already many hard tribulations? That many sorrows do vex me? But this new harm which you are about to inflict, makes me forget all the former, does horribly surpass them; as well respecting its sharpness, as its stings! I write you this laying on my bed, because my body is afflicted not less than my soul, at the report that you was about to do something which I had not expected from you. I fainted; my nerves and feelings sunk, and only by the help of a physician, for whom I sent immediately, I am able to write these lines to you with a trembling hand.

Alas! you my son, whom I have bred, nourished and fostered; whom I have strengthened spiritually as well as bodily, you will commit a crime on me! Do not shed the innocent blood of your parents, for no harm have we inflicted upon you: we are not conscious of any guilt against you; but at all times we thought it our duty to show to you, our first born, all love and goodness. I thought I should have some cheering account of you, but alas! how terribly have I been disappointed!

But to be short; your outward circumstances are such that you may finish your study or pain. Do you think that the Christians, to whom you will go over by changing your religion, will support you and fill up the place of our fellow believers? Do not imagine that your outward reasons, therefore, if you have any, are nothing. But out of true persuasion you will, as I think, not change our true and holy doctrine, for that deceitful, untrue, and perverse doctrine of Christianity.

What! Will you give up a pearl, for that which is nothing, which is of no value in itself? But you are light minded; think of the last judgment; of that day when the books will be opened and hidden things will be made manifest; of that day when death will approach you in a narrow pass; when you cannot go out of the way! Think of your death bed, from which you will not rise any more, but from which you will be called before the judgment-seat of the Lord!

Do you not know, have you not heard, that there is over you an all hearing-ear, and an all-seeing eye? That all your deeds will be written in a book and judged hereafter? Who shall then assist you when the Lord will ask you with a thundering voice, Why hast thou forsaken that holy law which shall have an eternal value; which was given by my servant Moses, and no man shall change it? Why hast thou forsaken that law, and accepted instead of it lying and vanity?

Come, therefore, again to yourself, my son! remove your bad and wicked counsellors: follow my advice, and the Lord will be with you! Your tender father must conclude because of weeping.

A. L. LANDAU, Rabbi.

Commerce, Illinois, May 22, 1839.

Sir—In answer to yours of the 23rd of April, to John P. Greene, we have to say that we shall feel obliged by your not making yourself officious concerning any part of our business in future. We shall be glad if you can make off a living by minding your own affairs; and we desire (so far as you are concerned) to be left to manage ours as well as we can. We would much rather lose our properties than be molested by such interference; and as we consider that we have already experienced much over-officiousness at your hand, concerning men and things pertaining to our concerns, we now request, once for all, that you will avoid all

interference in our business or affairs, from this time henceforth and forever. Amen.

JOSEPH SMITH, junior.

To W. W. Phelps.

A bill of indictment having been found by a Grand Jury of the mob in Ray County, against Parley P. Pratt, Morris Phelps, and Luman Gibbs, for murder, and King Follet for robbery, and having obtained a change of venue to Boone County, they were handcuffed together two by two on the morning of the twenty-second, with irons round the wrists of each, and in this fix they were taken from prison and placed in a carriage. The people of Richmond gathered round them to see them depart, but none seemed to feel for them except two persons. One of these (General Parks' lady) bowed to them through the window, and looked as if touched with pity. The other was a Mr. Hugins, merchant of Richmond, who bowed with some feeling as they passed.

They then took leave of Richmond, accompanied by Sheriff Brown, and four guards with drawn pistols, and moved on towards Columbia. It had been thundering and raining for some days, and the thunderstorm lasted with but short cessations from the time they started till they arrived at the place of destination, which was five days. The small streams were swollen so as to be very difficult in crossing them.

Thursday, 23rd. The prisoners came to a creek which was several rods over, with a strong current and very deep. It was towards evening, and far from any house, and they had received no refreshment through the day. Here they halted, and knew not what to do; they waited a while for the water to fall, but it fell slowly. All hands were hungry and impatient, and a lowery night seemed to threaten that the creek would rise before morning by the falling of additional rains.

In this dilemma, some counselled one thing, and some another. At last Mr. Pratt proposed to the sheriff, that if he would take off his irons, he would go into the water to bathe, and by that means ascertain the depth and bottom; this he consented to do after some hesitation; he then plunged into the stream, and swam across, and attempted to wade back; he found it to be a hard bottom, and the water about up to his chin, but a very stiff current.

After this, Mr. Brown, the Sheriff, undertook to cross on his horse, but was thrown off and buried in the stream. This accident decided the fate of the day. Being now completely wet, he resolved to effect the crossing of the whole company, bag and baggage. Accordingly several stripped off their clothes and mounted on the bare backs of the horses; and taking their clothing, saddles, and arms, together with one trunk, and bedding, upon their shoulders, they bore them across in safety without wetting. This was done by riding backwards and forwards across the stream several times. In this sport and labour, prisoners, guards, and all, mingled in mutual exertion. All was now safe but the carriage. Mr. Phelps then proposed to swim that across, by hitching two horses before it; and he mounted on one of their backs, while Pratt and one of the guards swam by the side of the carriage to keep it from upsetting by the force of the current; and thus, Paul like, they all got safe to land. Everything was soon replaced; and prisoners in the carriage, and the suite on horseback, moving swiftly on, and at dark arrived at a house of entertainment, amid a terrible thunder storm.

I was busy in counselling, writing letters, and attending to general business of the Church, this week.

Friday, 24th.

Commerce, Illinois, May 24, 1839.

Dear Sir—I write you to say that I have selected a town lot for you just across the street from my own! and immediately beside yours, one for Mr. Cleveland. As to getting the temporary house erected which you desired, I have not been able to find any person willing to take hold of the job, and have thought that perhaps you may meet with some person at Quincy who could take it in hand.

Business goes on with us in quite a lively manner, and we hope soon to have brother Harris and family, with other friends, to assist us in our arduous but glorious undertaking.

Our families are all well, and as far as we have knowledge, all things are going on quietly and smoothly.

Yours, &c.,

JOSEPH SMITH, junior.

To Mr. G. W. Harris.

Commerce, Illinois, 24th May, 1839.

Dear Mr. and Mrs. Cleveland—We write you in order to redeem our pledge, which

we would have done before now, but that we have been in the midst of the bustle of business of various kinds ever since our arrival here. We however beg to assure you and your family that we have not forgotten you, but remember you all, as well as the great kindness and friendship which we have experienced at your hands.

We have selected a lot for you, just across the street from our own, beside Mr. Harris; and in the orchard, according to the desire of sister Cleveland, and also on the river, adapted to Mr. Cleveland's trade.

The various business attendant on settling a new place, goes on here at present briskly; while all around and concerning us, goes on quietly and smoothly, as far as we have knowledge. It would give us great pleasure to have you all here along with us, which we hope to enjoy in a short time. I have also remembered Rufus Cleveland to the Surveyor, and am happy to be able to say that the land in Iowa far exceeds my expectations, both as to richness of soil, and beauty of locations, more so than any part of Missouri which I have seen.

We desire to have Mr. Cleveland and his brother come up here as soon as convenient, and see our situation, when they can judge for themselves, and we shall be happy to see them, and give them all information in our power. Father Smith and family arrived here yesterday; his health rather improves. We all join in wishing our sincere respects to each and every one of you, and remain your very sincere friends,

JOSEPH SMITH, junior,
EMMA SMITH.

Addressed to Judge Cleveland and Lady, Quincy, Illinois.

Commerce, Illinois, 24th May, 1839.

Dear Sir—This is to inform you that Elder Granger has succeeded in obtaining the house which he had in contemplation when he left here; and as we feel very anxious to have the society of Bishop Whitney and his family here, we hope that he will use every exertion consistent with his own business and convenience, to come up to us here at Commerce as soon as possibly in his power.

JOSEPH SMITH, junior.

Bishop N. K. Whitney.

The Twelve made a report of the proceedings of the Seventies, which I sanctioned. I also approve of the Twelve going to England.

This day the prisoners crossed the Missouri river at "Arrow Rock," so called from the Lamanites coming from all quarters to get a hard rock from the bluff to make arrow points. During this journey they had slept each night on their backs on the floor; being all four of them ironed together with hand and ankle irons made for the purpose. This being done, the windows and doors were all fastened, and then five guards with their loaded pistols staid in the room, and one at a time sat up and watched during the night. This cruelty was inflicted on them more to gratify a wicked disposition, than anything else; for it was in vain for them to have tried to escape, without any irons being put on them; and had they wished to escape, they had a tolerable good opportunity at the creek.

Saturday, 25th.

Commerce, Hancock County, Illinois,
25th May, 1839.

Dear Sir—In answer to yours of the 13th instant, to us, concerning the writings of Colonel Lyman Wight, on the subject of our late sufferings in the State of Missouri; we wish to say, that as to a statement of our persecutions being brought before the world as a political question, we entirely disapprove of it. Having, however, great confidence in Colonel Wight's good intentions, and considering it to be the indefeasible right of every free man to hold his own opinion in politics as well as religion, we will only say that we consider it to be unwise, as it is unfair, to charge any one party in politics, or any one sect of religionists, with having been our oppressors, since we so well know that our persecutors in the State of Missouri were of every sect, and of all parties, both religious and political; and as brother Wight disclaims having spoken evil of any administration, save that of Missouri, we presume that it need not be feared that men of sense will now suppose him wishful to implicate any other.

We consider that in making these remarks, we express the sentiments of the Church in general as well as our own individually, and also when we say in conclusion, that we feel the fullest confidence, that when the subject of our wrongs has been fully investigated by the authorities of the United States, we shall receive the most perfect justice at their hands; whilst our unfeeling oppressors shall be brought to condign punishment, with the approbation of a free and enlightened people, without respect to sect or party.

We desire that you may make whatever use you may think proper of this letter, and remain your sincere friends and brethren.

JOSEPH SMITH, junior,
HYRUM SMITH,
SYDNEY RIGDON.

Elder R. B. Thompson.

This day I met the Twelve in Council. The case of brother William Smith came up for investigation and was disposed of.

Sunday, 26th, I spent at home. Elders Orson Pratt and John Taylor preached.

As the prisoners in Missouri arrived at their new house in Boone County, I will will give a sketch from Mr. Pratt's testimony—

When we arrived within four miles of Columbia, the bridge had been destroyed from over a large and rapid river; and here we were some hours in crossing over in a tottlish canoe, having to leave our carriage, together with our bedding, clothing, our trunk of clothing, books, papers, &c.; but all came to us in safety after two days. After we had crossed the river, our guards having swam their horses, mounted them, and we proceeded towards Columbia, the prisoners walking on foot, being fastened together two and two by the wrists. After walking two or three miles, Mr. Brown hired a carriage, and we rode into Columbia. It was about sunset on Sunday evening, and as the carriage and our armed attendants drove through the streets, we were gazed upon with astonishment by hundreds of spectators, who thronged the streets, and looked out at the windows, doors, &c., anxious to get a glimpse of the strange beings called "Mormons."

On our arrival we were immediately hurried to the prison, without going to a tavern for refreshment, although we had travelled a long summer day without anything to eat. When unloosed from our fetters, we were ushered immediately from the carriage into the jail, and the next moment a huge trap door was opened, and down we went into a most dismal dungeon, which was full of cobwebs and filth above, below, and all around the walls, having stood empty for near two years. Here was neither beds, nor chairs, nor water, nor food, nor friends, nor any one on whom we might call, even for a drink of cold water; for Brown and all others had withdrawn to go where they could refresh themselves. When thrust into this dungeon, we were nearly ready to faint with hunger, and thirst, and weariness.

We walked the room for a few moments, and then sank down upon the floor in despondency, and wished to die; for like Elijah of old, if the Lord had enquired, "What dost thou here?" we could have replied, "Lord, they have killed the prophets, and thrown down thine altars, and have driven out all thy Saints from the land, and we only are left to tell thee; and they seek our lives, to take them away; and now, therefore, let us die."

When we had been in the dungeon some time, our new jailor handed down some provisions, but by this time, I was too faint to eat; I tasted a few mouthfuls, and then suddenly the trap door opened, and some chairs were handed to us, and the new sheiff, Mr. Martin, and his deputy Mr. Hamilton, entered our dungeon and talked so kindly to us, that our spirits again revived in some measure. This night we slept cold and uncomfortable, having but little bedding. Next morning we were suffered to come out of the dungeon, and the liberty of the upper room was given us through the day ever afterwards.

We now began to receive kind treatment from our jailor, and from our new sheriff; for it was Mr. Brown that had caused all our neglect and sufferings the previous evening. Our jail in Columbia was a large wooden block building with two apartments; one was occupied by the jailor and his family, and the other by the prisoners.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 14, 1855.

FOREIGN INTELLIGENCE—*Deseret.*—On the 29th March we received the January mail from G. S. L. City, which should have come to hand in February. With quite a liberal supply of letters for ourselves and the American Elders generally, we received one copy of the *Deseret News* of December 7, 14, 21, and 28.

The Legislative Assembly of Utah Territory convened on Monday, the 11th of December, at the Council House, G. S. L. City. President Heber C. Kimball was elected President of the Council, in place of the late President Willard Richards. Hon. Messrs. O. Pratt and A. Carrington of the Council, and J. W. Cummings, J.

Brown, and S. W. Richards of the House, were appointed a committee to wait upon His Excellency the Governor and to inform him of the organization of both Houses. At half-past two o'clock, p.m., His Excellency met both Houses in Joint Session, when the Governor's Message was read by the Secretary of the Council. The Message will appear in an early Number of the *Star*.

Professor Orson Pratt was about commencing a high school, wherein natural philosophy, electricity and electro-magnetism, chemistry, astronomy, algebra, surveying, geometry, trigonometry, conic sections, mechanics, and differential and integral calculus were to be taught.

Proposals are advertised by Colonel Steptoe for a new military road, commencing at Great Salt Lake City, and running by way of Provo, Fillmore, Parowan and Cedar Cities, to the eastern boundary of California, in the direction of the Cajon Pass, for which $25,000 was appropriated by Congress.

On New Year's day the Governor and Legislative Assembly of Utah Territory gave a New Year's festival, in compliment to Judge Kinney, his Associates, other United States officers of the Territory, and Lieutenant Colonel Steptoe, with the officers in his command.

The weather up to the first of January had been delightful, there not having been sufficient frost or snow to prevent plowing, building, &c. There was an abundance of labour, provisions plentiful, and general peace with the Indians in the Territory. We have received some very interesting communications which will appear in due course.

The *News* of Dec. 7 says—"THE Deseret Dramatic Association volunteered their services for the opening performance of the season, which came off on the eve of Saturday, the 2nd inst., with "All is not gold that glitters," and sentimental and comic songs. Governor Young extended invitations to his Counsellors, to the Quorum of the Twelve, to the clerks in the different offices, to the heads of the departments, and to many others, all of whom attended with goodly portions of their families, filling the Hall with an audience whose countenances beamed with joy, not only from the delight arising directly from the occasion, but from the associations and pleasing recollections of the past.

"Time and again, during the evening, we caught our thoughts wandering far away to the present theatres of many who are near and dear to us, and who acted so well upon these boards last winter, and could not restrain a prayer that they may equally well act their parts in proclaiming the Gospel on the broad stage of the world, that ere long, having played their role as faithful servants of the Most High, they may again rejoice with us in the blessings we here enjoy."

California.—By letter dated San Francisco Sep. 21, 1854, from Elder P. P. Pratt, in the same Number of the *News*, we learn that on Sep. 7, Elders Chauncey W. West and B. F. Dewey arrived at San Francisco, from the East Indies and China, both well. On Sep. 8, Elders Silas Smith, Silas S. Smith, Joseph Smith, Ward E. Pack, Eli Bell, William Clough, Simpson M. Molen, George Spiers, and John Young sailed from San Francisco for the Sandwich Islands, on board the *Vanquero*. On Sep. 11, Elder A. Lyman arrived at that city from San Bernardino, in good health.

St. Louis.—By the *St. Louis Luminary* of March 10th, we learn that the Saints who emigrated on the *James Nesmith* and the *Neva* arrived at St. Louis, the greater portion on March 7th, the remainder a day or two after.

Boston.—The *Boston Times* announces the arrival, at that port, of Samuel W. Woolley, per the *John Gilpin*. Our readers will recollect that Elder Woolley has been recently labouring in the East Indies.

DEPARTURE.—The ship *Juventa* sailed for Philadelphia on Saturday the 31st ultimo, with 573 souls of the Saints, under the presiding charge of Elder William Glover, late Pastor of the Hull, Newcastle, and Carlisle Conferences. Elders Benjamin Brown, Sylvester H. Earl, Elias Gardner, Charles Smith, William Pitt, John Mayer, Noah T. Guyman, Joseph Hall, well known among the Saints in the British Isles for their distinguished labours in the Conferences; also Elders George Mayer, in charge of a company of Saints from Switzerland; and Elder James F. Bell, late President of the Malta Mission, in charge of a company of the faithful from Piedmont in Italy

all sailed in this ship, and constitute the able counsel and immediate support of President Glover in the discharge of his important duties on shipboard.

Most of these brethren—Elders of Israel, are returning to Zion, after an absence of about three years on missions to this and other countries. It has never been our privilege to clear a ship load of Saints containing such an embodiment of faith, and with such an entire feeling of satisfaction both in Saints and officers of the ship. An unusual number of Pastors, Presidents, and Elders are gathering this year, and as the way to Zion becomes more difficult they will find ample occasion and scope for the exercise of their faith on the journey, that the sheaves which they bring with them may be safely delivered in the garner of the Lord, and they be found faithful labourers with the husbandman in the last time.

May the joy which was manifested by the shouts sent up as we bade them adieu be increased in purity and fervour till their arrival in Utah among the people of God, and worlds without end.

Scraps from the Diary of Mrs. Letitia Jane Lockheart.

"And God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him."—*Genesis* i. 26, 27.

Man, lovely man; Lord of creation! I am no longer astonished, since reading the above account of the creation of man, that all things flee before thy face, or tamely submit to thy will. He who created thee created all things for thy dominion. He enstamped on thy creation His own sacred image; He impressed thy form with His holy likeness; then gave to thee Rule over all things—a prince, indeed, of heavenly origin. Fresh from his maker's hands, he proudly went forth with mien erect, the admired of all admirers, giving laws and regulating the vast creation placed beneath his rule. Did his presence cheer, his voice comfort? Was his every act approved, his examples imitated, his precepts revered? 'Twas then God our Father thought to crown man with eternal felicity, and give unto him "an help-meet." Created from the mould formed in the express image and likeness of God, sprang forth lovely woman, to cheer the presence and to add to the honour and dignity of man; and having been created from him, she became "bone of his bone and flesh of his flesh"—ever and ever subject to his rule. How natural, as well as pleasing, to woman, to have so near her a protector, counsellor, and ruler, commissioned of high heaven's King to govern all things created on the earth; and who could or would object to such a prince, when we have the pleasing reflection that he who now stands before us is in the express image of God, and through the laws of creation we may become a joint ruler in his vast domain, a partner of his cares, a companion of his joys, and heir of his blessings? Truly great and glorious, then, heavenly Father, is the privilege of woman, the last of thy creation, whom thou chose to make a blessing unto man for his faithfulness, and permitting him to exercise a part of thy sovereignty, has given him power to exalt woman by his side, giving unto her honour as the second in creation. Then, indeed, blessed are we to become the wives of man, in whom we behold the express image of God, empowered and authorized through the holy order established in the kingdom of God—matrimony—to go forth and multiply, that the sons of men may be increased to be partakers of the increased blessings of the creations placed under his control; and thus joy is increased and men and women are one. Blessed was the woman who lived in the day of primeval man, before he lost confidence in himself, before the bane of society was introduced to his lips, before the engulphing cup was (like woman's apple) tasted, ere the frenzied imagination was heated, or the fury of his power was dealt out by the murderous knife, or party cliques were formed to enslave his fellow-man, or equal rights were trampled

under foot, or the voice of mercy lost in the cry of justice, or legislators were called to intervene in behalf of injured and oppressed woman; before his agency over the creations given him in the beginning was placed in the feeble "help-meet"—created from his own side—by the executive and legislative counsel of such imbecile creatures as they have chosen in the low and degraded scale of fallen intellect. I beg my female friends to bear with me a moment. Was not man our designed lord, created first? Yes. Has not he, by the laws of the State, placed woman first, who was created last, and by him exalted? Then where shall that man be placed who places himself below woman's creation, (the after-birth of creation,) making her the first by his own act, thus reversing the design and order of creation.

These reflections have been produced from opening a copy of Mr. Hartly's digest of Texas laws, during my short sojourn in Galveston, Texas, from which I learned the alarming fact, that the men of Texas were of so reckless a character that they could not be intrusted with the property of their wives, which is secured unto them by the laws of the State. It was then my mind was called to retrace the early impressions taught me by my good old mother, gleaned from the Bible, of the origin of man, and to contrast him and woman as they exist in the day I live. Ye heavens, weep over poor and fallen woman! Ye angels, pray for us! Consistency, thou art a jewel! Will woman intrust her person to him whom her father, mother, brother, friends, nor herself would intrust with a dime to pay for a little Godfrey's cordial for the baby? Woman, thy folly is a sin; and man, without repentance, will drag woman to hell, instead of exalting her to again dwell in the presence of their heavenly Father. Man is the head of the woman as Christ is of man.

Austin, Texas, Jan. 1855.

Foreign Correspondence.

SANDWICH ISLANDS.

Journey from G. S. L. City to the Islands—Location on Lanai of a gathering place for the natives.

Kohala, Hawaii, Dec. 16, 1854.

Dear Brother Franklin — It is with pleasure that I embrace the present opportunity of writing a few lines to you, to let you know how it is and has been with me since I left home. My health is good at present, and I can truly say that I enjoy myself first-rate, considering the circumstances that I am placed under.

I left G. S. L. City, in connexion with my brethren of the Islands Mission, also with President B. Young and company, on the 5th of May, and after a pleasant and speedy trip across the plains, we arrived at San Bernardino on the 9th of June. Here we tarried, to dispose of our property, and prepare ourselves for the remainder of our journey, &c., until the 4th of July, when we again took up our line of march westward; reached San Pedro on the 6th. Brother Pratt having gone ahead, made arrangements for our passage up the coast; accordingly on the 7th we took steam-ship, and arrived at San Francisco on the 10th. Previous to our arrival at this place, brothers Pratt and Tanner had made arrangements for the purchase of a Brig, which they intended to ply between the Islands and the Pacific coast, for the purpose of gathering the Saints, taking the Elders to and from their fields of labour, &c.; and being short of means they took what we had on hand, with the expectation of fitting her out, and taking us to the place of our destination, but in this they were disappointed; and taking all things into consideration, it was considered best to dispose of her again to the best advantage possible. While we remained there, the most of the brethren were busily employed in the harvest field and elsewhere, to obtain means to clothe themselves, and also to assist in taking them on their journey. Nine of the brethren having obtained means, (a portion of their money being refunded to them,) set sail for the

Islands on the 8th of September. The rest of us remained in San Francisco until the 24th of October, when myself and six of the brethren embarked on board the ship *Ianthe,* bound for Hong Kong, *via* Honolulu, and after a pleasant though somewhat protracted voyage, we arrived at Honolulu on the 13th of November, in good health and spirits, being twenty days out. Three of the brethren were still left behind for the want of means. Just after leaving San Francisco, the passengers, knowing that we were "Mormon" missionaries, commenced upon us rough shod, upon the subject of polygamy, some of them being very bitterly opposed to our principles, but by the assistance of our heavenly Father, we were enabled to head them at every turn, and they were soon glad to let us entirely alone. We also had three Catholic priests on board, bound for the Islands, but did not have much conversation with them, as there could but one of them talk English a very little. The captain seemed to think he had got the *Jonah* on board this time, but did not go so far as to cast lots, to see which it was.

Soon after our arrival at Honolulu, the Presidency took our several cases into consideration, when brothers West, Peck, and King, and myself were appointed to go to the Island of Hawaii, the rest of the brethren were distributed on the other islands. According to our appointment, we made preparations, and took ship on the 20th of November, and arrived at this place on the 22nd, distance about 115 miles from Honolulu.

Upon landing at this place we were immediately surrounded by natives, and there not being a foreigner probably within several miles of us, there was no one that we could make any inquiry of, but some of them soon found out that we were "Mormon" missionaries, and one of them took us his hale (house) and did for us the best that he could, which was nothing to brag of, I assure you. Here we remained for two or three days, when brother R. N. Allred, who has charge of the affairs of the Church on this island, arrived. He informed us where the best places would be for us to stop while we were learning the language. It was considered best for us to separate, and be entirely alone with the natives, as we could learn the language much quicker than we could to be together; accordingly we did so, and I have been alone the most of the time since.

Since my arrival at this place, my time has been employed mostly in acquiring the language, in which I do not know but I get along as well as could be expected, and I do not intend to have many months roll round before I shall be able to talk to them in their own tongue, if the Lord will, for the longer I am with them the more I see the need, and the more I feel anxious, to be able to instruct them, not only in the principles of the Gospel, but in habits of industry, cleanliness, &c.

With regard to the affairs of the Church, my knowledge is as yet somewhat limited, but I can truly say that they are in a prosperous condition. Though the people are not just at present coming into the Church as fast as they have been some time previous, still our numbers are daily increasing. The brethren have located a place of gathering for the Saints on the Island of Lanai, and are now putting in grain, potatoes, and other things for the people to subsist upon after they are gathered together. They have a city laid off which they call the City of Joseph. The Saints here have to labour under a great disadvantage for the want of tools, which causes the work to progress rather slowly, as there can be but very few hands employed at a time in putting in seed, &c.

Perhaps you would like to know how I have lived since I came among the natives; my principal living so far has been poi, sweet potatoes, and a scant allowance of salt fish. If you would like to know what poi is—you take some flour, mix it with water until it is just thick enough to run, scald it and let it stand until it gets sour, and you will see a fac simile of poi. I have not tasted of bread or meat but two or three times, or any such things as I have been used to living upon, since I came on this island; but still I have always had a plenty, such as it is, and I hope and pray that I may always have as good.

I shall have to bring my letter to a close for want of room. I would like to to have you write to me as soon as convenient; no one knows really how to appreciate the blessing of hearing from their friends until they are left alone and have no one to converse with, as I am the most of the time. I should, also, if consistent, like to have you send me the *Star*, but

silver and gold have I none, but such as I have give I unto thee.

Please direct to Honolulu, Oahu, in care of P. B. Lewis, and he will forward them to me.

Brother R. N. Allred arrived here the day before yesterday; his health is quite poor, he wishes a kind remembrance to you.

Please remember me kindly to brothers Grant, Kimball, Ellsworth, Young, and in fact all inquiring friends.

I am, as ever, your affectionate brother,

H. P. RICHARDS.

P.S.—You will excuse me for not paying the postage on this letter, for I have not had that much money since I came on the Islands.

H. P. R.

SCANDINAVIA.

Prospects of the Work—Signs in the Heavens.

29, Gothersgade, Copenhagen,
March 17, 1855.

President F. D. Richards.

Dear Brother—We are moving along slowly after the old sort, "right side up," I believe "with care," having fair prospects ahead, not discouraged in the least, but, on the other hand, feel greatly encouraged, and have great reason to rejoice that, through the blessing of the Lord, this mission is in a fair way to grow and prosper. Peace and union prevail, and a general willingness to do all that they possibly can to extend the work of the Lord. We are not a multitude, but we feel strong with the help of the Lord, and I trust we will carry the day. Truth is finding its way to many that are honest in heart, the Spirit accompanying the word, bearing witness of the same. We mean that every move we make shall count towards building up the kingdom of God. I desire that I may live to see it triumph over the nations of the earth, that the oppressed may go free, and the oppressor be made to serve, or be cut off from the face of the land.

I am enjoying very good health at present. Brother and sister Widerborg are well. It is a general time of health among the Saints.

March 19th.

I will send you an account of two remarkable signs in the heavens, thinking that perhaps they might not be copied in the English papers.

The *Altona Mercur* of the 24th ult. has the following—"A few days ago many persons witnessed just before sunrise an unusual phenomenon. They saw in the east a pillar standing perpendicular in the horizon. It was about four feet broad, with sharp outlines of yellow and red. At sunrise, it received a blood-red colour, and gradually disappeared."

The following is from the *Berlingshe Tidende*, of March 17th, 1855, copied from a German paper—"On the 5th instant, at 8 o'clock a.m., at Lipzig, Berlin, and many other places, was witnessed an unusual and remarkable phenomenon. It was visible at 8 o'clock, a.m., and continued to increase in brilliancy until 9 o'clock, and then gradually disappeared, and was entirely gone at 10 o'clock. The atmosphere was a little thick, temperature 11 deg. with north wind, when the phenomenon commenced. Through the sun passed a white ring (A), which was a half of a degree broad, and parallel with the horizon, and in that ring 120 degrees east and west were two mock suns, and above them were a half circle (B) about 22 degrees long, whose convex was down, at the commencement it was coloured, afterwards appeared somewhat white. Its highest point formed a centre for a ring (C) which was about 30 degrees in diameter. In the mean time the ring was completely over the half circle (B), and appeared to be of a faint colour. This ring attached itself on both sides of the real sun in circle (A) where it formed two beautiful mock suns of the brilliancy of a rainbow. Upon the highest point of the circle appeared a curved rainbow, which was magnificent. It was about 30 degrees long, the middle pointing towards the zenith. In the ring (C) there were two other bows which were above the circle (B), they were of a faint colour, with the convex side joining each other, but as the sun advanced the phenomenon entirely disappeared."

You will please excuse the translation, I have done as well as I could. Not understanding the Danish any better, perhaps I have not given it as perfectly as it is in the original.

The weather has changed, and it thaws considerably in the middle of the day.

Footmen came from Sweden to day on

the ice, but I don't think they will be enabled to do it much longer.

Many of the brethren have requested me to *Heilsden*. You will please accept of my love and best respects, in which brother Widerborg joins.

I wish to be remembered to all the brethren with you. The Lord bless you.

I remain, yours as ever in the covenant.

JOHN VAN COTT.

MISSOURI.

Cattle for the Emigration — Folly of the Saints emigrating useless articles — High Price of Provisions, &c.

Brunswick, Missouri,
February 25th, 1855.

Dear Brother F. D. Richards—Having a few spare minutes, I feel like spending them in writing to you to let you know of my present condition, and also of 35 of the passengers brought by the *Clara Wheeler*.

I left St. Louis in company with them and six others on the 17th inst., to go up the Missouri river as far as Oregon, in Holt County. We had a few days of fine warm weather up to the 23rd, since which time it has been severely cold, and we are now frozen up, as far as navigating the river is concerned, and are compelled to go from this point by land. The object of my going up the river is to purchase the cattle, make arrangements for provisions, and hunt out a suitable point for rendezvous for the emigration this spring. The object that I have in writing to you from this point is to suggest to the consideration of your fruitful mind the subject of having the presiding officers be more particular in the examination of things that many of the Saints put up and bring to this country. The disclosure made here yesterday, by an examination of luggage, shows that tons of useless things—that are not worth picking up in the streets, are brought to this country, freight paid on them, the lives of men worn out by lifting them from place to place, only to be thrown away on the frontiers. Many old tools of old fashions in use in the days of our great-grandfathers, are brought along by many of the Saints. Now if something could be said or written to break the seal that is upon the things of the great-grandfathers and their children, to dissolve the union before they start, it would be a blessed thing; it would be no worse for them to turn and cry, as the milk kine did that drew the ark of the covenant, because they had left their calves behind. They have it to do at last, and if the separation could take place there, it would be much better. I hope you will pardon me for my suggestion on this matter.

I am not able to give you a list of the names of the passengers of the *Clara Wheeler*, but can say that those with me are all in good health, and feel like trying to learn to be useful amongst the cattle and journeying camps the present year.

The Missouri river is as yet very low, and crowded with ice. The winter holds out long and cold. Every thing in this upper country commands a high price, flour is worth $9 per barrel, bacon from 7c. to 8c. per lb, corn 75c. per bushel, potatoes 1$ 50c. per bushel, and almost every other thing in proportion.

We calculate to leave here to-morrow morning. I suppose you are aware that we are only a few miles below the old town of Dewitt. We shall probably go through Caldwell County, and pass near the well that contains many of the mouldering remains of our beloved brethren who have fallen as martyrs to the truth of the Gospel in this dispensation. We shall also pass near the grave of the brave David Patten and others. When I am near these grounds, my feelings more or less seem to call for the Lord to hasten the day when the blood of the righteous shall be avenged, and when the word of the Lord shall be fulfilled, that says, those that remain and are pure in heart shall return singing songs of joy and triumph, both they and their children.

I will now close this note by asking you to give my kind love to those associated with you in the Office, and also, if you see them, to those that crossed the Plains with me last spring.

I am, your fellow-labourer in the Kingdom of the last days,

MILO ANDRUS.

PHILADELPHIA.

Arrival of the "Isaac Jeanes"—Departure of Elder Riser and Company for Cincinnati.

Philadelphia, March 8, 1855.

President F. D. Richards.

Dear Brother—I write to inform you

that we arrived safe in Philadelphia on Monday morning, at three o'clock, after 30 days' passage. We had a very agreeable voyage, with the exception of one storm, one sailor washed overboard and lost; no other damage was done. The Saints enjoyed good health. We attended to our duties as well as we could, morning and evening, calling upon the Lord for His blessings.

Times have been dull in this place, but business begins to revive. We have succeeded in providing means to go on, by selling 5 dollars' worth of German books and 20 dollars' worth of English books to the Branch, and brother Germer's family have sold some of their goods. We are going on to Cincinnati to-day, with the Saints. They are all in good health and spirits.

I remain yours in the everlasting covenant,

GEORGE C. RISER.

Definition of the Immaculate Conception.

BY BISHOP DE CHARBONNEL, OF TORONTO.

Now, dearly beloved, what is the meaning of that definition, which overjoys the whole Church, and devastates hell? What are our duties towards that definition, and what must be its fruit for our souls?

That definition, dearly beloved, means that the soul of Mary, no doubt on account of her having been chosen from all eternity to be the mother of the Savior, when created and united to a body in the womb of her mother, St. Ann, was exempted, preserved from all original sin common to all the children of Adam and Eve.

That definition means that on that first moment, Mary, far from being a child of wrath, hated by the Blessed Trinity, belonging to Satan, and doomed to hell, was, on the contrary, all fair, spotless, full of grace with the Lord, blessed among women, the beloved dove of God, and already crushing the Serpent's head.

That definition means that that most singular exemption, privilege, prerogative, grace conferred on Mary, in virtue of the merits of Jesus Christ, has been revealed by God, is contained in the deposit of divine revelations, has always been believed as a part of the Word of God by the immense majority of the Church, and is now proposed as such to the faith of the world by the teaching Church of Christ, against which He promised that error, one of the gates of hell, should never prevail.

Therefore, that definition means that the Immaculate Conception of Mary is now a dogma of our faith, just as well as her divine maternity, her perpetual virginity, and her exemption from venial sin. These three prerogatives of Mary had always been believed as revealed by God, and contained in the deposit of divine revelations, though they became dogmas of the Catholic faith only after ages. The divine maternity of Mary was defined only in the fifth century, against Nestorius; her perpetual virginity in the fourth, against Jovinian; and her exemption from venial sin in the sixteenth, by the Council of Trent.

Therefore, to deny now, even mentally, the Immaculate Conception, would be the same sin of heresy as to deny the divine maternity of Mary, or her perpetual virginity, or her exemption from venial sin, because it would be to refuse to believe a definition of the Church, the pillar and the ground of truth, and of course to incur the excommunication and anathema of a heathen and a publican, pronounced by Jesus Christ himself against whomsoever heareth not the Church.

Varieties.

THERE are within the territories of the United States, upwards of four hundred thousand Indians, in California, Oregon and Texas. The following were the number of some of the largest tribes in 1853—Creeks, 25,000; Cherokees, Chipewas, 8,000; California

Indians, 100,000; Oregon and Washington Indians, 33,000; Utah, 11,500; New Mexico, 45,000; Texas, 29,000; Missouri Valley Indians, 45,000; Arkansas Indians, 20,000.

THE WATERS AND THE DRY LAND.—The whole area of the surface of the globe contains 197 million square miles, of which land occupies 53 million square miles, and the ocean 144 million square miles. The ocean, therefore, occupies nearly three times as much of the surface of the globe as the land.

Farewell to the Land of my Birth.

How long in the world I have sigh'd,
From the days of my earliest youth,
When, sick of its sin and its pride,
I sought and I pray'd for the Truth.

It came, and the GOSPEL I found,
To me it was life, joy, and peace;
Salvation was beaming around,
With hopes of a happy release.

And then I was longing to be
Where the will of my Father is done,
Where the noble, the pure, and the free
On the earth are united in one.

And I waited in hope for the day
When this blessing should also be mine,
That I might be wending my way
To join in that union divine.

It is here, it has come, and I see
The day-star of Liberty rise,
For Bab'lon has no charm for me,
'Tis Truth and its freedom I prize.

I go where no tyrants dare come,
Where oppressors would tremble to tread,
Where the honest in heart find a home,
Where the blessings of heaven are shed.

I go where the Prophets of God
To lives everlasting will lead,
Where peace sheds its lustre abroad,
O, this is a blessing indeed!

I go where fair virtue supplies
Rich fountains of blessings for all,
Where the Kingdom of Heaven will rise,
While the nations will crumble and fall.

'Tis with joy I am bidding farewell
To the proud, boasted land of my birth;
I go with the upright to dwell,
Where the *pure* will find heaven on earth.

It is Faith, 'tis not fancy, that paints
The vision of bliss that I see;
I go to the home of the Saints—
To ZION, the land of the FREE.

Liverpool. ANN CASH.

CAUTION.—Elder John Godsall, President of the Birmingham Conference, requests us to caution the Saints against William Ragg, who has been excommunicated from the Hockley Branch in the above Conference, for lying and other unworthy conduct.

ADDRESSES.—Edmund Ellsworth, 111 Warstone Lane, Birmingham.
Moses Clough, 3 Chesterton Lane, Cambridge.

Money List, March 23—31, 1855.

	£	s	d
James Woods (per Charles A. Harper)	1	0	0
Thomas Parkes	2	5	0
John Threlkeld	0	13	0
Charles Peat	5	6	6
Josiah Rhead	2	0	0
Benjamin Elliot	2	13	2½
Josiah Holmes	7	0	0
George Peacoek	12	0	0
Simon Irwin	5	0	0
Isaac Jones	1	0	0
Jonathan Ellis	0	15	0
James Walker	43	2	0
Elias Cave	5	0	0
John Kessell	4	0	0
John Holsall	7	0	0
Carried forward	£98	14	8½

	£	s	d
Brought forward	£98	14	8½
John Price	2	0	0
Samuel Ridont	10	11	4
James Reece	4	10	0
Henry McCreery	30	0	0
Samuel Gentle	2	0	0
George W. Davies	2	0	0
John Mellor	1	10	0
John B. Malben	30	0	0
A. N. McFarlane	2	4	0
Joseph Akers	2	0	0
William Parr	3	10	0
Richard Harper	2	12	0
James Linforth	5	17	6
	£197	9	6½

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 16, Vol. XVII. **Saturday, April 21, 1855.** **Price One Penny.**

The First Thing.

"Seek ye first the kingdom of God, and His righteousness; and all other things shall be added unto you."—*Jesus Christ.*

If all those who are called by the name of Saint were to be individually asked whether it was the desire of their hearts to build up the kingdom of God and obtain salvation therein, we strongly suspect that every one would answer in the affirmative—yes, all would profess to have, for the primary object of their lives, the advancement of the purposes of Jehovah. But the way in which many attempt to advance those purposes appears to us rather peculiar, and certainly not the way we deem the best to bring about the result ostensibly aimed at. Many persons waste much time, labour, and money in the pursuit of objects that do not advance the kingdom of God one iota, but are rather a clog to it; yet all the while thinking, or professing to think, they are doing God the very best service. One will engage with heart and soul in politics, persuading himself that he will by and bye obtain an amount of influence thereby that will enable him to work wonders for the Kingdom. But, as time rolls on, the long-for golden chances come not, the work of God rapidly advances (most extraordinary thing) independently of the aid of the politician Saint; he finds himself rather losing ground with the work, while his affections for it do not, somehow or other, seem quite so warm towards it as formerly, and he begins to suspect that something's wrong.

Another will be seized with a mania for great speculations in business, and all his time and means, and what of others he can obtain, will be invested in the concern, he also imagining that in the end some unheard-of benefit will accrue to himself, his friends, and the Church.

A third will invest his means, and persuade all others whom he can to join him, in some lumbering law-suit, that is to repay (some time after Doomsday?) ten or a hundred per cent for the money advanced. The gold must be paid down, and perhaps in a short time more added, and the whole affair entered into and carried on with true business promptitude and energy. No matter how the Church languishes for want of vital support, no matter how the Temple Offering and the Perpetual Emigrating Fund dwindle away—say nothing of them, yet a little while and the suit will be won, the hundred per cent obtained, and then won't the Church Funds rise, then won't something astonishingly splendid be done to roll on the wheels of Zion. Delusive anticipation! What is the result? Say the suit is won, and the proceeds are duly paid to the adventurers—how then? Does the desire to be liberal in aiding the Church,

exist as strongly as before the matter began? Or are those who have been so recently enriching the law at the expense of the Gospel now willing to reverse this order of things? Or, now the hundred per cent is in hand, does it not look some how after all as though it really would not go so far, and accomplish such diverse objects, as was originally expected? Or does the money slip through the fingers, in some mysterious way, as if the blessing of God was not on it? Say the suit is lost, or a settlement indefinitely postponed — then what disappointment, what recrimination among friends, what waste of time and means. Then, though all engaged may have been honest in the matter, how distrust supplants confidence, and then how do the spirit of mammon, and his kindred imps, triumph over souls which once were subject to the small still whisperings of the Holy Spirit of God. Then how are names, once fair and high in the Church, and in honour among the Saints, sacrificed to folly. Then how are the eyes of the Saints open to the fact that "there is a way which seemeth right unto a man, but the end thereof are the ways of death."

We are not speaking of things altogether imaginative, things that have never occurred in the history of the Church. There have been Saints, Elders, and Presidents even—men who have faithfully ministered to the Saints and to the world, and previously done a great and good work, who have taken a course as unwise as described above, engaging, without the counsel of their superiors, in some wonderful undertaking *apparently a little aside* from their obvious duties, yet which, they fondly anticipated, would be productive of surprising advantage to the work of God. And with what results? The undertaking has cried out continually — "Give, give;" and means and time and strength have been drained from the Church, while the object sought has either vexatiously eluded pursuit, or, if obtained, disappointed grievously the expectations and defeated the intentions of the pursuers. We might appeal to Elders who have adopted such a course, whether they have not pursued a phantom, a mere will-o-the-whisp, or a supposed advantage which, when obtained, was fleeting as the twilight, and was in reality a disadvantage and a curse. We might appeal to such Elders, whether they have not felt the Spirit of the Lord leaving them, whether they have not felt their strength gradually failing, while pursuing the object of their unadvised desires. Some have felt thus, whilst others have gloried in their natural wisdom and intellectual strength, until a knowledge of their real weakness has fallen upon them like a thunderclap, as Sampson discovered his when he arose from the lap of Delilah, "and said, I will go out as at other times before, and shake myself." Alas! "he wist not that the Lord was departed from him."

What effect have these things on the Saints? A blighting, deathly influence, destroying confidence in one another, and sowing the seeds of suspicion, unbelief, and apostacy.

How long will it take Saints and Elders to learn that the only path to salvation is to adhere *strictly* to the counsel of those whom God has appointed to give counsel! The first thing to be sought is the kingdom of God, and the righteousness thereof, and this can only be done effectually by seeking the counsel of those whom He has set in the Church for helps and for governments, and by abiding in the spirit of that counsel. Many deceive themselves by imagining that they can do with impunity certain things which they have not been especially counselled to abstain from, and though in doing which they have not the full satisfaction of their own consciences. And some suppose they are doing nothing but what they may expect the blessing of the Lord upon, when they do not ask the counsel of their superiors upon the matter lest they should haply advise them not to engage in it. Such courses bring disappointment, vexation, and sorrow, and such self-sufficiency, if persisted in, will lead to a fatal step that will bring irretrievable ruin.

Now there is one principle that it would be well for the Saints ever to remember and act upon, and that is, to engage in no undertaking that they think would not be permitted and *sanctioned* by those who are appointed to direct them. Some counsel is permissive—that is, the Saints are told they *may* do so and so. This counsel is generally given because it is greatly desired by the receiver, not because it fully embodies the sentiments and desires of the giver. The perfect law of action, full of blessings, would be for one to say to his superior—"I wish to do not what you *permit*, but what you *consider*

best." Were such a course invariably adopted by Presidents, Elders, and Saints, the work of salvation would roll on with delightful harmony, power, and rapidity.

Finally we would say that enterprises which tend to draw the feelings, affections, desires, exertions, and means of the Saints from the great objects set before them by the authorities of the Church, should ever be strictly guarded against. Where the treasure is, there will the heart be. When people's hearts are unflinchingly set to build up the kingdom of God, their time, talent, property, money, and labour will be invested, as far as possible, in that kingdom, and not be thrown away upon any private speculation, that has no direct bearing upon its advancement. It is lamentable to see the time, strength, means, and affections of the Saints drained and wasted away upon unworthy schemes, which promise great things by and bye in return, when there are actually existing, to accomplish the desired purpose, institutions dictated by the Holy Spirit, and organized and conducted by the highest authorities of the Church. To "seek first the kingdom of God," is to seek to sustain every interest and institution thereof the *first thing*, and in especial preference to every side or individual interest, institution, or speculation.

History of Joseph Smith.

(*Continued from page* 232.)

Monday, 27th. I was at home.

Commerce, Hancock County, Illinois,
27th May, 1839.

Father Bigler.

Dear Sir—We have thought well to write you by brother Markham on the subject of our purchase of lands here, in order to stir up your pure mind to a remembrance of the situation in which we have been placed by the Act of the Councils of the Church having appointed us a committee to transact business here for the Church. We have, as is known to the Church in general, made purchases and entered into contracts and promised payments of moneys, for all of which we now stand responsible.

Now as money seems to come in too slowly, in order that we may be able to meet our engagements, we have determined to call upon the liberality of Father Bigler, through the agency of brother Markham, and request that he will place in his hands for us, the sum of five or six hundred dollars, for which he shall have the security of said committee, also through the agency of brother Markham, and the thanks of the Church besides.

JOSEPH SMITH, junior,
V. KNIGHT.

To Mark Bigler, Quincy, Illinois.

Commerce, Illinois, 27th May, 1839.

Dear Sir—Having last week received a letter from brother R. B. Thompson, concerning your late writings in the Quincy Whig, and understanding thereby that the Church in general at Quincy were rather uneasy concerning these matters, we have thought best to consider the matter of course, and accordingly being in Council on Saturday last, the subject was introduced, and discussed at some length, when an answer to brother Thompson's letter was agreed to and sanctioned by the Council, which answer I expect will be published, and of course you will have an opportunity to see it.

It will be seen by that letter, that we do not at all approve of the course which you have thought proper to take, in making the subject of our sufferings a political question. At the same time, you will perceive that we there express what we really feel: that is, a confidence in your good intentions in so doing. And (as I took occasion to state to the Council) knowing your integrity of principle, and steadfastness in the cause of Christ, I feel not to exercise even the privilege of counsel on the subject, save only to request that you will endeavour to bear in mind the importance of the subject, and how easy it might be to get into a misunderstanding with the brethren concerning it; and though last, not least, that whilst you continue to go upon your own credit, you will also steer clear of making the Church appear as either supporting or opposing you in your politics, lest such a course may have a tendency to bring about persecution on the Church, where a little wisdom and caution may avoid it.

I do not know that there is any occasion for my thus cautioning you in this thing, but having done so, I hope it will be well taken, and that all things shall eventually

be found to work together for the good of the Saints.

I should be happy to have you here to dwell amongst us, and am in hopes soon to have that pleasure. I was happy to receive your favour of the 20th instant, and to observe the contents; and beg to say in reply, that I shall attend to what you therein suggest, and shall feel pleasure at all times to answer any request of yours, and attend to them also in the best manner possible.

With every possible feeling of love and friendship for an old fellow-prisoner, and brother in the Lord, I remain, sir, your sincere friend.

JOSEPH SMITH, junior.

To Col. Lyman Wight, Quincy, Illinois.

Commerce, Hancock County, Illinois,
27th May, 1839.

To the Church of Jesus Christ of Latter-day Saints, Greeting—

From our knowledge of the good sacrifices made by the bearer, brother Stephen Markham, in behalf of the welfare of us, and the Church generally, and from the great trust which we have oftentimes reposed in him, and as often found him trustworthy, not seeking his own aggrandizement, but rather that of the community, we feel warranted in commissioning him to go forth among the faithful, as our agent, to gather up and receive such moneys, in money or otherwise, as shall enable us to meet our engagements which are now about to devolve upon us, in consequence of our purchases here for the Church; and we humbly trust that our brethren generally will enable him to come to our assistance before our credit shall suffer on this account.

JOSEPH SMITH, junior, P. E.

Thursday, 28th. I was at home. When the prisoners arrived at Columbia, they applied to Judge Reynolds for a special term of court to be holden for their trials. The petition was granted, and July first was appointed for the sitting of the court.

Monday, 29th. I was about home until the latter part of the week, when I went to Quincy in company with my Council. I continued to assist in making preparations to lay our grievances before the General Government, and many of the brethren were making their reports of damages sustained in Missouri. I wrote as follows—

Quincy, June 4th, 1839. Bill of damages against the State of Missouri, on account of the sufferings and losses sustained therein.

March 12th, 1838. I with my family arrived in Far West, Caldwell County, after a journey of one thousand miles, being eight weeks on my journey, enduring great affliction in consequence of prosecution, &c., and expending two or three hundred dollars.

Soon after my arrival at that place, I was informed that a number of men living in Davies County (on the Grimstone Forks) had offered the sum of one thousand dollars for my scalp: persons to whom I was an entire stranger, and of whom I had no knowledge. In order to attain their end, the roads were frequently waylaid for me, &c. At one time in particular, when watering my horse on Shoal Creek, I distinctly heard three or four guns snapped at me. I was credibly informed also, that Judge King, of the Fifth Judicial Circuit, gave encouragement to individuals to carry into effect their diabolical designs, and has frequently stated that I ought to be beheaded on account of my religion.

In consequence of such expressions from Judge King and others in authority, my enemies endeavoured to take every advantage of me, and heaping abuse, getting up vexatious lawsuits, and stirring up the minds of the people against me and the people with whom I was connected, although we had done nothing to deserve such treatment, but were busily engaged in our several avocations, and desirous to live on peaceable and friendly terms with all men. In consequence of such threats and abuse which I was continually subject to, my family were kept in continual state of alarm, not knowing any morning what would befall me from day to day, particularly when I went from home.

On the latter part of September, 1838, I went to the lower part of the county of Caldwell for the purpose of selecting a location for a town. When on my journey, I was met by one of our friends with a message from De Witt, in Carrol County, stating that our brethren who had settled in that place, were, and had for some time been, surrounded by a mob, who had threatened their lives, and had shot several times at them. Immediately on hearing this strange intelligence, I made preparations to start, in order if possible to allay the feeling of opposition, if not to make arrangements with those individuals of whom we had made purchases, and to whom I was responsible and holden for part of the purchase money.

I arrived there on the — day of September, and found the account which I heard was correct. Our people were surrounded by a mob, their provisions nearly exhausted. Messengers were immediately sent to the Governor, requesting protection; but instead of lending any assistance to the oppressed, he stated that the quarrel was

between the "Mormons" and the mob, and they must fight it out.

Being now almost destitute of provisions, and having suffered great distress, and some of the brethren having died in consequence of their privations and sufferings, and I had then the pain of beholding some of my fellow-creatures perish in a strange land, from the cruelty of a mob. Seeing no prospect of relief, the brethren agreed to leave that place and seek a shelter elsewhere, after having their houses burnt down, their cattle driven away, and much of their property destroyed.

Judge King was also petitioned to afford us some assistance. He sent a company of about one hundred men; but instead of affording us any relief, we were told by General Parks that he could afford none, in consequence of the greater part of his company, under their officer, Captain Samuel Bogart, having mutinied. About seventy wagons left De Witt for Caldwell, and during their journey were continually insulted by the mob, who threatened to destroy us, and shot at us. In our journey several of our friends died and had to be interred without a coffin, and under such circumstances, was extremely distressing. Immediately on my arrival at Caldwell, I was informed by General Doniphan, from Clay County, that a company of about eight hundred were marching towards a settlement of our brethren in Daviess County, and he advised one of the officers that we should immediately go to protect our brethren in Daviess County, (in what he called White's Town,) until he should get the militia to put them down. A company of militia, to the number of sixty, who were on their route to that place, he ordered back, believing, as he said, that they were not to be depended upon; and to use his own language, were "damned rotten hearted."

Lieut.-Colonel Hinkle, agreeable to the advice of General Doniphan and a number of our brethren, volunteered to go to Daviess to render what assistance they could. My labours having been principally expended in Daviess County, where I intended to take up my residence; and having a house in building, and having other property there, I hastened up to that place; and while I was there, a number of the brethren's houses were burnt, and depredations were continually committed, such as driving off horses, cattle, sheep, &c., &c.

Being deprived of shelter, and others having no safety in their houses, which were scattered; and being alarmed at the approach of the mob, they had to flock together; their sufferings were very great in consequence of their defenceless situation—being exposed to the weather, which was extremely cold, a large snow storm having just fallen.

In this state of affairs, General Parks arrived at Daviess, and was at the house of Colonel Wight when the intelligence was brought that the mob were burning houses, &c.; and also men, women, and children were flocking into the village for safety. Colonel Wight, who held the commission in the fifty-ninth regiment under his command, asked him what steps should be taken. He told them that he must immediately call out his men, and go and put them down.

Immediately preparations were made to raise a force to quell the mob, who, on ascertaining that we were determined to bear such treatment no longer, but to make a vigorous effort to subdue them, and likewise being informed of the orders of General Parks, broke up their encampment and fled.

Some of the inhabitants in the immediate neighbourhood, who seeing no prospects of driving us by force, resorted to stratagem, and actually set fire to their own houses (miserable log houses, after having removed their property and effects) and then sent information to the Governor, stating that our brethren were committing depredations and destroying their property, burning houses, &c.

On the retreat of the mob from Daviess County, I returned home to Caldwell. On my arrival there, I understood that a mob had commenced hostilities in the borders of Caldwell; had taken some of our people prisoners; burnt some houses, and had done considerable damage. Immediately Captain Patten was ordered out by Lieut.-Col. Hinkle to go against them, and about daylight next morning came up with them. Upon the approach of our people they fired upon them; and after discharging their pieces, fled with great precipitation.

In this affray, Captain Patten fell a victim to that spirit of mobocracy which has prevailed to such an extent; along with two others; others were severely wounded. On the day after this affray, Captain Patten sent for me to pray for him, which request I complied with, and then returned to my home.

There continued to be great commotion in the county, caused by the conduct of the mob, who were continually burning houses, driving off horses, cattle, &c., and taking prisoners, and threatening death to all the "Mormons." Amongst the cattle driven off, were two cows of mine.

On the 28th of October, a large company of armed soldiers were seen approaching Far West, and encamped about one mile from the town. The next day I was waited upon by Lieut.-Colonel Hinkle, who stated

that the officers of the militia requested an interview with us in order to come to some amicable settlement of the difficulties which then existed; they, the officers, not wishing, under the present circumstances, to carry into effect the exterminating orders they had received. I immediately complied with the request, and in company with Messieurs Rigdon, Robinson, Wight, and Pratt, proceeded to meet the officers of the militia, but instead of treating us with respect, and as persons desirous to accommodate matters, to our astonishment we were delivered up as prisoners of war, and taken into their camp as such. It would be in vain for me to give any idea of the scene which now presented itself in the camp. The hideous yells of more than a thousand infuriated beings, whose desire was to wreak their vengeance upon me and the rest of my friends, was truly awful, and enough to appall the stoutest heart.

In the evening we had to lie down on the cold ground, surrounded by a strong guard. We petitioned the officers to know why we were thus treated; but they utterly refused to hold any conversation with us. The next day they held a court martial upon us and sentenced me, with the rest of the prisoners, to be shot; which sentence was to be carried into effect on Friday morning in the public square, as they say, an ensample to the rest of the members; but through the kind providence of God, their murderous sentence was not carried into execution. The militia then went to my house and drove my family out of doors under sanction of General Lucas, and carried away all my property.

Having an opportunity of speaking to General Wilson, and on asking him the cause of such strange proceedings, I told him that I was a democrat, and had always been a supporter of the Constitution. He answered, "I know that, and that is the reason why I want to kill you, or have you killed."

We were led into the public square, and after considerable entreaty, we were permitted to see our families, being attended with a strong guard. I found my family in tears, expecting that they had carried into effect their sentence; they clung to my garments with weeping. I requested to have a private interview with my wife in an adjoining room, but was refused; when taking my departure from my family, it was almost too painful for me. My children clung to me, and were thrust away at the point of the swords of the soldiery. We were then removed to Jackson County, under the care of General Wilson; and during our stay there, we had to sleep on the floor, with nothing but a mantle for our covering, and a stick of wood for our pillow, and had to pay for our own board.

While we were in Jackson, General Clark with his troops arrived in Caldwell, and sent an order for our return, holding out the inducement that we were to be reinstated to our former privileges; but instead of being taken to Caldwell, we were taken to Richmond, where we were immured in prison and bound in chains. After we were thus situated, we were under the charge of Colonel Price, of Chariton County, who suffered us to be abused in every manner which the people thought proper.

Our situation at this time was truly painful. We were taken before the court of inquiry; but in consequence of the proceedings of the mob, and their threats, we were not able to get such witnesses as would have been serviceable; even those we had were abused by the States Attorney, and the court, and were not permitted to be examined by the court as the law directs. We were committed to Liberty jail, and petitioned Judge Turnham for a writ of habeas corpus; but owing to the prejudice of the jailer, all communication was entirely cut off. However, at length we succeeded in getting a petition conveyed to the judge, but he neglected to pay any attention to it for fourteen days, and kept us in suspense. He then ordered us to appear before him; but he utterly refused to hear any of our witnesses, which we had been at a great trouble in providing. Our lawyer also refused to act, being afraid of the people.

We likewise petitioned to Judge King and the judges of the Supreme Court, but they utterly refused. Our victuals were of the coarsest kind, and served up in a manner which was disgusting. After bearing up under repeated injuries, we were moved to Daviess County under a strong guard. We were then arraigned before the Grand Jury, who were mostly intoxicated, who indicted me and the rest of my companions for treason. We then got a change of venue to Boon County, and were on our way to that place. On the second evening after our departure, our guards getting intoxicated, I thought it a favourable time to effect our escape from such men, whose aim was only to destroy our life and to abuse us in every manner that wicked men could invent. Accordingly we took advantage of their situation, and made our escape; and after enduring considerable fatigue, and suffering hunger and weariness, expecting that our enemies would be in pursuit, we arrived in the town of Quincy, Illinois, amidst the congratulations of our friends, and the joy of our families. I have been here for several weeks, as it is known to the people of the State of Missouri; but they, knowing they

had no justice in their crusade against me, have not to my knowledge taken the first step to have me arrested.

The loss of property which I have sustained is as follows: Losses sustained in Jackson County, Daviess County, Caldwell County,including lands, houses, harness, hogs, cattle, &c.; books and store goods, expenses while in bonds, of moneys paid out, expenses of moving out of the State, and damages sustained by false imprisonments, threatenings, intimidations, exposure, &c., &c., one hundred thousand dollars.

My brother Hyrum Smith wrote the following—

Sufferings and damages sustained in Missouri, and being driven therefrom.

I left Kirtland, Ohio, in the spring of 1838, having the charge of a family of ten individuals; the weather being very unfavourable, and the roads worse than I had ever seen, which materially increased my expenses, on account of such long delays upon the road. However, after suffering many privations, I reached my destination in safety, and intended to make my permanent residence in the State of Missouri. I sent on by water all my household furniture and a number of farming instruments, amounting to several hundred dollars, having made purchases of lands of several hundreds of acres, upon which I intended to settle.

In the meantime, I took a house in Far West, until I could make further arrangements. I had not been there but a few weeks, before the report of mobs, whose intention was to drive us from our homes, was heard from every quarter. I thought that the reports were false, inasmuch as I know that we as a people had done nothing to merit any such treatment as was threatened. However, at length, from false and wicked reports, circulated for the worst of purposes, the inhabitants of the upper counties of Missouri commenced hostilities, threatened to burn our dwellings, and even the lives of our people, if we did not move away; and afterwards, horrid to relate, they put their threats into execution.

Our people endeavoured to calm the fury of our enemies, but in vain; for they carried on their depredations to a greater extent than ever, until most of our people who lived in places at a distance from the towns had collected together, so that they might be the better able to escape from the fury of our enemies, and be in better condition to defend their lives and the little property they had been able to save. It is probable that our persecutors might have been deterred from their purposes, had not wicked and shameful reports been sent to the Governor of the State, who ordered out a very large force to exterminate us. When they arrived at Far West, we were told what were their orders. However, they did not fall upon us, but took several of my friends and made them prisoners; and the day after, a company of the militia came to my house and ordered me to go with them into the camp. My family at that time particularly needed my assistance, being much afflicted. I told them my situation, but remonstrance was in vain, and I was hurried into the camp, and was subject to the most cruel treatment.

I, along with the rest of the prisoners, was ordered to be shot; but it was providentially overruled. We were then ordered to Jackson County, where our bitterest persecutors resided. Before we started, after much entreaty, I was privileged to visit my family, accompanied with a strong guard. I had only time to get a change of linen, &c., and was hurried to where the teams were waiting to convey us to the city of Independence, in Jackson County. While there I was subjected to continued insult from the people who visited us. I had likewise to lie on the floor, and had to cover myself with my mantle; after remaining there for some time we were ordered to Richmond, in Ray County, where our enemies expected to shoot us; but finding no law to support them in carrying into effect so strange an act, we were delivered up to the civil law. As soon as we were so, we were thrust into a dungeon, and our legs were chained together. In this situation we remained until called before the court, who ordered us to be sent to Liberty in Clay County, where I was confined for more than four months, and endured almost everything but death, from the nauseous cell, and the wretched food we were obliged to eat.

In the meantime, my family were suffering every privation. Our enemies carried off nearly everything of value, until my family were left almost destitute. My wife had been but recently confined and had to suffer more than tongue can describe; and then in common with the rest of the people, had to move in, the month of February, a distance of two hundred miles, in order to escape further persecutions and injury.

Since I have obtained my liberty, I feel my body broke down and my health very much impaired, from the fatigue and afflictions which I have undergone, so that I have not been able to perform any labour since I have escaped from my oppressors. The loss of property which I sustained in the State of Missouri would amount to several thousand dollars; and one hundred thousand

dollars would be no consideration for what I have suffered from privations!—from my life being continually sought!!—and all the accumulated sufferings I have been subject to.

HYRUM SMITH.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 21, 1855.

PREACHING THE GOSPEL, EMIGRATION, &c.—The spring is again opening with its mild air and pleasant days, bringing renewed life to all nature and general activity to most business affairs of the world. This should remind the Saints that it also offers increased facilities for the spread of the Gospel. While the husbandman is putting seed into the earth preparatory to another harvest, the Elders of Israel should renew their labours with increased energy, as the season and other circumstances may offer opportunities for sowing the seeds of salvation among the people.

Much has transpired during the past few months which is calculated to prepare the minds of men for the reception of the truth. The clouds of war have continued to gather thicker and darker over the horizon of the nations. An army has melted away under the walls of a beleaguered fortress, and has suffered death in every imaginable form from causes which have confounded the wisdom of the wise. These events have sent sorrow and mourning to thousands of firesides. Famine has stared multitudes in the face during the past winter, and many have sunk into the grave under its withering influence. War, financial embarrassment, and disaster, have paralyzed the commercial affairs of the nation; and thereby made more manifest the instability of human affairs. The present is full of calamity and evil, and dark forebodings for the future weigh upon the minds of men. These things are bringing many to reflect deeply on their own deplorable condition, and that of their fellow-men around them. At this moment thousands are anxiously inquiring in their hearts, "Is there no way of escape from these evils? Is there no salvation from the gathering storm which threatens with dissolution the present organizations of men?" And they are waiting, anxiously waiting, for the words of eternal life which will give peace and joy to their troubled spirits; and they would rejoice to gather out from the turmoil and wickedness which surround them, to the places of refuge which the Lord has prepared for His people.

The harvest truly is great and ready for the reapers, but, as usual in this kingdom, the labourers appear few for the work which lies before them. Let the Saints, one and all, diligently seek unto the Lord with much faith and prayer, and second the efforts of those who are called to devote their time to the ministry, and the Lord will give power and efficiency to their feeble efforts by the rich outpourings of His Spirit, and all will yet rejoice in an abundant harvest of souls the coming year. Let the presiding Elders seek earnestly the dictates of the Spirit, as to when and where to bestow their labours, and the best means to be employed to spread the work in particular localities.

Wherever circumstances seem to warrant it, let the Pastors and Presidents of Conferences set apart faithful Elders to preach and distribute the Word in new places, that no opportunities may pass for doing good. In selecting Elders for this

purpose, much discretion should be used, and the manifestations of the Holy Spirit obtained. Although the Gospel has been extensively preached in Britain, and many thousands have embraced the truth, there are still millions who have not even heard that the Priesthood has been again restored to the earth, and the great work of the last days commenced.

The gathering is also a weighty testimony when taken in connexion with other events which are continually transpiring, and the Spirit will urge it home upon the hearts of thousands of the friends and acquaintances of the emigrating Saints, and whisper to them that there is beyond the sea a haven of peace, and a refuge from the impending storms.

During the past few months, much has transpired to attract the attention of the world to the movements of the Saints. In this the enemies of the truth have assisted not a little, through their vile abuse and exciting slanders. The important position we are fast assuming, as a people, politically as well as religiously, has attracted the notice of many in high places, and they are beginning to inquire what these strange things mean, and to examine the principles which actuate the Saints in the great movement of gathering, and which develop a concentration of strength and a union of action that astonish the world in this age of moral and religious, civil and domestic misrule and disorganization.

The rapid spreading out and astonishing growth of the Latter-day Saints, not only in Utah, but throughout the United States, are a great source of joy and rejoicing to every true-hearted Saint, and also a weighty testimony to the world that the Lord works for His people. One year ago there was no considerable organization of the Saints on the Atlantic side of the Rocky Mountains. Now thoroughly organized Stakes and Branches are being established in many of the principal cities and towns of the United States. A better route is opened for the emigration of the Saints, and the press has again been put into operation to defend the truth, remove prejudice, correct error, and spread abroad the principles of truth and righteousness.

The Lord has not thus given His people power to spread out and organize in such strength, without some great objects to be accomplished by it, and He has declared one of them to be the establishment of temporary gathering places for the Saints from this country. Those who can accomplish their emigration to the States will there find greater facilities open before them for the completion of their journey to the Mountains. A very important consideration in the matter is, that the P. E. Fund can emigrate two persons from the Missouri River to Utah, for about the same amount that it can one from this country. It may be reasonably expected that while the Company will not neglect the poor in Europe, its operations will be rapidly extended in the United States.

As the season for the emigration to Utah is now closing, the Saints in Europe, one and all, should be thoroughly alive to the subject of emigrating to the United States. Everything conspires to urge the importance of it upon their minds, and to those who live in the light of the Holy Spirit the reasons are evident and abundant, but the most prominent one is that the Lord has commanded it, and that command is binding on all so far as they can possibly obey it. Therefore we say to all who have the means to get to the States, except those specially counselled to remain by those who are over them in the Lord, let nothing deter them, and let those who have not the funds seek diligently to obtain them by every honourable method. Let no effort, no exertion be wanting, let no consideration but necessity detain them. The Spirit whispers, "Get ye up out of these lands, for the judgments of the Almighty are being poured out upon the nations, for they are ripening in transgression, and the cup of their iniquity is being filled to overflowing." Those who slumber in careless security will yet find that the kingdom of God has rolled on and left them behind, and those who cry, "Peace! peace!" will be overtaken in sudden calamity amid the war of opposing

elements which is spreading over the earth, and they will find that they have let the favourable moments pass by, and will look in vain for a more convenient season.

PRESIDENT H. C. KIMBALL'S LETTER.—We have lately received an unusual number of communications from the Valley and other parts of the world, which are of rather more than usual interest, not only for the news they contain, but for their beautiful delineations of the principles of truth. No person with the spirit of the Gospel in his heart, can read the letter of President Kimball to his son, without admiring its charming simplicity, and feeling edified and refreshed by the meek and quiet spirit of fatherly kindness in which it is written. We recommend all who read to cultivate that same spirit of love and affection, and let it rule in their own households. This was the spirit of the Patriarchs, and it will characterize all who raise up a righteous posterity on the earth, and become Kings and Priests forever after the order of Melchisedek.

FOREIGN INTELLIGENCE—*The Sandwich Islands—Place of Gathering.*—It is with much satisfaction that we received the information from the letter of Elder H. P. Richards, published in the last Number of the *Star*, that a place of gathering had been selected for the Saints of the Sandwich Islands on one of their native isles, as they are generally poor and destitute of the means of travelling any considerable distance. They are a kind and simple people, but, like many other barbarous nations, they have become still more degenerated through the licentious vices of a corrupt Christian civilization. The great object of gathering these Saints out by themselves is to separate them as much as possible from these evil influences, and to place them where they can be taught the useful arts of life, and more fully instructed in the practice of the principles of righteousness.

The following is from the *Deseret News* of Dec. 7—"Brother Philip B. Lewis writes to brother John L. Smith from Oahu, August 19, that the Conference on the islands which closed July 28, was the best he had attended. 'A spirit of oneness pervaded every breast, and the Spirit of the Lord was poured out upon us mightily in prophecying, and revelation through the gift of tongues, which made us forget for a time all our trials and sacrifices, and that the ocean rolled between us and our loved Deseret.' Elder Lewis' health was good, but that of his wife was feeble.

"Brother Reddin A. Allred writes from Maui, July 13, to brother James McKnight, that his health was good, and the Church increasing in numbers on that and every other island in the group, and of course opposition also on the increase."

Foreign Correspondence.

DESERET.

Extracts of a Letter from President H. C. Kimball to his Son William — Price of Provisions—U. S. Soldiers—Suppression of Grog-shops — Arrival of Elder C. C. Rich — Sugar Works—Pottery—Weaving —General Intelligence, &c.

G. S. L. City, Dec. 21st, 1854.

My Dear Son William—Without any preliminaries, my family are all enjoying a goodly degree of health, with the exception of Sarah P., and David and Heber, who are considerably afflicted with colds, which are quite prevalent in the Valley. Your mother's health is very good, but at times she overworks herself. Priscinda has met with a misfortune by breaking the big bone in her left arm, about an inch and a half above the wrist, which is now doing pretty well. As far as Sarah P. is concerned, she is quite low, and her case doubtful, having taken a violent cold, and we rather think she has the quick consumption, and at times is rather flighty in her mind; still she thinks she shall recover. Mary is well, as also all her children. She is in good spirits. She was here this morning, and also Ellen Vilate. About 15 or 20 minutes ago I was in at Melissa's; she is well, also the doctor, with the rest of the boys. I can say, as

far as my family are concerned, with yours, which is a portion of them, they have plenty to eat—good flour, good new corn meal, some beautiful pork that I fatted at my mill, eight beautiful hogs that will average over 200 pounds, fine beef, potatoes, squashes, pumpkins, carrots, beets, parsnips, onions, and some chickens, so you may judge whether we can starve to death in this lovely valley. As to my mill, we have done very well, considering the water that we have had, which has been but a small allowance for so large a run of stone as we have in; but still, when we have run the mill, we have ground on an average about 60 bushels a day. The corn did not fill out full, as it was considerably damaged by grasshoppers. The toll of the mill will just about bread us, and pay the expenses, and you may be assured it is highly appreciated by your father, as you know well I have not had much income previous, and I feel most cordially to give thanks to the God of Abraham, Isaac, and Jacob, that He gave me strength and ability to organize it and put it in operation. Daniel Davis and Elisha H. Davis are the millers.

About five weeks ago, brother Brigham, myself, and others went to the island in the ferry boat, and took off over five hundred head of cattle—some of his, some of mine, and some others (Church cattle principally), as the feed is very short on the island on account of grasshoppers. Miles Weaver has taken our cattle, and the Church cattle, about 2000 head, down into Utah Valley, where Philander Bell kept his herd. When Miles was cutting wood on the island, a sliver flew off, and struck him in the left eye, which he has since lost the sight of. All the cattle were ferried over, as the water remains swimming deep. When you left you had two young French ponies, but now you have three.

Wheat is selling as low as $1 25 to $2 00. Oats from $1 25 to $2 00 a bushel. Corn $1 50. Potatoes 75c. a bushel, and have been cash at these prices, as Colonel Steptoe, with his U. S. troops, has kept produce pretty high generally. I suppose he will lay out in this city and territory, during his stay here, probably over $400,000. He is quite a gentleman and a friend, as also are some of his subordinates. There are about 150 soldiers, mostly quartered in the city, viz., at brother Woodruff's house, Enoch Reese's stores, Townsend's new public-house, Aroet Hale's house. Wilkie's establishment is occupied by Judge Kinney and part of the troops, and also a new building put up between the Council House and Livingston's store, which is kept as the Commissary's office, with several other private buildings. There was considerable looseness with the soldiers and some that profess to be "Mormons," but we have taken a decided stand against beer-houses, grog-shops, &c., and have caused every member of the Church of Jesus Christ who had licenses to sell, to render up their licenses, which they have done, and those of the world were vetoed by the City Council. It was getting to be a little hellish, but it is getting to be more heavenly now. The decision was by the Church that every man who would not refrain from selling, should be severed from the Church, and that without any equivocation or mental reservation. Colonel Steptoe, Judge Kinney, and all good citizens were one with us in putting down this iniquity.

C. C. Rich has arrived; he met about 60 wagons on the Muddy, going to California. Our country has received a lobelia, and we gave an injection, so that the stomach and bowels of Utah are getting a little cleansed. I think, with good nurses we shall be able to destroy the fever and canker, and save the patient. These are things that you feel interested in, no doubt. There is a great reformation in our city—two, three, and four meetings in every ward, for both old and young. Male and female schools are creating, education is increasing—"*Educate*, EDUCATE, EDUCATE," is the speech. "*Will you hear one* NOW?"

The Legislature has been in session two weeks, and are now getting their hands full of business, investigating the situation of the Militia, Military Schools, and making inquiries about the Arsenal and other warlike things. Brother J. M. Grant is the Speaker in the House, and I am the President in the Council. We have this day adjourned, to meet the day after Christmas in joint session, to take up a Bill regulating Forts and Fortifications in the Territory, and to raise a tax and compel the people to fortify.

The best of feelings are existing. The Governor is enjoying good health, living in his new house. We have got the

Church Office done, adjoining the Governor's Office; the clerks are in it doing business, and our prayer circle meets in the room over the same. The President has another house commenced — 40 by 116 — adjoining his other, on the west. The basement is now nearly up. The Theatre is in operation. The spirit of dancing is hardly got into yet, but some signs of it. The minds of the people seem more inclined to know their duties, and "Yankee doodle do it."

Jordan Bridge is done and passable, and the Legislature are now thinking of making a toll-bridge of it, and also making a new road through Parley's Park to the Weber, and putting a toll-gate on that and the old road. $25,000 have been appropriated to make a military road from here to San Bernardino. Colonel Steptoe is about letting out the job. There has been a new route picked out between here and Carson Valley, through Tooele Valley, shortening the distance near 200 miles, and not any place over 30 miles without good water and grass, escaping all the deserts and saleratus.

We have received news from brother Parley on the coast. He says there are objections to his establishing a stake of Zion in the San José. The first is, there is no land; second, no people to make a city. His course is directed to Carson Valley; that no doubt will be organized into a county, and a city established there, which is now in embryo.

The mason work is going on, laying the foundation of the Temple. All the public masons are at work to a very good advantage. We expect to bring the granite stone for the basement of the Temple from Big Cottonwood Kanyon. The Sugar Works will be in operation before you receive this, at the contemplated place on Kanyon Creek, south-east corner of the five acre lots; part of it is a two story house, and part three story, large and extensive. There are a great many beets to be worked up; between 50 and 60 acres of beets were raised on the Church Farm. Stock is quite low, both here and in California. Very dull times at San Bernardino. Wheat is not worth over one dollar a bushel, and no sale at that, and stock in proportion. A great many of the people are home-sick, and want to return, and will in the spring. They went to get fruit, and when they arrived there was not any without going 110 miles further, and then they had to pay for it. This makes them sick and puny.

The orders that were given to the people to fort and fortify themselves in some places are partially done — some one-third, some one-fourth, and some have not done anything. In consequence of this there will be a law touching this case, to force the people to pay a tax to carry out the designs intended.

It is peace now with us. There is no knowing the calamities that may overtake us, in consequence of the slackness of the people.

There is a Dane who has established a pottery in the south part of the city, and is making as beautiful brown ware as I used to make in Monroe County in New York. He has made four large tankards of earthen, that we set upon the tables in the Tabernacle, two on each side of the stand, that will hold from six to eight gallons each. They have brass cocks to draw out the water for sacrament. They are glazed on the inside, and painted on the outside very beautiful.

The different wards are now engaged in making carpeting to carpet the whole of the Tabernacle, which will be completed next week.

The new Council Hall, built by the Presidents of the Seventies, is now completed, and will be dedicated on Christmas Day. It is a very neat little chapel, and will prove extremely useful and beneficial to the Presidents to meet in to transact their Quorum business. I have received an invitation, with brothers Brigham and Grant, to meet with them, and participate in the ceremonies.

Your mother has done, and caused to be done, within a year, rising over 700 yards of cloth and carpeting, in the house. Mary has participated in it, and spun between 70 and 80 run, and clothed up her children in home-spun.

As to my own financial affairs, I am as near and the nearest out of debt that I have ever been since I came in the territory. I furnish the wood and fuel, bread, beef, and vegetables, for twelve families, and the most of them their clothing, and I can truly say we are all a great deal more comfortable for the supplies of life than we have been before at any time of my life, and I feel thankful and grateful to my Father who dwells in

the heavens for His kindness to me and my family, and the Saints in general.

Our winter is extremely mild and pleasant. We have not had over four inches of snow. Buildings are going up lively, as if it was in the midst of summer. As for the tithing, our granaries are nearly full. They are bringing in their tithing grain from San Pete in the south, to the Box Elder north. Every man seems to be diligent in forwarding his tithing. I suppose there are from 12,000 to 15,000 bushels of potatoes on hand, and also other vegetables in proportion. We have no poor here, no beggars at the corners of the streets, and every one seems to have plenty of employment.

I have not done anything yet towards my saw-mill, as I have had all I could attend to.

On Christmas day George Chase and Emily Hyde will be married. Tell William Woodward I want him to participate in this letter, as I have given a general history of matters. He has my kind wishes and blessings, and I feel thankful he is in that country labouring with you. Remember me kindly to brother Griffiths at Woolwich, and tell him I have used my influence to have him come to the Valley next season. And I want you to remember me to brother Albion. Tell him to be faithful, as I want him to fulfil the prediction that I placed on his head, and that was, that he should be an instrument in the hands of God in bringing hundreds and thousands into the work.

Brother Brigham, myself, brothers Grant, O. Hyde, George A. Smith, accompanied by several others, took a mission after the October Conference to San Pete. We averaged over 40 miles a day, and held meetings at San Pete, Allred's Settlement, two meetings at Nephi, one at Spanish Fork, Provo, &c., &c. When we started my health was very poor. I was very sick, unable to sit up until my return; and after our return, brother Brigham, Grant, myself, Ira Eldridge, the Territorial Commissioner, and Jesse Fox went up the west side of the Jordan to dig the first commencement for the canal from the Utah Lake to the Black Rock. It is surveyed for about 20 miles, and the sales of land on each side will commence next spring, to pay for the work.

HEBER C. KIMBALL.

Extracts of a Letter from Elder George A. Smith — The Legislature — City Disturbance—General Intelligence.

Council Chamber, G. S. L. City,
Dec. 28th, 1854.

Brother Franklin D. Richards—As Brother Kimball has already written a letter to William, embracing all the news in general, and everything else in particular, I sit down simply to continue our correspondence.

The weather has been the finest imaginable for our mountain position. The California Mail arrived here yesterday. The news from the south is of a pacific character, Indians quiet, weather fine, settlements prospering, health universal. Brother William Huntingdon has returned from his trip of discovery among the Navijoes. He found the ruins of an ancient city, some of the buildings in a good state of preservation, four stories high, the walls laid in cement as hard as the rock. The Legislature is in session, but business is dull during the holidays. Last Tuesday Chief Justice Kinney made an extensive party at the Union Hall, and invited the Presidency, the Twelve, and many of the principal citizens to participate. Colonel Steptoe and his officers were present. The Hall was crowded, but Judge Kinney, who by the way is said to be a rigid Presbyterian, danced for the first time in his life, and really got the spirit of it, at any rate made a first-rate commencement. He furnished the whole party with a splendid supper, and a good feeling seemed to pervade the entire company, composed as it was of Ecclesiastical, Civil, Judicial, and Military authorities. The great word "Union" was formed on the side of the wall with cedar boughs. Some 250 persons were present.

On Christmas day, Mr. Perry, a merchant of this city, presented the soldiers with so much of the "good critter," that they kicked up a fight among themselves in their quarters on Reese's premises, a party rushed to the street, and managed to get up a row with some young men. The officer of the day did his best to quiet the row, which however was not done until a good many heads got badly bruised, and the city authorities arrived, and some officers who were absent at their quarters, who succeeded in dispersing the crowd. Everything has remained perfectly quiet since, although the citizens for a few hours

seemed much excited. The Mayor put an extra police force in requisition for the night.

The Legislature are getting up a party at the Social Hall, to come off on Monday the first inst., to be a very splendid affair. Eleven officers of the United States army, as well as the United States Territorial Officers, are invited to be present. An Act passed yesterday in Joint Session relating to Common Schools. The weather is so fine that the hands have been engaged for some time past laying rock in the Temple foundation. The Sabbath evening Council is now held in a neatly finished room over the President's new office. The new Council House is inclosed, and makes a splendid appearance. Pump logs are being laid to carry water into it. The Music Hall in Provo is finished, and the first party assembled there at Christmas. Colonel Steptoe is letting out the South road to California in jobs, on the strength of the $25,000 appropriated by Congress. A considerable number of workmen are making good use of the fine weather in raising the foundation of President Young's new dwelling house. I never saw so beautiful weather in this season of the year since Deseret was settled.

I received a very excellent letter from Joseph Smith, the son of Hyrum, written from the island, in the Sandwich group, which the brethren have selected as a Stake of Zion. The settlement is commenced by about 100 of the brethren who have gathered there, and are busily engaged putting in crops. The soil is represented as extremely rich.

GEORGE A. SMITH.

P.S. Dec. 31.—The Judges of the Supreme Court, Colonel Steptoe, and other United States Territorial Officers, with the principal Merchants in this city, have petitioned to President Pearce, to re-appoint President Young Governor and Superintendent of Indian Affairs for this Territory. The petition is decidedly rich, as it speaks the truth freely, without stint. We send you a copy, which if you see proper to print, we wish you to print the titles in full, as they were penned by themselves when signing; and it would be well to state that the balance of the signers are gentlemen in the mercantile business, or residents of the Territory, not members of our Church.

President Kimball has just come in, and says he baptized Captain Hooper this evening, and President Young assisted in confirming and ordaining him an Elder.

G. A. S.

Extracts of a Letter from Elder S. W. Richards—The Legislature—Social Meetings.

G. S. L. City, Utah Territory,
Dec. 23rd, 1854.

Dear Brother Franklin—This morning, while I was in session with the Joint Committee from both branches of the Legislature, drafting a Bill for the benefit of common schools, brother H. C. Kimball came into the Council Chamber, and asked us if we would like to hear a letter which he had been writing to his son William, and upon answering in the affirmative, it was read to us. It occupied several pages of foolscap paper, and when I had heard it, I thought it would not be necessary for me to write you any news by the next mail, more than to refer you to that letter, and you would get all the *news*, both *old* and *new*. I will however commence scribbling, and I may possibly blunder upon a few items which may gratify you enough to pay me for the trouble.

The Legislature adjourned yesterday until next Tuesday morning, so that Christmas should not be altogether neglected. There are now important Bills before the House, and some Acts and Resolutions have been passed. That portion of Davis County lying between the River Jordan and Salt Lake, has been attached to G. S. Lake County.

James Brown, senior, has obtained a charter to build bridges across Ogden and Weber rivers, and collect toll from the same for five years. A committee has been appointed to compile the Laws of the Territory, to be published in one volume. Daniel Carn has been appointed Warden for the Penitentiary, and rules are now being drafted for the regulation of the same.

Several Bills of importance are now lying on the table, to be acted upon in their order. One providing for a special tax, to be raised throughout the territory, for the completion of the forts and fortifications which are required to be built. A Bill, authorising President Young to draw upon the Treasurer for the amount, and take two shares in the Deseret Iron Com-

pany. A memorial from T. S. Williams, for the Legislature to refund to him between eleven and twelve hundred dollars, which he advanced to members and officers of the Legislative Assembly for the years 1851-2, and which was not allowed by the General Government. A petition for a road from Utah Valley through to the Green River Settlement, which the Committee on Roads, Bridges, and Ferries are favourable to. An Act to amend the 38th Section of the Charters granted to G. S. L. City, Ogden, Provo, Manti, and Parowan cities. A Bill organizing the entire Territory, where there are settlements, into School Districts, with Trustees, a Board of Examination, and a General Superintendent for the Territory, all connected with the University. Many other matters are under consideration, and the present prospect is, that we shall have a very busy Session, and probably it may be protracted beyond the usual term.

Considerable effort is being made this winter in behalf of schools, and in cultivating a greater taste for literature. The new alphabet will be pretty extensively taught. I think much more of it than I did when I first saw it. It is evidently destined to accomplish an important work, and be of great advantage in obtaining the English language. Members of the board are visiting the different wards, and lecturing the people upon the subject of education. O. Hyde is Chancellor at present in place of Orson Spencer. I have been elected to fill O. Hyde's place in the Board, H. S. Eldredge the place of P. P. Pratt, and W. Woodruff the place of John Taylor.

The Regency are now meeting once in two weeks with the teachers of the city, for the purpose of establishing a uniform policy among schools, and the improvement of teachers.

Dec. 26th. Parties and balls are now the order of the day, as a matter of course. The United States' Officers gave a ball to-day, at which many of our principal men were present; and to-day in the Legislature, that body agreed to have a ball on New Year's Day, which is designed to eclipse anything of the kind ever yet known in this city, The Legislative Assembly, Government, Civil and Military Officers, and some of the merchants only are to attend. H. C. Kimball, J. M. Grant, Lorenzo Snow, H. S. Eldredge, and myself, have been appointed a committee to superintend the matter. Estimated cost from six to eight hundred dollars.

The dedication of the Seventies Hall, which will be kept up I suppose until after New Year, affords an opportunity for a pretty liberal share of dancing.

Brother Lorenzo Snow has a select party which meets at his Hall once a week, to continue through the winter; social improvement and to cultivate a taste for literature and refinement the object. The Presidency and Twelve are honorary members, and seem to take pleasure in meeting with us. The New Alphabet is there introduced under the supervision of brother Watt, and diagrams designed to call forth the ability of Professor Pratt. The party selected can afford us amusement in the English, French, Italian and other languages. Music consists of about half-a-dozen violins and a bass, piano, guitar, clarionets and flutes, and that most lovely melody which sometimes gets blown out of a Scotch bagpipe. Of course we have a fine selection of comic and other song singers, essays, recitations, cotillions and a great variety of original matter, which the occasions are well calculated to call forth. They are very profitable meetings.

As yet we have had only one snow storm of any particular account. The weather is and has been most delightful, and almost every one seems to be using it to the best advantage.

It is now a pretty general time of health, though Mary has been very poorly most of the time during the past month. I believe at present all our friends and relatives are pretty well.

Being one of the Trustees of the 14th Ward, I am busy more or less collecting taxes for a large school house, to be built next summer, between the two now built.

I am as ever, undeviatingly,

Your affectionate brother,

S. W. RICHARDS.

WHAT is most wanted in this world? Self-restraint, says a philosopher.

AMONG all other virtues, humility, though it be lowest, yet is pre-eminent. It is the safest, because it is always at anchor; and that man may be truly said to live with most content in his calling that strives to live within the compass of it.—*Richel*.

Faith and Works.

(Selected.)

Good Dan and Jane were man and wife,
And liv'd a loving kind of life;
One point, however, they disputed,
And each by turns his mate confuted—
'Twas "faith and works," this knotty question
They found not easy of digestion.
While Dan for *faith alone* contended,
Jane equally good works defended.
"They are not Christians, sure, but Turks,
"Who build on faith and scoff at works,"
Quoth Jane; while eager Dan replied,
"By none but heathens faith 's denied."
"I'll tell you, wife," one day quoth Dan,
"A story of a right good man,
"A Patriarch sage of ancient days,
"A man of faith whom all must praise.
"In his own country he possess'd
"Whate'er can make a wise man blest;
"His was the flock, the field, the spring—
"In short, a little rural king.
"Yet pleas'd he quits his native land,
"By faith in the divine command;
"God bade him go, and he, content,
"Went forth not knowing where he went.
"He trusted in the promise made,
"And undisputing straight obey'd;
"The heavenly word he did not doubt,
"But prov'd his faith by going out."
Jane answer'd, with some little pride,
"I've an example on my side,
"And though my tale be somewhat longer,
"I trust 'twill be so much the stronger.
"I'll tell you, Daniel, of a man,
"The holiest since the world began,
"Who now God's favour is receiving,
"For prompt obeying, not believing.
"One only son this man possess'd,
"In whom his righteous age was blest;
"And more, to mark the grace of heaven,
"This son by miracle was given;
"And from this child the word divine
"Had promis'd an illustrious line;
"When lo! at once a voice he hears,
"Which sounds like thunder in his ears—
"God says, 'Go sacrifice thy son.'
"'This moment, Lord, it shall be done.'
"He goes, and instantly prepares
"To slay his child of many prayers.
"Now here, you see the grand expedience
"Of works, of actual sound obedience.
"This was not faith, but act and deed—
"The Lord commands the child shall bleed;
"Thus Abr'am acted," Jenny cried.
"Thus Abr'am trusted," Dan replied.
"Abr'am," quoth Jane, "why that 's my man."
"No, Abr'am 's he I mean," says Dan;
"He stands a monument of faith."
"No, 'tis for works the Scripture saith."
"'Tis for his faith that I defend him."
"'Tis for obedience I commend him."
Thus he, thus she, both warmly feel,
And lose their temper in their zeal.
Too quick each other's choice to blame,
They did not see they meant the same.
At length—"Good wife," said honest Dan,
"We're talking of the self same man;
"The works you praise, I own, indeed,
"Grow from that faith for which I plead;
"And Abr'am, whom for faith I quote,
"For works deserves especial note;
"'Tis not enough for faith to talk,
"A man of God with God must walk.
"Our doctrines are almost the same,
"They scarcely differ but in name.
"The faith I fight for is the root,
"The works you value are the fruit.
"How should you know my faith 's sincere,
"Unless in works my faith appear?
"How shall I know a tree 's alive,
"Unless I see it bear and thrive?
"The works you praise not growing on my root,
"Would prove they were not genuine fruit.
"If faith produce no works, I see
"That faith is not a living tree."
Thus faith and works together grow,
No separate life they e'er can know,
They're soul and body, hand and heart—
What God hath join'd, let no man part.

ADDRESS.—Mark Lindsey, care of Mr. William Cook, Albert Street, Bedford.

Money List, March 31—April 6, 1855.

	£	s	d
Griffith Roberts	1	0	0
Thomas Parkes	6	0	0
John McComie	18	4	0
George W. Davies	10	0	0
James Woods	5	0	0
Carried forward	40	4	0
Brought forward	40	4	0
Robert Kirkwood	20	0	0
William Peacock	10	0	0
James Linforth	2	0	0
	72	4	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 17, Vol. XVII. Saturday, April 28, 1855. Price One Penny.

Moral Corruption of the World.

A few in the world are beginning to see the moral nakedness and deformity of society. The people of Christendom have so long enveloped themselves in the flimsy folds of an artificial piety and virtue, that it will be difficult for them to learn that they are ignorant and depraved, until they have died a moral death, and the light of truth reveals their hidden deformities. That time is at hand. Dissipation, licentiousness, and prostitution are prevailing to such a fearful extent, that they are corroding the very elements of men's existence. Their poisonous influences are destroying the fountains of life, domestic happiness, and national stability.

Christians and philanthropists have persisted in throwing over these evils the cloak of mistaken modesty and false delicacy, until they have been fostered into such gigantic dimensions as to threaten the whole social fabric with decay and dissolution. How shall these evils be removed, and society restored to a natural, healthy state? This question is being agitated by the few who see the evil, but can see no means of accomplishing its removal. In despair, like the drowning man, they catch at straws in the form of a few charitable institutions, to save society from universal shipwreck.

There is an old adage that "an ounce of prevention is worth a pound of cure." Although old, it is now as true as ever, and is quite applicable to this subject. Men's minds are so given to evil, that they are adepts in making wrong appear right, and right wrong, particularly when they happen to be on the wrong side. In this way the great truths of the Bible have been perverted, and the strict principles of virtue taught in that book distorted to suit the vain imaginations of men. This is the reason that the reformers of the day expend their energies in vain to cleanse the stream, instead of the fountain, of pollution. Latter-day Saints understand the Bible as they do other books—as it reads. The whole tenor of this book goes to show that God has endowed the man with superior strength, power, and influence over the rest of creation, woman included, and that he is directly responsible for the use he makes of these superior powers.

Man should go forth upon the earth and honour the image of the *Gods* in which he is made, by practising the principles of righteousness. He should be clothed with salvation, and use the superior powers which are given him, to reclaim those who have strayed from the paths of virtue, to strengthen the weak, and improve, beautify, and exalt every thing which comes within his influence. How different the facts of the case. Man himself becomes prostituted to evil, and uses those Godlike powers which were

given him that he might bless, to mar, corrupt, and disorganize the beautiful creations of the Almighty. Where he should make peace and joy, he sows sorrow and desolation. Where the Lord has planted warm affections and confiding love, to fit woman to become the affectionate wife and tender mother, man has substituted bitterness, misery, and death, and then adds insult to crime by heartlessly abandoning the victim of his depravity. The injured woman is forsaken by her friends, and condemned to hopeless infamy, while the man who has used every artifice, device, and, perhaps, even force, to degrade her, is neither honoured nor respected any the less for his crimes. This is making a mockery of justice, and is that kind of Christian charity which the devil chuckles over. The world is full of this pious sympathy, which punishes the weak and comparatively innocent with the most unmitigated severity, and lets the guilty fiend go forth in his strength to continue the work of destruction. Who support houses of ill fame, and compel women, by the force of circumstances, to sell their bodies for hire, and put a price on their shame? Who pay the procuress for laying a snare for the unsuspecting, and for enticing the beautiful and innocent into dens of infamy, where they can be ruined with impunity? And who smother the cries of helpless victims while they are being ruined, and forced to tread the downward path of desolating despair? The answer is, men, but men only in outward form, for they are wanting in every noble attribute which would make them worthy of the title.

We occasionally see the inquiry made in the public journals, "How shall this blighting curse be checked in its progress?" As yet we have seen no antidote recommended by the world, which seemed to have the confidence even of its author.

Latter-day Saints believe in eradicating evils by drying up the fountain of them. This, and the fact that the Lord, through revelation, has shown them how to do so, are the only apologies we have to offer for the severity of their measures. For the information of all who may doubt the efficacy of our plan, we will state that our families and homes are in Utah. There, the system of reform which we are about to propose, has been coming into operation for several years, with the most satisfactory results. Prostitution does not exist among the Saints, for there is nothing to supply its growth. Such summary chastisement has followed the seducers, that they have either left the country, or concluded to let their peculiar abilities for warring against female virtue lie dormant. Therefore we recommend, with the utmost confidence, the system pursued there, for the reformation of the rest of the world.

Let the ban of proscription from society be transferred from the weak and injured woman to her seducer. Let it be universally understood, that when the deed is committed, the transgressor is from that time under sentence of death, and that he is liable to execution at any moment from the hands of an injured husband, father, or other relative, and let the people sanction the act. Let most speedy and unflinching justice overtake the despoiler, whether he be the king, the haughty noble, or the peasant in his cottage. For the cold-hearted charity now practised, substitute the warm-hearted forgiving spirit of the Gospel, and bid the thousands of injured females who wish to reform, welcome back to the society of relatives and friends. Extend the marriage relations, so that all women may have the husbands of their choice, and whenever they are equally guilty with the man let them also suffer death with him, and then let universal disgrace and infamy attach itself to all sexual intercourse outside the sacred institution of marriage.

These principles, if thoroughly carried out, will lay the foundation for substantial reform, but it will take generations for men to recover from the debility entailed upon them through the gross perversion and abuse of these principles of procreation.

Sectarians believe, or at least profess to, in common with Latter-day Saints, that God changes not in any of His attributes, but is the same yesterday, to-day, and forever. Consequently if adultery and fornication were ever worthy of death, they must be equally so now, and yet Christian governments, who profess to found their laws on the Bible, put the murderer to death, and let the adulterer go free, or at most make a little money the price for bringing evils upon others far worse than death, and breaking the laws which God has ordained to guard the fountains of life from evil.

For the benefit of those to whose

minds these evils are so familiar that they have lost their enormity, and who may therefore suppose that our remedy is not warranted by the Scriptures, we will refer to those sacred records from which Latter-day Saints are so wonderfully successful in proving many doctrines which bring shame and confusion upon thousands who profess righteousness, but are full of iniquity.

In Deut. xxii, 21, speaking concerning a newly married damsel who had not been virtuous previous to marriage, it says, "Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she has wrought folly in Israel, to play the whore in her father's house." For adultery committed in the marriage state, and when under covenants pertaining to it, we read, in verses 23, 24, as follows—"If a man be found lying with a woman married to an husband, then they shall *both* of them die, both the *man* that lay with the *woman*, and the *woman*. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them *both* out unto the gate of that city, and ye shall stone them with stones that they die." The only case mentioned in which death is not the penalty inflicted upon the male for adultery, is in lying with a damsel not betrothed, and the Lord for this appears to have made but one provision, and that was, the man (verse 29) "shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; *because he hath humbled her, he may not put her away all his days.*" What punishment ought to be inflicted upon a married man guilty of such an act among the Christian nations of the present day, where they have such an abhorrence of more than one wife, we are not directly informed, as the Lord does not seem to have provided laws particularly designed for such an unnatural state of society.

As some might suppose that these laws and penalties were only applicable to ancient Israel, we will refer them to a description of the time when the affairs of mankind, pertaining to this state of existence, will be finally settled. Speaking of the New Jerusalem, it says, in Rev. xxii, 14, 15—"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are *dogs*, and *sorcerers*, and *whoremongers*, and *murderers*, and *idolators*, and whosoever loveth and maketh a lie."

Here, then, we have the final doom of those who trample under foot the sacred laws which heaven has instituted for the intercourse of the sexes. They are punished with the murderer, and are fitted only for his society, and that of others who are debarred from enjoying the blessings of salvation.

Suppose the plan which we have proposed, and which is being carried out in Utah, and which all, who believe the Scriptures, must admit to be just, was promulgated as the law of Christendom by a power perfectly capable of enforcing it against all opposition. What consternation! what dismay! would be depicted upon the countenances of thousands. Multitudes who consider themselves quite sanctified and holy, if they dare, would raise their voices in rebellion, and denounce it as wholesale murder, because *Thou art the man!* would come home to their guilty souls. The voluptuous millionaire would denounce it as unjust, because he would measure justice by his own standard of morality, which are the means of administering to his depraved appetites. Fear would seize the courts of kings. The knees of the noble of the earth would smite together like Belshazzar's, as soon as they began to realize that the avenger was abroad enforcing the penalty of God's broken laws.

We declare, to both Saint and sinner, high and low, that the Lord, through His servants, is again proclaiming His laws to the world, forbidding fornication, whoredoms, and adultery, and that punishment will surely follow the transgressor. That people or nation that keeps not these laws, will be swept off from the face of the earth, that it may be cleansed from the iniquity which burdens it.

Surely it seems as though the hearts of men were wholly set in them to do evil, and that their sins have filled their bodies with disease and deformity, shrouded their minds in darkness, and defiled the earth with all that is impure and unholy, which is preparing it for that baptism by fire which alone will fit it for the presence of the Father.

Message of His Excellency Governor Brigham Young.

TO THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH; DELIVERED DECEMBER 11, 1854.

Gentlemen of the Council and House of Representatives—Under the benign influence of high Heaven's protecting care, we are again assembled in the capacity of a Legislative Assembly, to ordain and establish such laws as shall best subserve the public good.

The toil of the husbandman has been rewarded by a plentiful harvest, and peace, prosperity, and success have eminently attended all our efforts.

We have been delivered from the overflowing scourge which desolates the nations, the wayward destroyer, and the devouring flame. With thanksgiving and praise, let our aspirations ascend from warm and willing hearts, unto our Father and our God, who has extended unto us His rich blessings, and caused the earth to bring forth in her strength for our sustenance.

Although a large immigration have found homes in these peaceful vales during the past season, yet it is believed there is an abundant supply of food for all, until another harvest.

Through the untiring exertions of our worthy delegate in Congress, Hon. John M. Bernhisel, appropriations have been obtained for making a "Road through our Southern Settlements, and extending to the boundary of California; for holding treaties with the Indians; and to defray the expense incurred in suppressing Indian hostilities in the years 1851 and 1852." These are the first appropriations of the kind which have been made for this territory. This action of Congress, though tardy, is none the less acceptable, evincing, as it does, a favourable disposition to place Utah upon an equal footing with other territories. We hail it as a good omen, and trust that in future her interests may not be neglected, nor her claims unregarded. There seems to be a difficulty in obtaining appropriations when made by Congress: month after month, and even a year sometimes, intervenes, before they are received at the point of disbursement. Where the distance is so great, and the means of communication are so limited, it is desirable that the action of the department should be prompt in such matters.

The present prospect is, that none of the appropriations made at the last session will be received before another year; such delays operate very onerously and unjustly upon the territory, as well as upon the citizens, who have so long been anxiously looking for the liquidation of their just claims.

The appropriations for the State House and Penitentiary are each expended; and in order to complete either of those works, an additional appropriation will be required either by the Legislature or Congress.

The works at Fillmore have rapidly progressed the past season, and it is anticipated that the State House will be ready for the accommodation of the Legislature at its next annual session.

Peace with the Indians has been preserved during the year, although detached parties of the Utahs have been found unfriendly, which in one instance resulted in their killing two of our citizens. The perpetrators of this crime were brought in by other Indians, and delivered up to the United States authorities, before whom they had a fair trial, were found guilty of murder, and executed according to law, the Indians themselves giving testimony against them.

It has required the greatest forbearance and patience, as well as large amounts of presents on the part of our citizens, to maintain amicable relations with them. In some few instances they have presumed upon the forbearance shown them, and conducted themselves very improperly and abusively to the people. The pacific policy which has, from the beginning, been exercised towards them, has no doubt avoided many collisions which might have resulted in open war.

Although large quantities of beef, flour, clothing, guns, ammunition, &c., have been given them, to conciliate and make them friendly, yet the savage propensities of their natures, their improvident and

vile gambling habits of life are such that no present supply, no matter how generous, remains long with them; and their indolence precludes any idea of their replenishing from their own resources.

The Shoshones are rather superior to the Utahs, and provide better for their own living, although a large party of *them* have quartered upon the settlements north during the past summer. Much has been done by the inhabitants, since their residence among the Indians of the mountains, to ameliorate their condition. They were found to exist in the lowest state of degradation—poor, ignorant, indolent, and savage. In their anger, nothing restrained them, but fear, from the greatest excess of crime. They would sell and gamble away their own children, and steal from and rob other Indians of theirs, either to sell, gamble away, or kill, as their humour seemed to suit them. A horse or gun was deemed an equivalent for killing a man; and every shade of difficulty became a matter of barter for pecuniary consideration. The settlers have invariably given them provisions and clothing, furnished them with guns and ammunition to kill game, and in various ways administered to their relief. In many places grain has been raised for them, and houses built for their chiefs and principal men.

This policy has had a tendency to correct their vile habits and propensities, and sometimes induce them to labour for their own support.

This course of liberality towards them, in addition to constant loss of property caused by their depredations, is a severe tax and burden upon the people, especially in the more isolated and thinly settled locations, where their visits are more frequent and more numerously attended. It is, therefore, with a sense of relief that we look forward to the disbursement of the present appropriation made for holding treaties with the Indians, in the expectation that the *people* will be secured against their depredations, and partially relieved from their constant support.

The territory will also be partially reimbursed for advances which she has made from time to time for the suppression of Indian hostilities. It is undeniable that those expenses have been much less in this, than other territories similarly situated, and should be met with a spirit of liberality on the part of the General Government. But whatever the government may be able to accomplish in her intercourse with the Indians, it is scarcely expected that Utah will be relieved of their presence, consequently not freed from their depredations. The inhabitants should therefore secure themselves and property as much as possible, and be prepared to defend themselves at any moment from their hostile incursions. Each settlement should complete its defences, and preserve an active and energetic military organization. In various ways the people have sought to secure their own safety, and protect their property from constant depredations, short of maintaining an open warfare against them. I have uniformly pursued a friendly course of policy towards them, feeling convinced, that independent of the question of exercising humanity towards so degraded and ignorant a race of people, it was manifestly more economical, and less expensive, to feed and clothe, than to fight them.

The policy adopted towards a small band, usually inhabiting Weber County, by the inhabitants of that district, in distributing them out among the citizens, making for the Indians, judicious selections, where they and their families may feel that they have a home, and know that they can depend upon having food, shelter, and kind treatment in exchange for their labour, seems feasible, and if, in the end, it should prove successful, will have a tendency, at least, to secure peace to the inhabitants, and civilization to the Indians. Doubtless, a vast deal of patience and forbearance would be required to carry out this policy, even if the Indians should consent to try it. If they were suitably employed, it is believed they would become profitable labourers after a little experience. They should be paid honourably and fairly in such things as they need, day by day, according to their necessities, until they learn to be more provident of their means. Like all other works of great philanthropy, this probably would be gradual in its operation; but if it should be deemed worthy of adoption, it is believed it can be carried into general effect in the territory.

In many of the Southern Settlements, already the Indians have become useful in labour and business, and quite a number of Indian children are found living in families, who have taken them to bring up and educate. So far as my knowledge

extends in relation to the subject, such children have had the benefit of Common Schools; this blessing is secured to them by the operation of law.

The subject of *Education* has probably received as much attention in this as in any other as newly settled State or Territory. In almost all the Wards and Districts, good school houses have been erected, and schools maintained a part of the year, but I fear that sufficient attention is not paid to the selection and examination of teachers, or the manner of conducting schools. Although the Board of Regents have doubtless by their influence aided much, and are still extending their influence and exertions in a general way to advance the cause of education, yet at this moment, there is not a *Parent School* for the instruction of Teachers—a Mathematical or High School, where the higher branches are taught, in all the Territory; neither have they a single object of public improvement under their auspices in progress for educational purposes. This is partly owing to the want of means to operate with, and partly to the fact, that the Board, consisting of men engaged in such a multiplicity of business, have but little time to devote to these duties. Hitherto the cause of education has been entrusted with the Board, by the Legislature, who probably conceived they had sufficiently discharged their duties, by having invested the Regents with full power and authority to act in relation to that subject. But it is a subject of vast importance, and involves trusts of too weighty consideration to be neglected for any reasons at present existing. It is a subject fraught with momentous interest to us, and our youth, who are soon to become our representatives upon the earth, and will, if neglected, recoil with bitterness upon our own heads, when too late to remedy.

As a Territory, *we have peace*, and extensive ability exists with the people to establish and sustain good common schools in every Ward and District, not only three or six months in a year, as appears at present most common, but ten or eleven, wherein every child, no matter how poor, may find admittance. Schools for teachers, Mathematical Schools, and schools wherein the higher branches are taught, should also be kept in successful operation in all of the principal towns. It is moreover an opportune time to introduce the New Alphabet, in forming which, the Regency have performed a difficult and laborious task. I recommend that it be thoroughly and extensively taught in all the schools, combining, as it eminently does, a basis of instruction for the attainment of the English language, far surpassing in simplicity and ease any known to exist. Although the more immediate duties pertaining to the subject of education, may devolve upon the Regency, still, it does not free the Legislature from responsibility, and I doubt not that whatever aid or influence you may find in your power to extend, will be cheerfully given.

I cannot refrain from again calling your attention to the subject of home manufactures. Large quantities of wool, flax, hides, furs, and almost every variety of the best material for the manufacture of woollen cloth, linen, leather, hats, soap, candles, glue, oil, sugar, pottery, and castings, are found in abundance, and easily procured, and yet we find large quantities of such articles annually imported, and purchased by the people, which causes a large and constant drain of our *circulating medium*. If a few *hundred thousand dollars*, which are now annually expended, and carried away for imported goods, were instead thereof, invested in machinery, and articles for *domestic manufactures*, it would prove far more advantageous, and rapidly advance the prosperity of our thriving territory.

It would appear, that the expense and trouble of transporting goods over a thousand miles of *land carriage*, would be sufficiently protective to encourage the capitalist to embark in *domestic manufacturing*. It is manifestly our interest as a people, to more generally produce from our own resources, articles for our own use. It is the *spring of wealth* to any community—of *independence* to any State. Much has been accomplished, but the very prices prove that the manufacture of all of the above-mentioned articles, as well as many others, is a lucrative business, opening to the enterprise of many more of our citizens.

If our market could be abundantly supplied with articles of domestic industry and economy, our object would be attained, the money retained in the country, and importers seek elsewhere a market for their goods.

The Kanyon Creek Sugar Works, de-

signed for the extensive manufacture of sugar from the beet, are nearly ready for operation. The Works in Iron County, for the manufacture of iron from the *ore*, are in operation, although not as successful as could be desired. The operators have had many unforeseen obstacles, more or less incident to all new locations and untried metals, as well as many adverse circumstances to contend with; but it is gratifying and encouraging to know that they have so far been able to surmount them all; and have moreover acquired an experience which will greatly facilitate future operations. This branch of domestic manufacture has received considerable aid from the public treasury, and may, for a limited time, still need some assistance.

We recognize, in the *general* diffusion of true knowledge, and the universal practice of well-directed industry and economy, the elements of unbounded prosperity and independence; they form the *bulwarks* of our defence, and are the source of our *freedom*. The fostering care of legislative authority and aid, should be extended to all such objects as are so manifestly calculated to promote the general welfare. Considerable public improvements have been accomplished, although more through the voluntary contributions of the people in labour, &c., than funds devoted for such purposes. Bridges across the Jordan and Sevier rivers have been built; mills have been, and are being constantly, erected; roads are made; kanyons and mountains explored for material, and vast quantities of timber, lumber, stone, and other materials collected for the permanent improvement of our towns and cities; all betokening a spirit of energy and enterprise on the part of our citizens, gratifying to all who feel an interest in the improvement and progress of these far distant vales.

The revenue derived from the assessment of the past year, has been merely nominal, amounting in all to only

	$6,386 31
And of this amount collected	4,434 56
Which leaves a balance delinquent of	1,951 75
There has been collected, however, from the delinquencies of former years, which has aided the treasury to meet a great share of the public debt	8,682 11
Auditor's warrants, redeemed at the treasury, during the year, amount to	13,182 85
Leaving in circulation at date of report, October 31, 1854, which is less than half the amount outstanding at the close of the last fiscal year .	3,352 36
There is still a delinquency in the hands of the Collectors, amounting to	8,273 31
Which, if collected, would leave a balance in favour of the treasury of	4,920 05

It is barely probable that sufficient may be realized from the present delinquency, to meet the existing indebtedness. You will therefore perceive, that whatever appropriations may be made, it will necessarily be based upon revenue arising from future assessments.

There exists an unwarrantable neglect on the part of a majority of the Collectors, in not collecting the taxes, and making their *returns* in proper season. The *Revenue Law* should embrace a *penalty*, and a provision, making it the duty of some person to prosecute such collectors as fail to comply with the requirements of the law; because a collector dislikes to enforce his collections, should cease to be an excuse. The people are abundantly able to pay their taxes; and if they fail or neglect to do so, the *law* should be enforced against them. In common courtesy, the people should be more prompt in these matters, and not devolve upon their officers the unpleasant task of compelling them.

If appropriations are made for public improvements, and other objects of interest and general utility, the rate per cent will necessarily have to be increased, but for the ordinary expenses of government, it is considered that the present will bring sufficient revenue.

We are still left in doubt, in regard to the construction of a railway across the continent, the time when, and the route it shall traverse. If it were thrown open to private enterprise, and men were secured the right of way, it is more than probable, that one, or more, would now be in process of construction, and soon in successful operation.

As the all-absorbing Nebraska-Kansas question seems now happily disposed of, it is sincerely hoped, that this matter will earnestly engage the attention of Con-

gress at an early day. The Department have probably received the reports of the several railway routes surveyed by this time, and nothing should hinder their proceeding at once to the decision of its location, and taking measures for its speedy construction.

In the military department there is no material change from last report; the usual musters have been held, but the *new* enrollments, which it is anticipated will show a considerable increase in the numbers, have not yet been returned. Some of the volunteer companies are providing themselves suitable uniform, which adds to their military appearance, and indicates that they feel an interest in the performance of this as well as other duties. It would be a matter of gratification, if others would follow their example. 'Tis true, we prefer efficiency in organization, discipline, arms, ammunition, and all necessary accoutrements, to useless appendages, ornamental or otherwise; but the energy and commendable pride which stimulate an officer or soldier to uniform himself, may generally be taken as an evidence that the more necessary part is not neglected. Service during the year has been nominal; no expeditions have been called for, and the constant *Guard Service* so requisite during the prevalence of Indian Aggressions and hostilities, has been, in a measure, dispensed with.

Forts and city walls remain in most of the settlements in an unfinished condition. We *again* urge it upon the people to improve the present time of *peace* and *prosperity to complete their defences*, as they know not what *hour* their enjoyment of quiet may be broken.

The aid of the Perpetual Emigrating Fund Company has been extended to thousands of poor, to assist them to emigrate from the United States, and other countries, and find homes in the Valleys of the mountains. The operations of the Company thus far, have been very successful, although comparatively little remuneration has as yet been received from those benefited. They will, however, as they get able, refund, and in many instances double by *donation* what they have received.

By the aid of this fund, much good has already been accomplished; many thousands of persons have been taken from the depth of poverty and placed where they can, not only sustain themselves, but soon find a competence for themselves and families. Still thousands are anxiously awaiting for the time when the Company will be able to bring them, also, to a land where labour finds its reward. The operations of the Company prove doubly remunerative; it not only places the poor in a situation to sustain themselves, but adds to the sum of labour necessary to develop the resources of the territory, and bring forth and combine from the elements, things necessary for the sustenance and convenience of human existence.

Our labour is our wealth; by it we bring to ourselves the luxuries of life, ornament the earth with beautiful dwellings and gardens, build cities, and bring forth the rich fruits of the earth from her prolific bosom. This, then, is a natural outlet to the overpopulated districts of the older states and countries, where every avenue seems closed against the poor, who linger out a miserable existence in hunger and want, bequeathing their children the same fate—a hopeless and thankless legacy. *Here!* in these favoured climes, poverty can scarcely be said to exist, and no person, having the common ability to labour, need want for the common necessaries of life. This has been the labour of the Perpetual Emigrating Fund Company, to pick up *the worthy poor* from such places, and give them an inheritance with us. That they have been successful, let the hills, the vales, the kanyons, which echo with the hum of their industry, make answer! Let the granaries, groaning with the productions of the earth, the result of their labour, reply! From the beginning, their operations have gradually increased—the last year's immigration amounting to nearly four thousand souls. It is designed to operate more extensively hereafter, in immigrating from the United States.

The full complement of the federal officers for this territory, except an Indian agent, are now resident with us; and so far as I am informed, a good degree of cordiality and reciprocal kindness exists between them and the people of the territory.

A corps of the U. S. troops, under the command of Colonel Steptoe, on their way to California, are also sojourning with us during the winter. From the courteous and gentlemanly bearing of the officers, and the control which they appear to exercise over their men, I feel gratified

in the belief, that if their services were wanting in protecting the settlements from Indian aggression, or otherwise, they would be cheerfully extended.

While thus briefly reviewing the condition and situation of our territory—our own beloved *mountain home*, I am forcibly reminded of her rapid progress during the short period of her existence, also eliciting bright anticipations of her glorious future, when she shall emerge from territorial thraldom, and have her place among that mighty family of nations, whose progress and *power*, whose influence and destiny, the disclosing eye of Omnipotence can alone reveal.

May we aid, by our united energy and ability, in subserving the public good, that when we go hence, we may have the proud consciousness of having faithfully kept and fulfilled the important trusts reposed in us by the people, whose servants we are, and whom we have the honour to represent.

BRIGHAM YOUNG.

Executive Department, U. T.,
Great Salt Lake City, Dec. 11, 1854.

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 28, 1855.

PETITION TO PRESIDENT PIERCE.—It is said that error will run round the world before truth can put her shoes on. There is much force in the expression, and never can the saying be more appropriate than when applied to matters connected with the Latter-day Saints. Who, that has heard of that people at all, cannot bear testimony to the truth of what we say? Who among the world, that has heard of Joseph Smith, did not at first hear his name coupled with the terms "impostor, deluder, fanatic, false prophet," and even worse epithets? Who, that has heard of Brigham Young for the first time, has not been told that he is a similar character to what Joseph Smith was reputed to be, and that his teachings are "disloyal, unpatriotic, blasphemous, licentious," &c. So swiftly does falsehood fly on its errand of misrepresentation and abuse.

But if falsehood is swift, truth is sure. It is an old saying—"Truth is mighty and will prevail." This adage too has received, and will receive, ample verification in the history of the Saints. When error has had free course among the people, and glorified itself at the expense of the poor Saints, then arises truth, in simplicity, dignity, and power, storming and totally demolishing the ricketty defences of error, and honest men gaze on the matter with astonishment, and wonder how they could have suffered the wool to be drawn over their eyes. The testimony of Colonel Thomas L. Kane, on the evacuation of Nauvoo and the founding of Deseret, was a remarkable illustration of this principle, being greatly instrumental in causing the appointment of President Brigham Young, first Governor of Utah Territory.

The petition to President Pierce, praying him to re-appoint President Young Governor of that Territory, is another verification of the truth of our words. This document is signed by the very person whom President Pierce has appointed to succeed Governor Young, and also by U. S. executive, judicial, and military officers in the territory, and most of the merchants in G. S. L. City, few of the petitioners being members of the Church. This document will not be without its due effect—it blasts to the four winds of heaven the frail refuge of lies which the calumniators of Governor Young have been of late hiding beneath, and exhibits to the light of day, and to the

full gaze of every honest man, the naked deformity of those who take pleasure in defaming the upright and honourable of the earth.

As it has been hitherto, so it will be in the future. Calumny may get the start, but she will inevitably lose the race, for the race is not to the swift. She will fail at the decisive moment of victory, leaving to truth a complete and glorious triumph when least expected, for the battle is not to the strong. And the world will continue to fluctuate, now burning with fierce enmity and intense hatred towards the Saints, and now absorbed with wonder and admiration of them, until falsehood is completely vanquished, truth prevails, righteousness covers the earth, and the Lord Jesus takes upon him his great power and reigns as King of kings and Lord of lords. May that day be hastened.

Governor Young's Message.—We have much pleasure in presenting our readers with a copy of this document this week. Eminently practical, and full of sound principle, as it is, it will compare, or rather contrast, strikingly with the political productions of the world, which, often neglecting the chief good of the people, are framed principally for the advancement of party purposes. With such a sensible, patriotic, and far-seeing leader, Utah will outstrip the world in sound and wise legislation, and in national stability and prosperity.

Foreign Intelligence.—*Deseret.*—We have received the February mail from the Valley, minus our files of the *Deseret News*, but we have been favoured with a perusal of copies for Jan. 11 and 25, and Feb. 1 and 8. We have received letters bearing date to Feb. 7. But nothing has arrived *via* California by Adams and Co.'s Express of the 1st Feb. The letter of Elder George A. Smith gives a general summary of the news.

The *News* requests us to give insertion to the two following paragraphs—

"Died, at Provo City, Dec. 28, 1854, of inflammation, succeeded by chills, Sarah Ann, daughter of Stephen and Harriet Nixon, born in Leek, Staffordshire, England, aged 20 years, 8 months, and 15 days. She was one of those fortunate Saints who were driven from Nauvoo for religious opinions by the Illinois mob, in 1846. Her upright course of conduct through life was evidenced by the attendance of all the Bishops in the city, and numerous friends, who composed the very large procession which followed the remains to the grave."

"Fatal Accident.—While quarrying stone for the Temple, brother Archibald Bowman, aged 27, was killed on the 12th day of January 1855, at the stone quarry near G. S. L. City, by the falling of a large quantity of earth and rock. He was a native of Kirkaldy, Fifeshire, Scotland, and beloved by all who knew him for his kindness, integrity, and uniformly upright course. He died as he had lived, doing good, being crushed when warning another of the danger. This accident happened about half-past two p. m., and brother Bowman lingered until about six, when his spirit passed to a happier and higher sphere of action."

Kansas.—A letter from Elder Milo Andrus, dated Atchison, Kansas territory, March 4, in the *Luminary*, states that he was invited by the leading citizens of Brunswick, Missouri, to deliver a lecture in the Town Hall of that place, which he did in the evening of Feb. 26, to a large congregation, who listened very attentively. He and company started from Brunswick, Feb. 28, for Atchison, where he arrived March 4, and met brother Siler. They secured the services of a Mr. Thomasson, as a guide, and started on a short exploring expedition in the country. Travelling directly west four miles, to the head of Deer Creek, they found an excellent camping place, with plenty of hickory wood, water, and an excellent range for stock, with a good chance to locate claims for farming. The people of Atchison seemed to be liberal, and in a measure free from prejudice.

Indiana.—Brother Thomas B. Pierce wrote to the *Luminary*, dated Cedar Grove, Franklin Co., Feb. 27, that three or four had been recently baptized in that place, and quite an interest was raised among the people, some being opposed, and others saying that the Saints "preached the truth, and beat the rest of the religions all to pieces."

Texas.—Elder Seth M. Blair wrote to the *Luminary*, under date Port Sullivan, Feb. 19, that he had built up a Branch of fifty members in that place, who expected to go to the Valley this season, the rich helping the poor. Through letter to the *Luminary*, dated Grand Bluffs, Feb. 7, by Elder William Martindale, we learn that he had baptized an active and promising man, and that prospects were good. By letter from Elder B. Clapp, to the *Luminary*, dated Troy, Freestone Co., we glean that prospects were not particularly bright, but he expected to take a company through to the Valley this season, composed chiefly of his relations.

North Carolina.—Anderson J. Gregg wrote from Tom's Creek, Feb. 17, to the *Luminary*, that he had baptized four persons lately.

Illinois.—Elder James Case wrote to the above paper, from Sullivan, March 9, that he had met with considerable opposition, had baptized several, and hoped shortly to baptize more.

St. Louis.—The following is from the *St. Louis Luminary* of March 17.—"THE DANISH EMIGRATION.—One hundred and fifty Danish Saints were re-shipped on board the *Polar Star*, for Weston, Missouri, and left St. Louis, March 10, under the Presidency of Elder Ileitson, with the intention of remaining somewhere in that section of the country, until they obtain means to go through to the Valley.

"One hundred and seventy-five, in charge of P. O. Hanson, were shipped on the *Clara*, and left this city on Monday, 12th of March, with instructions to land at Atchison. This company is bound for Salt Lake this season—all enjoyed excellent health and spirits."

Cincinnati.—From a letter dated Cincinnati, March 2, by Elder O. Spencer, in the *Mormon* of March 10, we learn that the Elders in that town and the surrounding country, were busy in endeavouring to arouse the scattered Saints to a sense of their duty, and to publish the glad tidings of salvation to the people. Elder Barlow had just come in from Georgetown, Kentucky, the spirit of violence being rife in that place. Elder S. T. Bancroft, a citizen of the same place, it was also expected would have to leave.

Philadelphia.—By the same Number of the *Mormon*, we learn that a Conference was held in Philadelphia, Jan. 7, Elder John Taylor presiding, when four Branches were represented—Philadelphia, 130 members; Hornerstown, 25; Quincy, Franklin Co., Pa., 30; and Toms River, 75.

DEPARTURE OF THE "CHIMBORAZO."—The ship *Chimborazo*, Captain Vesper, cleared on the 13th instant, with 432 souls on board, for the port of Philadelphia, of which number about 200 are passengers hence to Utah by the P. E. Fund.

Elder Edward Stevenson, late President of the Gibraltar mission, is President of the company, which consists of about 70 souls from the Channel Islands, in company with Elders A. L. Lamoreaux, late President of the French Mission; about 200 from the Principality, in company with Elder Thomas Jeremy, late Counsellor to the Presidency of the Church in Wales; and the remainder from the London, Kent, Essex, and Reading Conferences, in company with Elders Mills and Slack, late Presidents of the Reading and Essex Conferences. As the evils of the world increase the joy of the Saints increases at the event of their deliverance, which they give free vent to by their songs of gladness, although fiends in human shape sometimes strive to afflict their souls by vexatious detentions, as did Pharaoh to prevent Israel from going to serve the Lord in the wilderness.

The kindness of Captain Vesper will doubtless contribute much to the comfort of the company.

The new American Emigration Act takes effect in British ports about the first of May, which will materially affect emigration from European countries. We shall give particulars hereafter.

THE "SEER."—It is not probable that any further numbers of this periodical will be issued.

To His Excellency Franklin Pierce,

PRESIDENT OF THE UNITED STATES.

Your Petitioners would respectfully represent: that

Whereas, Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect; and from personal acquaintance, and social intercourse, WE find him to be a firm supporter of the Constitution and laws of the United States, and a tried pillar of Republican Institutions; and having repeatedly listened to his remarks, in private as well as in public Assemblies, do know he is the warm friend and able supporter of Constitutional Liberty, the rumours published in the States to the contrary notwithstanding; and having canvassed to our satisfaction his doings as Governor, and Superintendent of Indian Affairs, and also the disposition of the appropriation for public buildings for the Territory;

WE do most cordially and cheerfully represent, that the same has been expended to the best interest of the Nation; and

Whereas his re-appointment would better subserve the Territorial interest, than the appointment of any other man, and would meet with the gratitude of the entire Inhabitants of the Territory, and his removal would cause the deepest feelings of sorrow and regret; and it being our unqualified opinion, based upon the personal acquaintance which we have formed with Governor Young, and from our observation of the results of his influence and administration in this Territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestioned integrity and ability; That he is decidedly the most suitable person that can be selected for that office.

WE therefore take great pleasure in recommending him to your favourable consideration, and do earnestly request his re-appointment as Governor, and Superintendent of Indian Affairs for this Territory.

Great Salt Lake City, Utah Territory,
December 30th, 1854.

J. F. KINNEY, Ch. Justice U. S. Supreme Court Utah.
E. J. STEPTOE, Lt.-Col. U. S. Army.
JOHN F. REYNOLDS, Bvt.-Maj. 3rd Arty. U. S. A.
RUFUS INGALLS, Captn. U. S. Army.
SYLVESTER MOWRY, Lieutenant U. S. Army.
LATHETT L. LIVINGSTON, Lt. 3rd U. S. Arty.
JNO. G. CHANDLER, Lt. 3rd U. S. Arty.
ROBT. O. TYLER, Lt. 3rd Arty.
BENJN. ALLSTON, Bvt. 2nd Lt. 1st Dgs. U. S. Army.
CHAS. A. PERRY, Sutler U. S. A.
WM. G. RANKIN, [Quartermaster's Clerk.]
HORACE R. WIRTZ, Medical Staff U. S. A.
LEO. SHAVER, Asst. Jus. S. C. of U. S. Ter. of Utah.
WM. I. APPLEBY, Clerk Supreme and First District Courts U. S. T. U.
CURTIS E. BOLTON, [Bookkeeper of Mr. Perry.]
A. W. BABBITT, Secretary of Utah Territory.
WM. MAC, [Merchant.]
J. M. HOCKADAY, [Do.]
GEORGE SIMS, [Do.]
HENRY C. BRANCH, [Do.]
C. C. BRANHAM, [Do.]
C. J. BYRNE, [Do.]
LUCIAN L. BEDELL, [M.D.]
CORTLAND LIVINGSTON, [Merchant.]
FELIX TRACY, Jr., [Adams & Co.'s Express Agent.]
E. SMITH, Postmaster Salt Lake City.
JOSEPH HOLLMAN, U. S. District Atty. for Utah.

JOSEPH L. HEYWOOD, U. S. Marshall Utah Ter.
JOS. GREENE, [Merchant.]
J. GEO. ZIEGLE, [Do.]
LOUIS SCHOLL, [Do.]
B. W. GANNON, [Do.]
JOHN J. KERBY, [Do.]
S. L. WALLACE, [Do.]
F. S. KLUMPH, [Do.]
STEPHEN B. ROSE, Ind. Sub-Agent for Utah T.
JAMES LOAN, [Merchant.]
W. H. HOOPER, [Do.]
GEO. P. STYLES, Associate Justice S. C. U. S. for Territory of Utah.
T. S. WILLIAMS, [Merchant.]
JOHN NEEDHAM, [Do.]
WILLIAM BELL, [Do.]
CHARLES G. MCLURE, [Forage Master U. S. A.]

WE do hereby certify that the above is a true copy of a Petition with the signatures attached, and forwarded to President Franklin Pierce, this 31st day of December, 1854.

THOS. BULLOCK, G. S. L. Co. Recorder.
LEO. HAWKINS, Clerk.

Foreign Correspondence.

DESERET.

Weather and Farming — Iron and Sugar Works—Death of Walker—Social Meetings and Literary Associations.

Historian's Office, Great Salt Lake City, February 7, 1855.

Brother Franklin—We have taken the greatest pains to forward you every information in our power. The Eastern Mail arrived here on the evening of the 5th inst., at ten o'clock, being the first mail by that route for three months. The work on the foundation of the temple is every day progressing rapidly. A large number of workmen are opening a channel down North-Temple Street to the Jordan, to prepare for the high water. The weather has been remarkably fine since the 15th of January, almost like spring, and a great many of the farmers have been engaged in sowing grain; a great number of fruit trees have been transplanted during the past week. Colonel Steptoe has let out a job for building a bridge across the Provo, to be paid for out of the $25,000 appropriated by Congress to make a military road from here to California. The bridge is now in progress, and will be finished in April.

I visited Utah County recently, many fine buildings have been erected in the midst of winter. The health of the people has been excellent in all the towns of Utah. Messrs, Goddard and Pace keep the Music Hall at Provo open for dramatic performances and cotillion parties; it is a very convenient hall, and speaks well for the enterprize of its proprietors. The meeting hall is so far completed that meetings are held in it. It will hold about 400 persons. Major Hancock's grist mill at Payson has commenced operations, and is doing good business. The iron works commenced blast on the first of January, but with what success we are unable to state. The new grist mill at Parowan has also commenced operations.

Walker, the Utah chief, died on the 29th of January, at Meadow Creek, in Millard County; he had been sick ten days. The evening before he died he received a letter and some presents from Governor Young, which the Governor had sent, not knowing of his sickness. Elder David Lewis, who understands the language, had a conversation with him on the eve of the 28th. Although evidently struck with death, he expressed the warmest feelings towards Governor Young and the "Mormons," and expressed great anxiety for peace with the whites, and seemed to have no idea of his approaching dissolution, but requested Lewis to call next morning to have another talk with him. Early the next morning Kanosh, the Parvante chief, sent word to the people at Fillmore, to drive up their cattle and horses, and keep out of the kanyons, as Walker was dead, and the Utes might

kill some of them. Lewis, with about eighteen of the brethren, went over from Fillmore to Walker's camp, but found that he was dead and buried. The presents and the letter from Governor Young were buried with him; about fourteen of his best horses were killed, also two or three Piede Squaws, and some prisoners. Brother Huntington starts to-morrow to make the Utes a visit.

By this mail the Indian agent arrived, who is to supply the place of Major E. A. Bedell, deceased. About thirty hands are engaged making a road across the outlet of the Hot Springs, in the north part of this city. Some $4000 has been appropriated out of the city, county, and territorial treasuries, to make a passable road across this heretofore bottomless pit. The Endowment House is nearly finished. The sugar factory commenced last Thursday, Feb. 1. Presidents Young, Kimball, and Grant, with Elders George A. Smith, Carrington, and Wells, visited the sugar works, and saw the commencement of the operations. In five hours 400 bushels of beets were rasped so fine as to run through a fine sieve. The length of the building is 103 feet, 40 feet wide, and three stories high, with two additions for machine houses 35 by 20. The machinery displays the most admirable workmanship, and not a man who assisted putting up the works ever saw a similar one put up before. The barrels of molasses with the beet taste extracted are rolling into the Tithing Office, and being distributed among Zion's workmen. Thomas Bullock, my clerk, has been called out to guage a little cask of molasses, and he has reported it will contain 547½ imperial gallons, which is the first fruits of the sugar factory.

The Mormon battalion had a party last evening at the Social Hall, which will be renewed this evening. Presidents Young, Kimball, and Grant delivered most thrilling discourses to them; it was altogether a most splendid affair. Elder J. V. Long reported the addresses. Zion's workmen are going to have a grand party in the Social Hall, on Tuesday, Wednesday, and Thursday, the 13th, 14th, and 15th inst. It will be an affair not excelled by any previous one in this territory. The Dramatic Association have presented the public with some new pieces, with excellent taste.

It is rumoured that Colonel E. J. Steptoe has been appointed Governor of this Territory, but no official notice has yet arrived. The Supreme Court has been in session several days listening to the arguments of Counsel on the subject of the jurisdiction of the District Courts of Utah, in a fugitive slave case, which has arisen in an Indian country. Elder Lorenzo Snow has established a "Polysophical Association" at his house; about 300 volumes have already been subscribed, and the prospect is, that there will soon be an extensive library. Elder W. Woodruff, on Saturday evening last, organized a "Universal Scientific Society," and many of our leading men are already connected with it. The Seventies are also getting up an "Association for Mutual Instruction," which will convene to-morrow evening in the Seventies Council Hall. The prospects are, that it will be a very useful association. It is very gratifying to see so many associations springing into existence with giant strides, which will have a very beneficial influence upon the minds of the rising generation. Elder B. B. Messenger is giving lectures to the clerks in the office, on the Deseret Alphabet. Elders Staines and Ure are forming a new catalogue of the Utah Library.

I remain your brother in the Gospel,

GEORGE A. SMITH.

P.S.—I received by this mail letters from Cyrus H. Wheelock, and John S. Fullmer, in England; also from James McGaw, Seth M. Blair, Preston Thomas, and other Elders; also the first Number of the *St. Louis Luminary*.

G. A. S.

MISSISSIPPI.

Voyage of the "James Nesmith"—Passage of the Saints up the Mississippi.

Mouth of Mississippi, Feb. 19, 1855.

President F. D. Richards.

Dear Sir—The vessel lying very still this afternoon, I seat myself to commence a letter, which I suppose will be time enough to close when we are ready to leave New Orleans.

I feel to rejoice in the goodness of our Heavenly Father, to think how quick we have been brought to this place, and the Saints rejoice with me. Yesterday, about

noon, we cast anchor here under a heavy wind from the north-east, and it is astonishingly cold for this part of the world. We have had but one rough day on the whole voyage, and that was last Sunday, when we were near the island of Abaco. Neither have we suffered from heat at any time. There has been some sickness amongst us, especially diarrhœa and its opposite, which you know is often caused by imprudence. Twelve have died, mostly very old folks or little children, which were sick before we started; none of those who were helped from the Fund. The provisions were very good.

My two Counsellors, and the other brethren which were appointed or chosen, have done *well*. We have had much satisfaction in our meetings, both Sundays and week evenings, and the Spirit of the Lord has been poured out upon the brethren in a goodly degree. I could not avoid speaking well of our captain [Captain Mills], for he has been uncommonly kind, condescending, and well-disposed toward us; and while I think of my great reason to be thankful, I will thank you and the brethren around you for all your kindness, and all your toilsome labours for our sakes.

It looks doubtful whether we shall be towed from here to-day, and I will drop my pen till another time.

Feb. 27.

I am sorry that I did not get the letter in the post-office at New Orleans, but I hope you will forgive me, considering my busy times. It is difficult to write while the boat is in motion. It is now the 27th, and we are above Natchez. We have had four deaths since we left the bar. There is no epidemic or catching sickness among us. I think our sick ones are mending, with the exception of one child. It is good for us it is as cold as it is. Brother Snow's instructions were, not to take too many on one boat. We left 50 in charge of one of my Counsellors on another boat. Brother McGaw had the two boats engaged when we arrived. I with the remainder am on board the *Oceana*, Captain Miller, and I never met with better treatment in any vessel.

May the Lord bless you and preserve you is the desire of your unworthy brother and obedient servant,

P. O. HANSON.

N.B.—The Saints thank you for the extra provisions. My love to the brethren in the Office.

ST. LOUIS.

Voyage of the "Rockaway" — Arrival at New Orleans — Passage of the Saints to St. Louis.

St. Louis, 20th March, 1855.

President Franklin D. Richards.

Dear Brother—I take this opportunity of writing to let you know of our safe arrival at this place. We landed at New Orleans on the 28th of February, and started up the river on the steam-boat called *Saranak* on the 1st of March, all of our company together, with the exception of two, who for want of means stayed in New Orleans. Our lives were spared, and we had a prosperous passage across the ocean. We had two severe gales of wind, and a heavy sea, but met with no losses or accidents, only the ripping of one of the main-sails. No sickness, only the sea sickness. We held our meetings every evening for prayer to our Heavenly Father, and bearing testimony to the work of God, and speaking one to another of the things of the Kingdom of God; and we were blessed with a good spirit, which caused us to rejoice and be glad in our hearts that we were on our way to the land of Joseph, and the gathering place of the Saints of the Most High.

We were sixteen days on the river. On the evening of the 11th, she ran upon a "snag" about 65 miles below Cairo, and were obliged to discharge the greatest part of her cargo, and then put it back again. This gave the brethren an opportunity to have some work, which enabled them to obtain some means when they landed here. There is a good prospect of them getting work. It is somewhat difficult to get rooms at the present time. The weather here is very cold at present, and frosty.

I add no more at present, but remain yours in the covenant of grace.

[The above came to us without signature, but we suppose Elder Samuel Glasgow, President of the company that sailed on the *Rockaway*, was the writer.—ED. *Star*.]

Varieties.

In the 36 days just past, 35 hired transports, having a measurement of 52,830 tons, have left the port of Southampton, with 12,000 troops, 500 horses, several thousand tons of stores, and 641 wooden houses, sufficient to shelter 20,000 men. At a rate of 50s. per ton per month, the hire of these 35 vessels costs the Government £132,075 monthly.—*Times*, April 4.

Levy of Recruits in Poland.—The last nocturnal levy of recruits in Poland produced 18,800 men. It was the fourth forced levy within 15 months. Among the above were 4,000 married men, to whom the hope is held out that they will be retained for garrison service in Poland. There have also been several hundred remonstrances sent in to the authorities at Warsaw from men beyond the age liable to serve, and who, nevertheless, in the confusion attendant on these levies in the nights of the 12th, 13th, 14th, and 15th, were forcibly carried off. Several hundreds also have been retained in the ranks in spite of their maimed hands. The practice of chopping off two fingers of the right hand has been resorted to on this occasion in more numerous instances than ever before.—*Ibid.*

Cheer, Saints, Cheer!

Tune—"*Cheer, boys, cheer.*"

Chorus.

Cheer, Saints, cheer! we're bound for peaceful Zion;
Cheer, Saints, cheer! for that free and happy land!
Cheer, Saints, cheer! we'll Israel's God rely on,
We will be led by the power of His right hand!

Long, long in Bab'lon we have liv'd in sorrow,
But God in His mercy hath open'd up our way;
"Hope points before, and shows the bright to-morrow,"
"Let us forget the darkness of to-day."
Cheer, Saints, cheer! &c.

See, see the judgments o'er the earth extending,
Pestilence, earthquake, famine, fire, and sword;
Soon shall the rulers of this world "come bending,"
Shorn of their glory, for "thus saith the Lord."
Cheer, Saints, cheer! &c.

Come, come away, unto the "hill of Zion;"
Come, come away, to the "temple of the Lord;"
Come ye and hear the roaring of the Lion,
Where "Ephraim's children tremble" at the word.
Cheer, Saints, cheer! &c.

Away, far away to the "everlasting mountains;"
Away, far away to the "valley in the west;"
Away, far away to yonder gushing fountains,
Where all the faithful in latter days are blest.
Cheer, Saints, cheer! &c.

Sing, sing aloud the song of adoration;
Yea, sing aloud for the goodness of our King;
Ye who are blest to see this great salvation,
Lift up your voices, and make the mountains ring!
Cheer, Saints, cheer! &c.

Liverpool, March, 1855. J. F. Bell.

Notice.—Elder J. A. Young, President of the Bradford Conference, requests us to give insertion to the following—"Since the publication of a notice concerning John Ashman, in *Star* No. 13, he has given ample satisfaction, and has been received back into the full fellowship of the Saints in Leeds."

Money List, April 6—13, 1855.

	£	s	d
James Frewin	9	9	4
Charles Harman	2	15	0
Hugh Findlay, (Bombay)	7	0	0
James Frewin (per W. G. Mills)	0	2	0
John Threlkeld	5	0	0
Carried forward	£24	6	4
Brought forward	£24	6	4
Thomas Clarke	20	0	0
John Mellor	2	0	0
Josiah Rhead	2	0	0
	£48	6	4

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 18, Vol. XVII. Saturday, May 5, 1855. Price One Penny.

Union.

"Union is power." This is an assertion so often made that it has become a proverb. All admit its truth. It is applicable alike to the affairs of the peasant, the merchant, the statesman, and the religionist. The rapid departure of the world from the principles of union, is a fruitful source of the greatest evils. This principle, which is the source of power and stability, emanates from the *Gods*, and like the Priesthood of Melchisedek is without beginning of years or end of days. Union is the origin of that power, with which the Almighty circumscribes and controls His creations. It is the principle that will again unite the heavens and the earth, save the Saints, and condemn the wicked.

Never, in the annals of the world, has there been a time when all the elements which bind society together, which give felicity to the soul, joy and satisfaction in the social relations, and stability to the institutions of government, were in such a state of deterioration and decomposition, and manifested so strong a tendency to resolve themselves into universal anarchy. The most prominent of these disorganizing influences may be traced to the perversion of the marriage relations, and that general corruption of the fountains of life, which has ever been a prolific source of evil to the generations of men.

There has always been a tendency in mankind to depart further and further from the purity of the relations established between the sexes by the great lawgiver. They have run wild and wanton in the gratification of unnatural desires, instead of preserving their powers of procreation in health and vigour, and exercising them lawfully for the noble purpose for which they were designed, viz., to bring forth the souls of men on the earth in strength and purity, fitted to carry out the designs of their heavenly Father, and become prepared to dwell in His presence.

A great portion of mankind make the marriage covenant and relations merely a means of gratifying their lusts, avarice, or ambition, and thus prostitute one of the noblest institutions of the Almighty, and every sacred principle connected with it, to all the baser passions of fallen, depraved natures. Here is the bitter germ, the source of evil from which originates the worst ills that man is heir to, the magnitude of which are more fully developed in the extended relations of governments and nations.

Mankind have become estranged from that pure and exalted love which emanates from the celestial spheres, and which is based on principle, instead of being the offspring of lust. Men and women take upon themselves the sacred obligations of marriage, from impure and unholy motives, consequently the most trifling inci-

dents often serve to destroy that frail love which is without a proper foundation, and the sympathetic feelings and affections of the heart are corroded, and turned into the opposite feelings of dislike, and even hatred. In the midst of these discordant feelings and opposing elements, those sons and daughters are begotten and brought forth which are to shape the destinies of future generations, and again form the important relations of husband and wife, parents, rulers and subjects, thus rapidly extending all those evils of disunion, alienation of feelings, want of natural affection, and indulgence in depraved vices and unhallowed desires, which they inherited from their parents, and under the blighting influence of which they grow up to maturity.

These evils have been continually multiplying for generations, until all the domestic, social, political, civil, and military organizations of the world are becoming unstable, and continually subject to sudden changes, which shake them to their foundation, and which are the premonitory symptoms of approaching dissolution. These changes are becoming so rapid, unlooked for, startling, and gigantic in their results, that an indefinable dread of still greater evils broods over the minds of the people. This present uneasiness and fore-boding of evil to come, engenders a morbid appetite for excitement, and a recklessness of spirit, which are ripening men for that fearful time when every man's hand will be turned against his neighbour, when friends will become enemies, love be changed into hatred, hope into despair, and all the dark passions of depraved humanity be roused into action, to spread devastation and death among the wicked.

The scenes which the world present, to those who have the Spirit of God to enlighten their understandings, are certainly dark and full of evil, and would be without hope, were it not that the Lord had set up a kingdom where may be found civil and political, as well as religious salvation. We ask the politician and statesman, the noble and monarch, who daily find themselves less able to control the masses of the people, what they expect the end of these things to be!

Many kinds of government of man's invention have been tried, and all are alike found wanting in stability and power. Some weak point is found in them all, which the wisdom of man, gathered from the experience of ages, is not able to fortify against danger. Republican governments are ever vacillating to conform to the endless changes of public opinion.

A limited monarchy, in its most liberal sense at the present time, appears to imply a sovereign with but little more than nominal power, the real authority being in a corrupt aristocracy, and a middle class, the latter occupying an intermediate position between the extremes of polished arrogance and folly exemplified in the higher classes, and the under current of society — the labouring poor and the vicious rabble, who are generally the source of modern revolutions. The current of power in this form of government is found to be too widely diffused, and subject to too many counteracting influences for efficient concentrated action in great emergencies.

Absolute power vested in one man is the best and most efficient human government, when that power is used in wisdom and righteousness, but on the other hand, it runs into the extreme of weakness and oppression in the hands of an effeminate or wicked ruler.

These different kinds of government have now been experimented upon, in all their various phases, since the days of Nimrod, but they have been all found inadequate to give permanent strength and prosperity to any people.

There is one kind of government that will insure permanent prosperity and happiness, as long as the people will render willing obedience to it, and that is a Theocracy, or the government of God through His Prophet, Seer, and Revelator. The people and city of Enoch became so perfected in righteousness under this government, that they were translated, and the children of Israel prospered exceedingly as long as they were willing to remain under it, but when they had a king set over them, like the Gentile nations around them, they retrograded, and were often led into difficulty and transgression by their rulers.

A Theocracy embodies the two extremes of absolute power and republicanism. We have no doubt but that both rulers and people of the present day would think this a strange mixture, and not at all adapted to their wants and feelings. And so it is not, for this species of go-

vernment can only exist where all believe and practise the same general principles, and pursue the same great object—the attainment of the greatest good to all, where neither wealth, poverty, nor birth add to or detract from a man's influence or merit; in fact, where all are united in making integrity and uprightness of heart before God and man the only standard of character and position. When this is done, their judgment of right and wrong will be guided by the Priesthood, which will circumscribe not only the actions themselves, but the motives from which they originate. The Holy Ghost reveals, to all who will be guided by it, those things which are necessary for them to know, for the temporal and spiritual, present and future salvation of body and spirit. If a whole people believe and follow the dictates of this Spirit of revelation, it will make manifest to them, whom the Lord has chosen among them to be their ruler, and also make known, to those who govern, what is necessary for the best interests of the people. The same Spirit will dictate to that people, that the most implicit obedience to a ruler thus chosen by the Lord and sanctioned by themselves, is the only way to prosperity. Now this would be a perfect union in action for the accomplishment of the same great object—continual salvation. This is the great leading feature in a Theocracy. With the Lord at the head, and both rulers and people united to carry out His designs, there could certainly be no three elements combined that could give greater power. What might naturally be expected of a government conducted on such principles? Surely the answer would be that it would be the strongest and most potent on the earth, in proportion to the number of its subjects. Such a government would evidently be an anomaly among other governments. It would be clothed with a mystery impenetrable to the ordinary comprehensions of men, and would evince a potency and vigour startling to them when compared with their frail organizations. It would be hated because feared, and opposed to all evil. This is the position that a government of this kind might be expected to occupy in the midst of anarchy and misrule.

Such a government the Lord has now established on the earth, and Latter-day Saints are those who are willing to carry out His designs, and this they are doing just as fast as they can overcome those evils and prejudices in which they were born and educated. They are beginning to purify the fountains of life, by putting the marriage relation on the footing which the Lord designed, and making it subservient to the great and holy purpose for which He instituted it—to multiply and replenish the earth, instead of being entered into for sordid and vicious purposes. When this great source of evil is thoroughly purified, and that reform is carried out in the domestic and social relations, the perfection of union and the power of revelation will pervade and control the political and civil relations of the state.

This is the kind of government which the Latter-day Saints are establishing in Utah as fast as the imperfect knowledge of the people, and the corrupt influences which surround them, will permit. The way we have mentioned is the way Brigham Young is elected, without a dissenting voice, as President of the Latter-day Saints, not only in Utah, but throughout the world. This is the reason that there are no party politics, no dissenting votes in the elections to offices, in the Church or State. The spirit of revelation is the nominating power, and when men have been elected in this way, the united supplications of the people ascend daily to the throne of the Almighty, that those men may be endowed with wisdom and power to govern them in righteousness; and knowing and realizing that this is the case, from the experience of each passing day, the most implicit obedience is rendered to the instructions of those appointed to govern. This is the reason why Brigham Young governs by influence; and no matter how many legal governors are appointed over Utah, his influence will circumscribe them all, and rule in the hearts of the people. This influence is the power of the eternal Priesthood, which will continue to increase on the earth until every nation and people acknowledge its potency, and all things are made subject unto it. This is that power which is going forth conquering and to conquer, until the Lord Jesus shall reign on the earth as KING OF KINGS and LORD OF LORDS.

History of Joseph Smith.

(*Continued from page* 248.)

[June, 1839.]

Wednesday, 5th. I returned to Commerce and spent the remainder of the week at home.

Sunday, 9th. I attended meeting with my wife and family at brother Bosiers. Elder Page preached.

Monday, 10th. Elder Page baptized one woman. I was engaged in study and preparatory to writing my History.

Tuesday, 11th. I commenced dictating my History for my clerk, James Mulholland, to write. About this time Elder Theodore Turley raised the first house built by the Saints in this place; it was built of logs, about twenty-five or thirty rods north north-east of my dwelling, on the north-east corner of lot 4, block 147 of the White purchase. When I made the purchase of White and Galland, there were one stone house, three frame houses, and two block houses, which constituted the whole city of Commerce. Between Commerce and Mr. Davidson Hibbard's, there was one stone and three log houses, including the one that I live in, and these were all the houses in this vicinity, and the place was literally a wilderness. The land was mostly covered with trees and bushes, and much of it so wet that it was with the utmost difficulty a footman could get through, and totally impossible for teams. Commerce was so unhealthy, very few could live there; but believing that it might become a healthy place by the blessing of heaven to the Saints, and no more eligible place presenting itself, I considered it wisdom to make an attempt to build up a city.

Wednesday and Thursday, 12th and 13th. I continued to dictate my History.

Quincy, June 13th, 1839.

President Smith.

Sir—Your letter in answer to my note to Bishop Knight, I received by the hand of brother Harris. Respecting the cattle, I had promised three or four yoke to father Myers. I did expect brother Shearer would have sent the cattle down immediately, or I should not have been quite so willing to have accommodated him with some to have moved with.

Some of our poor brethren wished me to furnish them teams to move up to town with, and I promised them that when the teams returned, I should. They were very anxious to get up in time to get in a little garden; and were not my plans frustrated, I could have accommodated them greatly to their satisfaction.

The brethren that I allude to are the blind brethren, who say that they had as soon live in tents there as here. It is now too late to think of making gardens, and what is best for them to do, I know not. I had promised some money as soon as I could sell a yoke of cattle. I know of nothing else I have that I can raise money with at this time; and they are getting to be dull sale to what they were.

Sister Meeks has been quite sick, but she is getting better. She has nothing to eat only what she is helped to. A number of other poor here, I think, need assistance; widow Sherman for one; but if you think that all the means should be kept up there, I have nothing to say, only that I do not believe it to be my duty to stay here living on expense, where I can earn nothing for myself, nor do anything to benefit others.

As I before stated, I have promised some money as soon as I can raise it. I have not at this time two dollars in the world. One dollar and forty cents is all I owe for my rent, and for making clothes for some of the poor, and some other things. I am going into the room brother Harris leaves, to save rent. What is best for me to do, I hardly know. Hard labour I cannot perform; light labour I can; but I know of no chance to earn anything, at anything that I can stand to do. It is quite sickly here. Five were buried in four days—brother Moses' child, sister Louisa P. and brother Pettigrew's son Hiram, eighteen or nineteen years of age; the other two were children of the world.

I spoke to brother Isaac Higbee about his seine; he said that he would speak to his brother about it. He said he thought they would sell it, or they would come up in the fall and fish a while, but to lend it, he thought it would not be best, as those unaccustomed to fish in the rivers would be apt to tear it to pieces. You perceive that I have not means to get you twine at present; therefore I presume that you will not blame me for not doing it.

15th. Were I well, I would go up to

Commerce with brother Whitney and settle with the committee and brother Rogers, and see what is best to do; probably may come next week. If brother Markham could sell one yoke of cattle and let me have the avails of them, I should be glad; and I think it best to let two yoke, that are up there, go to father Myers. As to teams to move up some of the poor, do as you think best.

E. PARTRIDGE.

President Joseph Smith, junior,
Commerce.

Friday, 14th. Continued writing History. This evening there was a great excitement about the jail of Columbia, Missouri. Several individuals went and called for the jailer, but he was absent. They next called for the jailer's wife, and offered her money to let the prisoners go, which she declined, and becoming alarmed, raised a cry which brought the whole village together, armed with bowie knives, guns, pistols, &c.; but finding no one there, they soon returned home, except a few to guard the prison. This now brought different individuals to see the prisoners, and by acquaintance those feelings were softened towards the Saints.

Saturday, 15th. I started with my family, to visit brother Don Carlos Smith. We met brother William on the prairie, about four miles west of Carthage; found him in good spirits, and went with him to his house in Plymouth; found his family well. Staid over night, and had a very satisfactory visit.

Sunday, 16th. We went to brother Don Carlos Smith's, in McDonough County, near the village of Macombe, where we spent the remainder of the day.

Monday, 17th. Bishops Whitney and Knight arrived at Commerce. I staid at brother Carlos' this day, and my brother Samuel H. Smith came in; I had not seen him before, since my deliverance from prison. Bishop Knight returned to Quincy.

Tuesday, 18th. I went to the house of a man by the name of Matthews. During the evening, the neighbours came in, and I gave them a short discourse.

Thursday, 20th. Visited at Elder Zebedee Coltrin's. From thence we were invited to visit at brother Vance's, which we did, and there gave to the brethren and friends of the neighbourhood, a brief history of the coming forth of the Book of Mormon.

Saturday, 22nd. We returned to brother Don Carlos' place.

Sunday, 23rd. Went to brother Wilcox's and preached to a very crowded congregation; and so eager were they to hear, that a part of them stood out in the rain during the sermon. In general they expressed good satisfaction as to what they had heard.

Monday, 24th. We started for home, and went to brother Perkins, near Fountain Green, in Hancock County, where they insisted we should tarry, and we complied. This day the Church purchased the town of Nashville, in Lee County, Iowa Territory, together with twenty thousand acres of land adjoining it.

Tuesday, 25th. We held a meeting, at which I spoke with considerable liberty, to a large congregation.

Wednesday, 26th. I with my family returned to our house at Commerce.

Thursday, 27th.

Commerce, Illinois, June 27th, 1839.

Sir—In answer to yours concerning those books, I have to say that I have made inquiry concerning them, as far as I consider there is any prospect of obtaining them for you; and not having been able to trace them in the least degree, I have determined to give up the pursuit. I would recommend you to inquire after them of Dr. Avard, as the only chance I know of at present.

Yours, &c.

J. SMITH, junior.

P.S.—Since writing the above, I have ascertained of one man (who told me) that he saw Dr. Avard have the books; but what he did with them, he knows not.

J. S.

To Mr. Jacob Stollings.

I attended a Conference of the Twelve, at which time brother Orson Hyde made his confession, and was restored to the Priesthood again.

At this time I taught the brethren at considerable length on the following subjects—

FAITH comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the Spirit of Prophecy and Revelation.

REPENTANCE is a thing that cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God.

BAPTISM is a holy ordinance preparatory to the reception of the Holy Ghost; it is

the channel and key by which the Holy Ghost will be administered.

The gift of the Holy Ghost by the laying on of hands, cannot be received through the medium of any other principle than the *principle of righteousness*, for if the proposals are not complied with, it is of no use, but withdraws.

TONGUES were given for the purpose of preaching among those whose language is not understood; as on the day of Pentecost, &c.; and it is not necessary for tongues to be taught to the Church particularly, for any man that has the Holy Ghost, can speak of the things of God in his own tongue as well as to speak in another; for Faith comes not by signs, but by hearing the word of God.

The doctrine of the *resurrection of the dead* and *eternal judgment* are necessary to preach among the first principles of the Gospel of Jesus Christ.

The *doctrine of election.* St. Paul exhorts us to make our calling and election sure, This is that sealing power spoken of by Paul in other places, (see Ephesians, 1st chapter, 13, 14 verses) "In whom ye also trusted that after ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory, that we may be sealed up unto the day of redemption." This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbour, Know ye the Lord; for all shall know Him (*who remain*) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation. There are two Comforters spoken of. One is, the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person hath faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands,) which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted, &c. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the *other Comforter*, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

Note the 16, 17, 18, 21, 23 verses—(16th v.) "And I will pray the Father and he shall give you another Comforter, that he may abide with you forever, (17) even the Spirit of Truth, whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you; (18) I will not leave you comfortless, I will come to you. (21) He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (23) If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Now what is this *other Comforter?* It is no more or less than the LORD JESUS CHRIST himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the Heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three

heavens, and all the Saints who held communion with the general assembly and *Church of the First Born, &c.*

The Spirit of Revelation is in connexion with these blessings. A person may profit by noticing the first intimations of the Spirit of Revelation; for instance, when you feel pure intelligence flowing unto you, it may give you sudden strokes of ideas, that by noticing it, you may find it fulfilled the same day or soon; (i. e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of Revelation, until you become perfect in Christ Jesus.

An Evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons, &c.

(*To be continued.*)

The Point of Outfit for our Spring Emigration.

Atchison is a new town situated on the western bend of the Missouri river, in Kansas Territory, about 500 miles from St. Louis. It is surrounded by immense grazing grounds, contains abundance of good water, and is considered a healthy situation; and we have decided after mature deliberation to make this the general outfitting point for our Spring Emigration.

Our Agent writes from Atchison, under date of March 20th, and says: "We have located four claims about four miles from this place, where we can have a general camping ground. These claims embrace about three hundred and fifty acres of timber land, all black hickory, with some two hundred acres of beautiful prairie for farming. It is at the head of Deer Creek, on high prairie land, where there is always a fine breeze, and is certainly a healthy location if one can be found within four miles of the Missouri river. The road from the Steamboat landing, except the first half mile, is upon high rolling prairie with a gradual ascent."

Atchison is about midway between Weston and St. Joseph, contains from five hundred to one thousand inhabitants, is said to be as well supplied with rock, coal, and timber as any region of the country. These and other substantial reasons have led us to give Atchison the preference to any other point with which we are acquainted, as an outfitting post for our emigration.

On Monday, March 12th, we shipped one hundred and seventy-five Danish Saints on the "Clara," in charge of P. O. Hanson, with instructions to land at Atchison, but contrary to orders given were landed at Weston, thirty miles short of their destination, and will be compelled consequently to re-ship to the point of outfit.

Elder Richard Ballantyne's company arrived on the morning of the 27th, about two hundred and fifty of which we shall re-ship as soon as possible to Atchison.

We shall continue to ship emigrants to the above point as fast as they arrive in this city, both those who are prepared to go through to the Valley and those who have only means enough to pay their passage to the place of outfit. Those who are unable to go through this season, and have sufficient means to take them to the upper country, are counselled to locate themselves in Leavenworth, Weston, Atchison, St. Joseph, or any other favourable opening in that section of country, where labour is in great demand and commands a fair remuneration. Those of our brethren who are scattered through the States will do well to bend their course in that direction as soon as circumstances will permit.

It is particularly desirable that every Latter-day Saint leaving St. Louis or any other organized branch for the upper country, should report himself to us as soon as possible, that we may organize branches in every town and district where circumstances may render it necessary.—*St. Louis Luminary*, March 31.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 5, 1855.

DEPARTURE OF THE "S. CURLING."—The ship *S. Curling* cleared on the 21st ult., and put to sea on the 22nd, with 581 souls of the Saints on board, of whom 385 were P. E. Fund emigrants, all under the Presidency of Elder Israel Barlow, formerly Pastor of the Birmingham and Warwickshire Conferences. He is accompanied by Elder John Barker, late Pastor; Elders John Robinson, Matthew Rowan, George W. Bramwell, Joseph Westwood, Thomas Caffall, Joseph Boath, John Perry, formerly Presidents of Conferences; Moses Thurston, Travelling Elder; also Elder William W. Willes, who is on his way home from an arduous mission in the East Indies; and Elder G. W. Burridge from Malta. These brethren leave these lands with our confidence and faith that they will live to realize the blessings in Zion which they so fondly anticipate.

The sailing of the *S. Curling* closes up the *through emigration* from hence to Utah this season.

THE SAINTS IN THE CRIMEA.—We wish to call the attention of the Saints particularly to the situation of our brethren in the Crimea and the Black Sea Fleet, as portrayed in the letters of Elders J. McLean, H. Russell, and A. Downes, in this Number of the *Star*, and we trust all the faithful will continually remember them before the Lord, agreeably to their request, that the comforting influences of the Holy Spirit may be with them, and they be preserved from disease and death, and delivered in the due time of the Lord. Those Elders who have recently been labouring among them, and who elicit such expressions of kindness and good wishes, are now all on their way to the Valley. Elder E. Stevenson presided over the Saints on the *Chimborazo*, which sailed April 15; Elder James F. Bell and family sailed on the ship *Juventa*, March 31; and Elder G. W. Burridge and family on the *S. Curling*.

FOREIGN INTELLIGENCE.—*Maine.*—Elder E. P. Tripp, writing to the *Mormon*, under date West Riley, March 19, says—"I have now entered fully upon the field of my mission; the Lord has blest me with His Holy Spirit, and has opened the way before me, thus far, with peace and safety: He seems to be pouring out His Spirit upon the honest in heart in this part of His vineyard. I have organized a Branch of eight members in the town of Mexico, and appointed brother Osgood Virgen to preside over it, and I have a number to baptize there in the spring. I also organized another Branch of nine members in the town of Newry, and appointed brother Josiah Smith to preside over them, and have some to baptize there in the spring. Although gross darkness prevails over the face of the land, and men have fallen into a deep sleep of lethargy, many are enquiring the way to life and eternal salvation."

Cape of Good Hope.—We have received a letter from Elder Leonard I. Smith, dated Port Elizabeth, Jan 4, from which we learn that prospects were favourable, and that many were convinced of the truth of the work. A Conference was held at the above town on New Year's day, when two Branches were represented—Uitenhage, 22 members; Port Elizabeth, 7; with 2 at Church Place, Oliphat's Hook; making a total of 31, including 1 Elder, 1 Priest, 4 Teachers, and 1 Deacon. Propositions for establishing collections to the Perpetual Emigrating Fund were entertained at the Conference.

Foreign Correspondence.

HINDOSTAN.

Superstitions and Idolatry of the Natives — Tract in Mahrattee — Visit to Goa — Elder A. Findlay at Secundrabad — Emigration of Elder H. Findlay and other Saints. &c.

Bombay, 5th March, 1855.

To President F. D. Richards.

Beloved Brother—On bidding adieu to India, I feel to drop you a few items relative to her present position, as connected with our mission.

It is now about three years since I first set foot on her shores, fraught with tidings of salvation, and a heart buoyant with hope for the redemption of her children; which faith I never dared let slip, though it had come to hoping against hope, till others followed and unmistakably proved their mental imbecility.

Not only have historians* intimated the Egyptian extraction of her Brahminical or priestly castes, but the sacred "bull" of the Hindoos; their serpent adoration, worship of good and evil demons; their necromancy, in all its phases; the amalgamation of the animal with the human, as in their Gunputte and other gods; the various animal forms ascribed by their "puranas" to the members of their trinity, as the incarnations of Brum, or the supreme mind; in fact, their aptitude to deify and worship almost any object in the heavens, on the earth, or under the earth — practices so strictly allied to Egyptian mythology, and so demonstrative of an impotent intellect, very strongly indicates their origin.

The reflection is, however, pleasing, under this dark picture, that in the economy of God there is an appointment and a place even for such. When the children of the household require servants, this people may honour such a position; but celestial honours seem far beyond their reach. Were the Elders of Israel to visit them with high-sounding titles, and well-lined pockets, they would experience no difficulty in converting *formally* their thousands, who, from the lowest to the highest caste, would come becking and bowing as servants, yea even the "servant of servants," and feel most comfortably at home as such. Servility is in their very bones, whilst they have no perception of exalting principles. And from this last remark neither the followers of Zoroaster nor the Arabian prophet may be exempted. It is a land of idols and of usury, and Mammon presides in every heart. I have no objections that future days should tell a better tale of India, but the above are plain deductions from experience of her present position.

I have just published in "Mahrattee" a tract of sixteen pages, in small clear type, on the leading points of our holy religion, which are treated in a simple style, suited to the peculiar system of reasoning by the natives of this country, and, as far as practicable, the truth is illustrated by the fragments of it still apparent in their traditions and practices, without being so profusely biblical as in addressing those who profess faith in that book. It is meant as an abiding testimony in their own language, while the living voice may have ceased in their midst. May the Lord own the humble effort for the accomplishment of His own purposes with this portion of the family of man.

On leaving Belgaum I made a tour through the Portuguese territory, making a short stay in the capital, Goa. I waited on His Excellency the Governor-General of Portuguese India, who promised me the protection of his Government as a British subject, but could on no conditions tolerate my publicly exercising the functions of my ministry, as their Government was "strictly Catholic," viz.—Goa Catholic, as the bishop of that diocese has turned pope supreme, disclaiming all affinity with that of Rome.

The reply of His Excellency, coupled with the fact, that on two English missionaries visiting Goa a short time since, and distributing a few Protestant tracts, the same Government had issued orders for all good citizens to burn such, as they received them, made it appear that the privilege granted was not great. Moreover, the general aspect of the mental atmosphere here seemed even below the

* Marshman's Epitome of Ancient History.

scale of that I had just turned my back upon.

In Hindoo families, I had seen the household idol a Vishnu, or a Gunputte, according with the family's caste; and, on visiting a Goanese, who boasted himself of being "De Christo," I could find, richly bedecked with flowers, Hindoo fashion, a St. Ann, the Virgin Mary, a St. Francis—whichever Saint the church they attended might be dedicated to. The difference of the two systems seemed only in name, and the latter the more disgusting, associating as it does the name of the Saviour of men with such heathenism.

Their grand cathedral and its ceremonies are none the less a manifesto of depraved idolatry. It is internally an edifice of vast dimensions, and its furniture anything but meagre in its design and workmanship; but an idolatrous spirit appears throughout the piece. It has an arched roof of a ponderous height, resting on rows of massive pillars right and left, behind which are receding porches, leading to altars, seven on each side; and the principal one at the head of the grand hall. These altars are all large, reaching the roof, richly carved and gilt, profusely studded with images large as life, each separately dedicated to different saints and martyrs, and their images, presiding on their own altar, being specially attended to on their anniversaries.

On our visit we found about three dozen priests and canons in the act of celebrating the anniversary of St. Sabasten, believed to have been a convert from Hindooism, and a martyr. The martyr's hymns were being chanted; and a small-sized image of St. Sabasten, borne by a canon canopied with crimson, headed a procession in sacerdotal vestments to the outside of the building. On returning, and the image placed on the grand altar, incense and prayers offered before the same concluded the ceremony, when the canopy bearers were permitted to kiss the martyr's feet. I could not perceive one whit of difference between the feelings of this people and the spirit that runs through their ceremonies, and those possessed by the admirers and worshippers of Siva, Rama, or Indra, and manifested in the rites and oblations of the Pagoda.

At every corner here is to be seen the lounging long black gown and mitre-hat, the very fac-simile of eastern inactivity, still making everybody's business their own. Never was Jesuitism more faithful to her post than through these worthies, though their "locks" are somewhat "shorn" in the destruction of their Inquisition, (the effects of a revolutionary movement in which the priests had joined and come off second best,) which had been no mean establishment. With an easy conscience I obtained my passport, and made up my mind to close accounts, for the present at least, with India.

Brother Allan Findlay has lately arrived at Secundrabad, Nizam's dominions, and has obtained permission to reside and preach in that cantonment. A letter received two days ago states that he had rented a house for meetings. From thence he purposes visiting Belgaum, previous to his emigrating next season. That Branch is doing pretty well under the presidency of Elder George Gordon, of H. M. 64th. And though we do not anticipate a great increase there, there are still a few who hang to the horns of the altar, and crave indulgence for a "more convenient season."

The majority of the Saints there, and throughout these parts, are held for the present, either by poverty or military embargo, but are earnestly praying for the day of deliverance. Brother Richard Nash, a faithful and good man, died of small-pox at the latter place since I left, on the 27th January, 1855.

Sweetly sleep the righteous,
With their conflicts o'er,
Till the resurrection
Brings life for evermore.

Elders Leonard and Musser have also resolved to remain in their present fields for a season. Elder Leonard will therefore take charge of the Bombay Mission. It may be well, however, to send all parcels of books, *Stars*, &c., to A. M. Musser, at Kurrachee, Sinde, as that will be the more central station from whence to distribute them to the others.

I expect to sail in a few days, via China and California, with a small company of Saints from this place, but not yet certain as to how many.

Craving an interest in your prayers for a speedy and safe journey Zion-ward, I remain yours, &c., in the Gospel of peace,

H. FINDLAY.

AUSTRALIA.

Missions to New Zealand and Van Diemen's Land—Emigration of Saints, &c.

103 Paramatta St., Sydney,
Jan. 26, 1855.

Beloved Brother F. D. Richards.

Sir—It is with much pleasure that I embrace the opportunity of addressing you per the *Madras*, which sails to-morrow. This pleasure is enhanced in consequence of my long silence, the cause of which has been my absence on a mission to New Zealand.

It is doubtless a source of pleasure to you and the Saints in Great Britain, to know the condition of the work of the Lord in this far-off dependency of that nation.

Since I last wrote you I have been to New Zealand, in company with Elder W. Cooke. We left Sydney in the steam ship *William Denny*, for Auckland, in which place we arrived on the 27th of October, 1854. We preached in that place several times to numerous and attentive audiences. Many seemed to be earnestly inquiring into the work—some were inclined to oppose. During our travels in this land, we became acquainted with several gentlemen of high attainments and official standing in this colony. They brought forth their strong reasoning against us, but were always silenced on the principles of life and salvation. We visited Nelson. Many in that place seemed to love the truth, and are earnestly engaged in examining our principles. In Wellington and its suburbs, we preached several times to large and attentive audiences. I left Elder Cooke to preside over that mission, and returned to Sydney. The prospects of the work in that mission are very favourable, and I doubt not but that, through the labours of Elder Cooke, who is a faithful and zealous servant of the Lord, the work there will roll forth, and much good be done.

On my return to Sydney, I found that the work was steadily progressing. Here there are not a great many being baptized, at the same time there is a continual increase; there have been forty added to the Church in these colonies during the past quarter. The Saints here, as in most other places, are mostly poor, and the facilities for acquiring means to gather are not so great as many would be likely to suppose. It requires great faithfulness, diligence, perseverance, and energy to gather up the Saints in this place; for it is peculiarly a land of darkness and wickedness. The world, its riches, pleasures, and the lusts of the flesh, are the principal objects of pursuit amongst all classes.

We have much opposition to contend with, the feelings of many being *steeled* against the truth. Such use all the foul means and influences they can against it; *lies* the most abominable, and such as have been times and again refuted, are brought forth and presented before the mind, as if they were stern realities transpiring right before their eyes. This is not done openly and manly, but privately; the clergy visiting from house to house in the districts where Elders are labouring, circulating all the old books that have been published to the world against the revelations of God as they have been given in these last days. There is also another class, against whose corrupt and abominable influence we have to struggle. These are apostates, whose reckless and malicious lies are poured forth from dark and putrid hearts, in such stagnant and putrid streams, that if it was not for the degeneracy of the heart of man, they would be shunned as a pestilential evil. These dark spirits go about from house to house (just as Paul said they should) among weak Saints, and such as are inquiring into the work, or that appear ready to be baptized.

All these influences tend to retard the progress of the work, to some extent, yet it is cheering to know that it is steadily winning its way, and that inquiry into our principles is being secretly made by many in every circle of society. We can only look upon the present condition of the work in these lands as being in its infancy, and that the time will come, when much of the seed that is now being sown, by means of preaching and the circulation of books, will result in an abundant harvest of souls.

The work has been opened at Van Diemen's Land, an account of which, together with that of the other Conferences you will find in the report of the January Conference, as published in *Zion's Watchman*, from which, if you deem it needful, you can extract. . . . .

The fields of labour here are very extensive, and labourers so few, that they cannot be well supplied. Calls also are

being made from several places for preaching. On this account I am very busily engaged in travelling and preaching the Gospel, which prevents me from writing as often as I otherwise would, but I shall write as frequently as possible, that you may be advised of the state of the work in these lands.

It may appear to you strange that we do not add to the number of labourers, from the increase of members; this arises from there being something in either the circumstances or capacity of our members in general, that renders it wisdom not to require this at their hands, although we have embraced every opportunity of doing so, as will appear from our having thirty Elders in these lands, who labour as circumstances and opportunities permit. And there are ample fields for the employment of several more good and faithful Elders, whose time could be wholly devoted to the ministry.

The Saints here are generally very anxious to gather out—the extremely high rate of living here, united with the prospect everywhere felt of an approaching commercial crisis, increases that desire. Arrangements are being made for the shipment of another company about July next, and also for another to follow about April, 1856, at which time I am in hopes that I shall have the pleasure of returning to my family and the Saints in Zion. My only desire is, to be constantly submissive to the will of my heavenly Father. And I pray that He will continually sustain me in the discharge of the high and holy calling wherewith I am called.

May the Lord bless and prosper you in your labours of love, is the prayer of your brother in the New Covenant.

A. FARNHAM.

THE CRIMEA.

Privations—Casualties to the Brethren, &c.

Camp before Sebastopol,
30th January, 1855.

Dear Brother E. Stevenson— . . . . I have been with my regiment in everything engaged in the front at all times when there was anything to be done, but I have escaped till now, through the mercy of my heavenly Father, with only a slight bayonet wound, which kept me only five days from my duty. The division to which I belong is more exposed than ever troops were before—we sleep within reach of the enemy's shot and shell. . . .

I hope, with God's blessing, to traverse the prairies before many years are over. Some of the Saints here are gone away wounded, and others have gone away to Scutari with sickness. Those who remain here are in good health and spirits, as far as I can find them out, for there is one of them whom I have not been able to see since we came up before Sebastopol, although he is encamped pretty near us. Brothers McDonald and Hay will be going home to England in consequence of their wounds.

We feel the cold of the weather here very much on account of the way we are exposed. I could not describe the horrors of our situation by letter, but I hope to be able to tell you of it when we sit at a comfortable fireside together. I am not so badly off at present as I was some time ago, for I take no duty, as I am acting as clerk for the Paymaster.

You may know that we are bad enough off, when I tell you that we have not slept with our clothes off since the 18th of September, and very few have been able to get a shirt or pair of socks washed for more than two months past. We live in a mess of filth and vermin, and cannot get rid of it. If we attempt at any time to speak of things that concern a future state, we are met with opposition and abuse, so that except in our own cases the kingdom is at a stand still here.

Sergeant Drake died about two months ago. I never had an opportunity of speaking to him concerning our doctrines. More than half of the men who came with me from the 92nd have disappeared from this, either through death or sickness. I am bad enough with a cough myself at present, but that will, I trust, soon leave me. The weather appears as if the spring was going to open. The warm weather will be welcome to all of us when it comes.

I conclude with prayers for your welfare, and remain your brother in the Everlasting Covenant.

JOHN MCLEAN.

Death of Elder Ross and Priest Brodlie—Other Brethren wounded—Interest in the Work.

Before Sebastopol, March 30, 1855.

Dear Brother F. D. Richards — Since

I last wrote I have had many, many severe trials to undergo, but I am happy to say God in His goodness and mercy has been my protector, and I have passed them with health and comfort of the Holy Spirit. My news at this time is not so pleasant as I could wish, but God's will is my will, and I can only say, "Thy will be done, O Lord."

About two weeks ago I wrote to sister Ross an answer to a letter that she sent to Teacher W. Walker, stating in it that Elder Ross had been obliged to leave the Crimea and go to Scutari, on account of his health. This week I have learned that Elder Ross has departed from this sinful world, dying in the full faith of a glorious resurrection. Poor brother Ross has left a wife and two or three children unprovided for, but I know God will protect the widow and her orphans. In a few days, or, in other words, as soon as the brethren receive any money, I will remit you some for our sister's relief. I have not sent her word of our brother's death, as I do not as yet know the date, but in my next letter to you I will send you and her all the particulars I can get. When I see my brethren called away from me—those whom I have so often held sweet converse with, I often feel very lonely, and wish the time was come for me to return from this Babylon.

Our labours in this part of the vineyard have been productive of much good, but we have no time nor place to baptize, or our number would be increased. I live in hopes that the time is not far distant when many who have heard our voices will have the opportunity, if not by us, by some other servants of God, to be adopted as heirs to the kingdom of God.

Since I commenced writing, I received a letter from Elder Bell, who stated he was going to the Valley. May God our Father bless him and his, and may he have a quick and pleasant passage. O, how I wish I could but see him! by him it was I learned the truths of heaven. My prayers are and always will be for his welfare. If you should be writing after the Saints, please to give him my love, and say it is all right, we will meet again in this world or the world to come. In his letter he told me that brother Thomas was returning to England in the same ship as Elder Burridge. Brother Thomas, 41st Depôt, was wounded in the hand at the battle of Inkerman. I have likewise to inform you that brother Corporal Peter Hay, 55th Depôt, left for England with loss of an arm. Both were in good standing, but had no certificates, as I could not see them after they were wounded. Priest Brodlie died on the field of battle, 5th November. He was noted for his calmness when dying on the field, by his comrades.

Brothers McLean, Spurr, Higgins, indeed all the Branch, send their love, and ask for the interest of the prayers of the Saints, that we may be protected, and that we may return to unite ourselves with them in thanksgivings to our Heavenly Father for His goodness to us.

Please to excuse this scrawl; but the fact is, I have not the convenience nor time to write much. It has not been in my power to hold any public meetings, but I have done all I could by privately speaking to any who would listen to me.

It is now half-past ten o'clock, p.m. I came off the trenches at eight o'clock, after having been there twenty-eight hours, and shall have to go again to-morrow at four p.m. for forty-eight hours more. Our duty is very hard, so please to excuse me. May God bless you. Amen.

I remain yours in the new covenant,

HENRY RUSSELL.

P.S.—A few lines whenever you may have a few minutes to spare would be received with love and gratitude. Love to all the Saints in England, &c.

THE BLACK SEA FLEET.

Arrival of Brethren in England.

Portsmouth, 5th April, 1855.

President F. D. Richards.

Dear Brother—Having been ordered to England from the scenes of blood and carnage in which we have been for some time engaged, I feel it a duty, as President of the Floating Branch of the Malta Conference, to give you as faithful an account of the same as I possibly can.

We left the Crimea on the 29th Dec., 1854, previous to which I wrote to each of the brethren of my Branch, counselling them to keep up a correspondence with the brethren at Malta; and, if any of them should leave for England or Malta, to lose no time in reporting themselves, and uniting with whatever Branch of the

Church they should come to, and to give a faithful account of themselves to the President, and in the meantime to live much in faith and the spirit of prayer, and to bear in mind that they are of the people over whom the Lord is ever watchful, and to remember that the prize is at the end of the race, and so they must bear up under present trials.

The ship to which I belong got to Constantinople on the 2nd January. While at that place I learned that the *Britannia* and *Trafalgar* were also ordered to England. Those of my Branch belong to those ships, viz.—Deacon Locke, members Culver and Trice. I don't know whether these received my last letters or not, as neither of them have written to me since I wrote to them, and I therefore know but little of their present standing.

Teachers Corporal Pullham and Sergeant Hillier, of the Royal Marines, are left on the Crimea with the army. . . . . Brother Pullham I can recommend as a good and faithful brother, and as a person I think likely to be of much service in the Church. I have always found him faithful, and ready to respond to every call. I pray he may be spared with our other brethren, to go home to Zion.

We left Constantinople on the 14th January, and got to Malta on the 27th, where, on going on shore, I found only brothers Burridge and Bonavia. I spent two nights and one day on shore with Elder Burridge, during which I felt much of the good Spirit of God, and I found that the hand of the Lord was still with me. I am happy to say that brother Burridge got a passage with us to England, during which time I have done my best to make him as comfortable as circumstances would admit. When he came on board he was recognized by brother Thomas, of the 41st Regiment, who had, unknown to me, been on board from the time we left Constantinople, he having been wounded in his left hand, and lost three fingers. As far as practicable we have met and conversed together, but our situation on board is such that we could not hold meetings as we could wish.

From the time I left Malta, June 18, 1853, I have not been able to meet my Branch even once, but I feel that I have done my best, and am very thankful to the Lord for His goodness to me during every trying scene I have had to pass through.

The present state of the Branch is as follows—

Elder Downes, President.
" Burridge, going to Liverpool.
Teacher Pullham, at the Crimea.
" Hillier, do.
Member Culver, on passage in *Trafalgar*.
" Trice, do. do.
" Thomas, left for Chatham to be discharged.

Deacon Locke arrived at Portsmouth in the *Britannia*. All other particulars I have from time to time communicated through brother Bell. . . .

We have had a very long passage home, not having arrived here till the 3rd April. I was in hopes of having a good time with the Saints, but I find I have only fourteen days' leave. . . .

With love and respects, I remain, dear brother, yours in the everlasting covenant,

ALEXANDER DOWNES.

Surveyor General for Utah—Appropriations by Congress.

We copy the following from the *Mormon* of March 10—

"[PUBLIC—No. 40.]

"An Act to establish the office of Surveyor-General of Utah, and to grant land for School and University purposes.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the President, by and with the advice and consent of the Senate, shall be and he is hereby authorized to appoint a Surveyor-General for Utah, whose annual salary shall be three thousand dollars, and whose power, authority and duties shall be the same as those provided by law for the Surveyor-General of Oregon, prior to the act of July seventeen, eighteen hundred and fifty-four; and he shall locate his office from time to time at such places

as may be directed by the President of the United States.

"Sec. 2. And be it further enacted, That when the lands in said Territory shall be surveyed under the direction of the Government of the United States, preparatory to bringing the same into market, sections numbered sixteen and thirty-six in each township in said Territory shall be and the same are hereby reserved for the purpose of being applied to schools in said Territory, and in the States and Territories hereafter to be created out of the same.

"Sec. 3. And be it further enacted, That when the lands in said Territory shall be surveyed as aforesaid, a quantity of land equal to two townships shall be and the same is hereby reserved for the establishment of a university in said Territory, and in the State hereafter to be created out of the same, to be selected, under the direction of the Legislature, in legal subdivisions of not less than one half section, and to be disposed of as said Legislature may direct.

"Sec. 4. And be it further enacted, That full power and authority are hereby given to the Secretary of the Interior to issue all needful rules and regulations for fully carrying into effect the several provisions of this Act.

"Approved, February 21, 1855."

The following appropriations to Utah, &c., have been made by Congress—

Rent, &c., of Surveyor-General's office	$3,000
Clerk in Do. Do.	4,000
Surveyor-General	3,000
Chief Justice and two Associates and Secretary	2,300
Contingent expenses	1,168
Expenses of Territorial government	33,000
To complete Penitentiary	12,000
To pay Utah Indians.	5,000

Varieties.

An expedition, consisting of two companies of Dragoons and three companies of Rangers, had set out from Fort Chadbourne, to operate against the Southern Camanches of Texas. A train, numbering 63 Government waggons, laden with supplies, accompanied the expedition.—*Times*, April 9.

Inundations in Prussia.—In the midst of the great endeavours Prussia has been making to escape the horrors or the burdens of war, even at the expense of her position in Europe, the country has been afflicted during the last six months with three heavy visitations in the shape of inundations. Last autumn it was the Oder and several minor rivers in Silesia that, swelled above their banks by heavy and continued rains, spread desolation and misery over the surrounding country. More recently the Rhine has exceeded its legitimate bed, and impoverished if not ruined large tracts of fertile land; and now the most heartrending appeals are being made to the charitable feelings of the public on behalf of sufferers by most extensive overflowings of the Vistula, in the province of East Prussia.—*Times*, April 11.

Inundation in Holland.—The following extract from an interesting letter written by a lady of Irish birth, who has resided for the greater part of her life in Holland, gives a very painful picture of the terrible calamity which has fallen upon the homes and fields of the industrious and thriving people of that country. The letter was addressed to the relatives of the writer, and bears date Driebergen, March 25—"Since I wrote to you last a great misfortune has happened to this country. As soon as the ice broke up, the rivers overflowed the dykes, and carried away hundreds of houses, horses, trees, cattle, and many people. Thousands of people have taken refuge in the churches until they can rebuild their houses. The rails are sunk in the ground, so that the train between this and Anheim can only run for a short way; the rest of the way you must be taken in small boats. Very large sums of money have been given, and provisions of all kinds, with clothes. The water in many places has risen more than 20 feet. Provisions are scarce and dear; and if a change does not take place in the weather, we look forward to a famine. It is just like the middle of winter, it freezes so hard. Our good King went over all to see the people saved, and was sometimes in great danger; he was often up to his knees in mud, and gave money everywhere. Edward went twice to one of those places by commission to take bread to the Mayor; he had a guard with him, lest the peo-

ple might take it away—he had 2,000lb. of it, besides a quantity of bacon; he took the same quantity a second time. Collections for the sufferers are making everywhere. There are holes in the dykes half a mile long. The telegraph has been destroyed."—*Times*, April 4.

MILITARY EXPEDITION TO THE PLAINS.—We hear from Washington, that orders have been issued for the early march of four thousand troops for the Western Plains, with a view to the chastisement of the Indians, who have, for years past, been engaged in depredations upon the property, and the murder of American citizens. It is understood, that one thousand two hundred of the troops are to be stationed at Fort Laramie; eight hundred at Fort Kearny; six hundred at Fort Riley; and one thousand five hundred on the Upper Missouri. With a view to the sustaining of so large a military force, the proper officers have been directed to purchase a year's supply of provisions, and everything necessary for the expedition. Everything indicates an active summer campaign, and the Indians will, it is probable, get enough of fighting and pillaging before the year is over. General Harney is to have command of this expedition. He was at Washington on the 21st, waiting for final orders. Colonel Sumner will, it is supposed, have an important command assigned to him.—*St. Louis Luminary*, March 31.

Doubt Not!

(*Selected.*)

When the day of life is dreary,
And when gloom thy course enshrouds;
When thy steps are faint and weary,
And thy spirit dark with clouds:
Steadfast still in thy well doing,
Let thy soul forget the past;
Steadfast still the right pursuing,
Doubt not! Joy shall come at last.

Striving still and onward pressing,
Seek no future years to know;
But deserve the wish'd-for blessing,
It shall come, though it be slow.
Never tiring—upward gazing,
Let thy fears aside be cast;
And thy trials tempting—braving,
Doubt not! Joy shall come at last.

Keep not thou thy soul regretting,
Seek the good—spurn evil's thrall;
Though thy foes thy path besetting,
Thou shalt triumph o'er them all:
Though each year but brings thee sadness,
And thy youth be fleeting fast;
There 'll be time enough for gladness,
Doubt not! Joy shall come at last.

His fond eye is watching o'er thee,
His strong arm shall be thy guard;
Duty's path is straight before thee,
It shall lead to thy reward.
By thine ills thy faith made stronger,
Mould the future by the past;
Hope thou on a little longer,
Doubt not! Joy shall come at last.

ERRATUM.—Elder George Mayer, with company of Swiss Saints, arrived in Liverpool *March* 16*th*, not 15*th*, as erroneously stated in *Star* No. 13, page 202.

ADDRESSES.—W. Fowler, Mr. Samuel Morgan's, Little Dean's Hill, near Newnham, Gloucestershire.
Jesse Griffen, Mr. Henry Folland's, Odger's Buildings, Commercial Road, Exeter.

Money List, April 13—20, 1855.

	£	s	d
R. J. Townsend	7	0	0
John B. Pears, (per Jos. A. Young)	9	0	0
William Brownlow	5	0	0
Henry McCreery	10	0	0
Carried forward	£31	0	0
Brought forward	£31	0	0
Samuel Gentle	2	0	0
G. W. Davies	4	0	0
W. Woodward	1	4	2
	£38	4	2

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 19, Vol. XVII. Saturday, May 12, 1855. Price One Penny.

Private Interests.

"O that's a little business of my own, an entirely private affair—in no way connected with the Church." Doubtless many of our readers have heard sentiments similar to the above advanced by some who try to persuade themselves that they can, in various little matters, act upon their own views, independently of the judgment and advice of others. Doubtless some of the Saints have said to themselves—"Well, our President will not trouble himself with this bit of business, it does not come under his jurisdiction—he is appointed to direct us in all things connected with the Church, private matters are beyond his sphere, he won't expect to interfere in such, and therefore I shall not mention the thing to him." But this kind of reasoning involves a very seriously erroneous principle—that only a part, not all, should be devoted to the Lord. Is this consistent with the character of the religion of Jesus Christ? Rather is it not more nearly allied to sectarianism—the thousand-and-one religions of the day, that would give the devil this world, and the Lord the next? Will not this principle make religion a half-hearted affair? And is a half-hearted religion to be the religion of the Saints?

Every Saint, if he reflects on the matter but a moment, will know that one of the fundamental principles of the Gospel is that we are not our own, that nothing which we possess is our own, but that ourselves, and all that we have belong to the Lord—we are bought with a price, even the precious blood of Christ. Is God not our maker, our organizer? Is He not the Father of our spirits? Has He not control over the times of our advent into this world? Is He not the creator of our earthly tabernacles? Did He not place us upon the earth for the advancement of His own glory? Does He not sustain us all the days of our life? Is it not in Him we live, and move, and have our being? Is not our daily path strewed with blessings from His bountiful hands? At His fiat do not our bodies crumble to dust, and our spirits return to Him who gave them? Has not the Lord redeemed us by his blood? If, then, the life, the power, the property, and the wealth we hold, come from and belong to God, are we not merely stewards of those things? Are we not responsible to Him for the use we make of them, one and all—not the most insignificant excepted? And shall not He do with his own as seemeth to Him good? Shall He not direct us in the use of those things which in His goodness He bestows upon us? Shall He not do this through the instrumentality of the Holy Priesthood, whom He has called and chosen to act for Him upon the earth? How then can any man imagine that he has business with which the Almighty

has nothing to do, or with which His chosen channel of instruction and administration among men has nothing to do? Every Saint will see that the idea cannot be entertained for a moment, and that it can only be urged by a person enveloped in the darkness of false traditions, and almost entirely, if not wholly, unacquainted with the genius of the Gospel.

The simple fact is this, and every Saint must realize its full import sooner or later, that there are no private interests in the kingdom of God. A man can enter into no business in which he does not need the enlightening influences of the Holy Spirit, neither can he engage in any undertaking which will not exert an influence for or against the work of God. For instance—a brother says to himself, "I have paid my share to the Church funds, and I have liberally assisted the Elders, and yet I have £10 in my box, this certainly I can use as I like. I can spend it in a little private matter, with which nobody besides myself has anything to do. Yes, I'll put it into that bit of speculation which Will Horner was naming to me. I have no cause to say anything to our President about it, it is a matter that don't affect the Church at all, it 's just my own individual concern." Now can that brother engage in what he considers his "private bit of business," and it have no bearing on the welfare of the Church? We say no. On Sunday he will get up and testify that his whole heart is set to build up the kingdom of God. But how can that be, when his speculation with Will Horner occupies no inconsiderable portion of that heart, and a portion, too, that according to his own doctrine has nothing at all to do with the Church? It is verily true, that we can not engage in such "private matters" without our affections, as well as our time and means, being more or less placed upon them, and certainly whatever they gain is lost to the work of God. What rule, then, should we observe in regard to these things? This—we should engage in no transaction with the idea of its being a merely private matter, but in all things the welfare of the kingdom of God should be the leading incentive to action, and we should ever acknowledge, in deed as well as in word, that ourselves and all we have belong to the Lord, and that to Him we are accountable for every iota of our stewardship. Yea, all things which we do we should do in the name of the Lord.

If, then, no transaction in which we can engage is uninfluential for good or evil towards the work of God, we cannot engage in any which are of no concern to those whom He has appointed to have the watchcare over us, and we should therefore ever feel after their spirit, and look unto them for guidance, that we may understand in what direction the Spirit is working through them, and thus be enabled to spend ourselves and our talents more and more completely for the benefit of the Kingdom.

And here we may observe that the true authority and responsibility of the Priesthood do not appear to be realized by some of the Saints. This arises from the traditions of the fathers, and causes some to think, speak, and act as though they could engage in a multitude of matters perfectly immaterial to those who are appointed to preside over them, and of perfectly neutral effect on the welfare of the work.

The most perfect illustration of the authority of the Priesthood over the Saints, is the authority of the parent over his children. The parent is intimately concerned with every act of the child; indeed, who more so? A father watches over the actions of his offspring with ever anxious solicitude, and would account it a strange doctrine were he to be told by any one that he was only interested in a portion of their deeds—that his sons and daughters might engage in many transactions of no possible moment to him. So is it with the Priesthood and the Saints. The Priesthood act in the place of the Father of spirits, giving His instruction, administering His laws and blessings, and watching over and directing the energies of His children. Then is not every act of a Saint of consequence to his President? Certainly it is. To his instructions and exhortations should be paid the profound deference due from a child to its father, and those Saints who are not ready to become as a little child in this respect, are unfit for the kingdom of God. Did not Jesus say that whosoever received his servants received him, and whosoever rejected them rejected him? He did, and this saying will apply with equal propriety to Saint and sinner, though it is more binding on the Saints, for they have covenanted to obey his will, they know more of the order of heaven, and of the neces-

sity of the complete subjection of everything to the will of God, that He may have perfect submission from all His creatures, complete control over all things, and be all in all, God over all, blessed for evermore.

Meeting of American Elders in Liverpool.

The emigration, and other circumstances, having combined to bring together, in Liverpool, a large portion of the American Elders now in Europe, in obedience to the request of President Richards, and much to their own satisfaction, they met at 36, Islington, on the evening of the 18th of April, 1855. Present, President Daniel Spencer, Elders Dan Jones, C. G. Webb, Israel Barlow, George D. Grant, Cyrus H. Wheelock, W. C. Dunbar, James Ferguson, Wm. H. Kimball, P. C. Merrill, Joseph A. Young, J. A. Little, Edmund Ellsworth, Edward Martin, James Bond, John Toone, Moses Thurston, J. D. Ross, John Barker, and John Perry.

President F. D. Richards called for a few moments to express his regret that he could not be present, at least for a time, as his attention was required to close up the business of the day, which had been an extremely busy one, but he hoped to return in a short time, and spend the balance of the evening with them. He left them with his blessing and good wishes, under the direction of President Spencer.

The meeting was opened by singing. Elder Dan Jones was then called upon to be mouth in prayer. Before prayer, however, President Spencer made a few remarks with regard to the object of meeting, particularly in that place. He said—It is brother Franklin's wish that we dedicate the room in which we have met, and the whole house, for the purpose for which it has been chosen, and ask the Lord to bless and sanctify it, as the place in which to transact the general business of the European Missions.

After these remarks, Elder D. Jones offered up a dedication prayer, after which "Praise to the man who communed with Jehovah," was sung.

President Spencer made a few remarks, expressing his great joy and satisfaction at meeting so large a number of the brethren from Zion, with whom he was personally acquainted, as also with their previous course of conduct, stating that they had his confidence, for he felt that they had kept their covenants and were pure before the Lord. The unreserved expression of this sentiment was a source of much satisfaction to all present, and was adverted to by several of the brethren while speaking during the evening. After a few other remarks peculiarly applicable to the occasion, he closed by desiring that the brethren would act freely, during the evening, as the Spirit might seem to dictate.

He was followed by Elder G. D. Grant, who expressed the joy and comfort he received in the society of his brethren, and the work in which he was engaged, and said that he felt continually built up in the faith, and strengthened to go forth in the strength of the Lord in the discharge of his duties.

Elder W. H. Kimball spoke of the blessings which he realized that he enjoyed in the society of his brethren, and said—I feel that the Lord has greatly blessed me on this mission in all my labours, and I feel to bless brothers Brigham, Heber, Jedediah, Franklin, and all my brethren.

"The Spirit of God," &c., was sung, after which Elder Ellsworth spoke with much warmth of feeling, and said—I thank the Lord that I have been sent on this mission, for I have learned principle much faster, and enjoyed more of the Spirit of the Lord, than ever before. I feel that some of the rust is getting rubbed off me, and I begin to realize more fully the importance of the great work in which we are engaged.

Elder J. Perry spoke for some time on the benefits of the mission to himself, the great increase of the work, and his determination, when he arrived at home, to take more interest than he had before

done in gathering the poor from these lands.

President RICHARDS came in while Elder Perry was speaking, and remained during the evening.

Elder W. C. DUNBAR said—I esteem it a blessing to enjoy the privilege of associating with my brethren for a few days, for I came here weak and debilitated in body, and I have been strengthened both in body and spirit, and I feel indeed that the society of my brethren is heaven to me.

Elder JAMES FERGUSON spoke, and being filled with the spirit of prophecy said—All the brethren present who have been afflicted shall begin to recover their health from this time, and brother Dunbar shall cease coughing, go to his field of labour, and regain his health. And all shall go forth in greater power than heretofore in their labours, from the greater union and faith which we shall feel from our present association together.

Elder J. A. YOUNG expressed himself in the fulness of his spirit, and touched upon the history and course of many who were present, and the scenes and events of peculiar interest in the history of the Church in which they had acted a part, and he testified of their faithfulness. He said—I feel that warm times are at hand for us as a people, but all who raise their hands against this work or those engaged in it, shall perish. I feel to bless you, my brethren, and to bless this house and all who shall labour herein.

Elder C. H. WHEELOCK said—I regret that before coming to this land I had not the pleasure of being acquainted with more of the brethren who are present, but my feelings are warm towards you all. When brother Ferguson prophesied that brother Dunbar should return to his field of labour and recover his health, it reminded me of a similar meeting to this while I was on a former mission in this country eight years ago. I was afflicted with a violent cough, and my health was so seriously impaired that it was thought advisable for me to return home, but brother John Taylor, who was present, was filled with the spirit of prophecy and blessing, and he prophesied that if I would remain, disease should leave me, and I should be restored to sound health and strength. The brethren then put their hands on my head and blessed me, and from that time I have been a living witness of the fulfilment of that prophecy. There is one absent, with whom I have had much pleasure in associating, whose health is somewhat feeble, but who is diligently seeking to do good. May the Lord bless brother William Young. [All present said, Amen.]

Elder DAN JONES said—I feel honoured in the society of my brethren. I do not expect to say much, as it is impossible to express my feelings. I cannot but revert to the past, and compare our present position with those which many of us occupied in the earlier infancy of this Church, then we not only felt so, but were highly honoured in the limited sphere in which we acted, but we are now still more so in being the honoured instruments of proclaiming salvation to the nations, and gathering scattered Israel home. I feel highly to appreciate the counsels of brother Richards, and I feel with the rest of the brethren that the Lord will abundantly bless and strengthen him under his great labours.

Elder P. C. MERRILL said—I feel to thank my God that I have been called on this mission, for I realize that I have learned more of my real position and standing in this kingdom than I ever learned before. I feel too full to talk much, and therefore shall say but a few words. I ask the Lord to extend the blessings of the same Spirit which we enjoy here to night, to those of our brethren who are toiling in dark and distant lands. [A general Amen was the response to this sentiment.]

Elder C. G. WEBB said—I feel the importance of the covenants I have made with my God and my brethren. I feel that I can overlook the imperfections of my brethren otherwise, if they are faithful in these things. It is quite enough for me to know that a man is true to his God. My heart is full of rejoicing, and I have enjoyed great satisfaction in my labours, notwithstanding I have at times been brought low in health. I feel that the Lord will sustain all who trust in Him. Brethren, I rejoice to see you, and I have been greatly blessed in associating with you. May the blessings of the Lord rest abundantly upon you all. Amen.

Elder J. D. Ross expressed his good feelings and said—I think it probable that there is more importance in the prophecies delivered here to-night than we at present realize, and that events are about to transpire which will more fully call

into action the wisdom, power, and knowledge which have already been bestowed upon us, and cause us more fully to realize the extent of them.

President F. D. Richards arose and said—I feel exceedingly happy at seeing so many of my brethren together, who have been to Zion and received their blessings in the house of the Lord. I feel it an honour to have a name and position among you. I am sensible that it is not the position which a man occupies in this kingdom, that is of so much importance, as the manner in which he fills that position. I feel much debilitated in body, from the late great press of business in getting off the emigration, and I probably feel more so from having been engaged in heavy business transactions, in direct contact with the spirit of the world. After the present crowd of emigration is over, and I am permitted to engage more directly in the work of the ministry, I hope to enjoy more of the spirit of life and strength.

Although I have not been privileged to associate much with you in the past few days in which you have enjoyed each other's society, I realize that the good Spirit has been with you, and I feel to bless you, my brethren.

I feel, brethren, that if you will live faithful to your covenants, and labour with all your hearts to work righteousness, the Lord will succour you in the hour of temptation, and never suffer any of you to commit any sin from which you cannot redeem yourself, or that will cut you off from the blessings of the celestial kingdom.

We are removing the Office and my residence to this place, on account of the other being too strait for us, and I feel as though I wanted the peculiar blessings of heaven to rest upon this house, those who labour here, the books, the papers, and everything that pertains to the extended business of this Office. I thank the Lord that I am blessed with such faithful brethren to assist me in the Office. They are diligent in their labours, not as eye servants, but in singleness of heart to build up this kingdom; and, brethren, I wish you would sustain them by your faith, and remember them in your prayers, that they may be blessed and strengthened in the arduous duties which devolve upon them.

I would say to those of you, my brethren, who have been afflicted with sickness and debility, if you will reach out your faith and claim the blessings which the Lord has placed upon you through His servants, you shall be healed and enjoy health. It is your privilege, brethren, to lay hold on life, strength, and salvation.

The dreadful condition of the world is well calculated to make us appreciate the great blessings we enjoy in each other's society, and in the domestic and social relations of our mountain home. Sorrow and mourning are easily discernable in the countenances of the multitude, and when we walk the streets, we everywhere meet the evidences of want, degradation, and misery. The fine dress and smiling face are often an outside show to hide the effects of sin, hidden deformity, and an aching heart. The world is daily becoming more given over to wickedness and abominations, and it is necessary for the Elders to raise their voices still more frequently and powerfully than heretofore, against the vices and corruptions of the people, and to teach the Saints the principles of life, and how to live pure before the Lord in all their associations.

The work of the Lord continues steadily to progress, and is spreading on the right hand and on the left. It is strengthening its hold on the minds of the people, not only in these islands, but on the Continent.

President Richards here gave a comprehensive and interesting review of the progress of the Gospel in Scandinavia, Switzerland, and Italy, and gave some timely instructions to the Elders present as to the means to be employed in spreading the work in the British Isles. He gave much other good counsel, which will remain in the hearts of those present, as way marks to guide them in their future course, and especially exhorted the returning brethren not to forget the poor whom they were leaving behind, when they arrived in Zion.

Elders J. A. Little, J. Toone, J. Barker, and Edward Martin expressed in a feeling and happy manner the joy and blessing which they realized in their labours, and the fulness of the Spirit which they enjoyed on the occasion.

Refreshments were now brought in, and while they were passing round man heartfelt sentiments were expressed, whic called up pleasing remembrances of th past, and intimated the indulgence of hi and holy hopes for the future.

Elder J. FERGUSON arose and expressed an earnest desire that Elder J. D. T. McAllister, who was debarred the privilege of being present, might experience a renewal of his faith and strength, and share in the abundant blessings of the Spirit which was enjoyed. This desire met with a cordial response from the company.

President SPENCER made a few very appropriate remarks on the importance of obeying counsel, and sustaining President Richards in his office, and implicitly carrying out his instructions, in order to enjoy the Holy Spirit, and progress in the way of life and salvation.

President RICHARDS then closed the services of the evening by prayer, embracing in his supplications the general interests of the Church, and those objects of solicitude included in the ties of kindred and the covenants of the Priesthood, and he again dedicated the house to the Lord, for the use of His servants, in doing the general business of the Church for the European Missions.

The proceedings of the meeting were very imperfectly reported, and consequently but very few of the many interesting remarks made have been recorded. The Elders were full of the Spirit of prophecy and blessing. It was a prelude of that time when the union will be perfect, and the joys of eternal life be full.

History of Joseph Smith.

(*Continued from page* 279.)

[June 1839.]

Friday, 28th. I was transacting business of various kinds; counselling, consulting the brethren, &c., &c.

Saturday, 29th. I was mostly at home.

Sunday, 30th. I attended meeting at brother Bosier's. There was a crowded audience, and I bore testimony concerning the truth of the work, and also of the truth of the Book of Mormon, &c. This day sister Morris Phelps, who had travelled one hundred and fifty miles, in company with her brother John W. Clark, to see her husband, arrived at Columbia Jail.

Monday, July 1st, 1839. I spent principally in counselling the brethren. This day also the court was called for the trial of Parley P. Pratt, and the brethren in prison in Boone County; but as they were not ready for trial, (all their witnesses had been banished the State,) the Court was adjourned to the twenty-third of September.

Tuesday, 2nd. Spent the forenoon of this day on the Iowa side of the river. Went, in company with Elders Rigdon, H. Smith, and Bishops Whitney and Knight, and others, to visit a purchase lately made by Bishop Knight as a location for a town, and advised that a town be built there, and called Zarahemla.

Afternoon, went with the Twelve and some of the Seventies who are about to proceed on their mission to Europe, and the nations of the earth, and islands of the sea.

The meeting was opened by singing and prayer, after which the President proceeded to bless two of the Twelve who had lately been ordained into that Quorum, namely, Wilford Woodruff and George A. Smith; and one of the Seventies, namely, Theodore Turley; after which, blessings were also pronounced by them on the heads of the wives of some of those about to go abroad.

The meeting was then addressed by President Hyrum Smith, by way of advice to the Twelve, &c., chiefly concerning the nature of their mission; their practising prudence and humility in their plans or subjects for preaching; necessity of their not trifling with their office, and of holding on strictly to the importance of their mission, and the authority of the Priesthood. I then addressed them and gave much instruction calculated to guard them against self-sufficiency, self-righteousness, and self-importance; touching upon many subjects of importance and value to all who wish to walk humbly before the Lord, but especially teaching them to observe charity, wisdom and fellow-feeling, with love one towards another in all things, and under all circumstances, in substance as follows—

Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before they repent or ask forgiveness, our Heavenly Father would be equally as merciful unto us.

Again—Let the Twelve and all Saints be willing to confess all their sins, and not keep back a part; and let the Twelve be humble, and not be exalted, and beware of pride, and not seek to excel one above another, but act for each other's good, and pray for one and another, and honour our brother or make honourable mention of his name, and not backbite and devour our brother. Why will not man learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know? Must the new ones that are chosen to fill the places of those that are fallen, of the Quorum of the Twelve, begin to exalt themselves, until they exalt themselves so high that they will soon tumble over and have a great fall, and go wallowing through the mud and mire and darkness, Judas like, to the buffetings of Satan, as several of the Quorum have done, or will they learn wisdom and be wise? (O God! give them wisdom, and keep them humble, I pray.)

When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine, and say, "That man has preached a powerful discourse, a great sermon," then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and Holy Ghost they have power thus to speak. What art thou, O man, but dust? And from whom dost thou receive thy power and blessings, but from God?

Then, O ye Twelve! notice this *Key*, and be wise for Christ's sake, and your own souls' sake. Ye are not sent out to be taught, but to teach. Let every word be seasoned with grace. Be vigilant; be sober. It is a day of warning, and not of many words. Act honest before God and man. Beware of *Gentile sophistry;* such as bowing and scraping unto men in whom you have no confidence. Be honest, open, and frank in all your intercourse with mankind.

O ye Twelve! and all Saints! profit by this important KEY—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray *Jesus Christ;* that you do not betray the *Brethren;* that you do not betray the *Revelations* of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren.

I will give you one of the *Keys* of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condem others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostacy; and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying, that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man.

(To be continued.)

A ray of light communicated to the understanding is of more value than a whole volume committed to memory.

Letters from Toulon state that the number of troops embarked at that port for the East since the 25th of February amounts to 14,717 men, and the vessels of all kinds employed to transport them to 21.—*The Times*, April 11.

If the half century which has just closed stands out among its fellows of the past distinguished by aught, it is by the expenditure of mind and money upon the conquest of time and space. It opened upon us with the packhorse, the wagon, the slow stage-coach, and the packet-ship, whose uncertain journey was by the pleasure of the wind. It has closed with thousands of miles of rail, along whose iron road man and matter are whirled, and of wires, along whose lightning-passage mind is flashed. Our sea-omnibuses have bridged the ocean, and steam has gathered the world in its grasp.—*New York Tribune*, March 24.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 12, 1855.

DEPARTURE.—The *William Stetson* cleared and sailed April 26th for New York, with 293 souls of the Saints on board, under the Presidency of Elder Aaron Smethurst, Francis Sproull, and William Wright, which is the last company that we send out under the present American Emigration Law, and swells the number of souls sent out by us since last November to over 3600, of whom over 1100 went out by the P. E. Fund. Although we participate in the joys and exalted hopes of those who have so far obtained deliverance, still we ask ourselves when shall the remaining nineteen-twentieths of the Saints in Europe get away, who are equally as anxious to go, perhaps quite as worthy, but see not the least chance, except through the kindness of their brethren who are able to extend a hand for their deliverance!

UTAH MAIL.—On our return from the ship we found the mail from Utah, Feb. 5th, *via* Panama, awaiting us, including letters for many of our American brethren, and several for ourself, with *Deseret News* Nos. 39 to 47, being eighty days out. The last mail from Utah eastward, which brought dates to Feb. 8, reached us on the 9th instant, being sixty days out, and making a difference of twenty days in favour of the eastern or direct route. So far as we know, all letters, duplicates, &c., that are due from either route, have reached us. Our special thanks are due to Presidents Brigham Young, Heber C. Kimball, Elders George A. Smith, and Samuel W. Richards, for the very kind and faithful manner in which they have kept us posted up with the general news of the Territory. We also gratefully acknowledge favours from Hon. D. H. Wells and John L. Smith, and brothers Isaac C. Haight, Thomas Bullock, Joseph Cain, George D. Watt, and George Halliday, and, though last, not of least interest, letters from our own dear family, all thrilling with the increasing impulses of heavenly life, and evidencing that the Son of Righteousness is shining with greater and greater intensity upon all their devices and labours to build and purify Zion, causing the same to bloom and mature the fruits of Eternal Life.

From President Young's letter of December 30th, we learn that his health had been rather poor for some time, but that it was improving. We hope and pray that it may continue to improve, that his strength and age may be renewed, that he may live long upon the earth, to see the fruits of his labours, to cheer and instruct the Saints, to direct the great work of building up the kingdom of God, and to see Zion sanctified and delivered from the bondage of the Gentiles.

In his letter of January 31st, President Young says—"The Legislative Assembly, having diligently and profitably occupied the forty days allotted to it by the 'Organic Act' to one session, adjourned on the 19th instant. Among other important business they passed an Act legalizing the transfer of property by gift, and a resolution for convening the next Assembly at Fillmore. The South Wing of the State House will be completed for their accommodation previous to that date, the walls having been finished for some time. The shingles and much other material are on hand. The roof timbers are being hauled on the ground, and the building will soon be in readiness for the carpenters, plasterers, and painters. Though only $20,000 were appropriated by Congress for erecting a State House in Utah, we have already pro-

fitably expended between 25 and $30,000 on the South Wing, and intend to have a respectable building, whether Congress see fit to pay the bill in full, or only in part. . . . . The general health of the people is good, and I see no cause for Israel to fail in continuing to receive and enjoy the rich blessings of the Lord, inasmuch as they will faithfully work in obedience to His commands."

President Young informs us, in his letter of February 1st, that the Church and Legislative Assembly had taken two shares each in the "Deseret Iron Company." While speaking of this subject, we will add that Elder Isaac C. Haight informs us, in his letter of January 6th, that on that day they had drawn a "small cast of tolerable good iron" from the new furnace, and also that they had discovered another bed of apparently good coal much nearer the works than the one they were working.

Universal peace and prosperity prevail among the Saints in Utah. The settlements are spreading out on every hand, manufactures are rapidly increasing, and the necessaries of life are easily attainable by all who are willing to labour. The Indians generally appear to be peaceably inclined, and many of them are learning to labour, and are obtaining a knowledge of the arts of civilized life. Several expeditions have been sent out among them, not to kill and destroy, but with messages of peace, and to open up trade and friendly intercourse with them. Small bands, which were indigent and mostly dependent on the kindness of the people in the out settlements for food, have been distributed among different families, where, while they are being maintained, they can also assist in raising their food.

An expedition was sent to the Navajoes, a large warlike tribe about 250 miles south of the settlements, and, although they found them bitter and hostile in their feelings to the whites, they succeeded in softening down their feelings, traded with them, and left them feeling quite friendly and well disposed.

After a season of great labour and anxiety in getting off the rush of emigration for this season, the following from President Young's letter of February 1st is certainly a source of no little joy and satisfaction to us—"I feel truly grateful to learn, not only from yours, but various other communications, of the rapid progress of the work of God in the various missions. I feel to say that your labours will be blessed, even as they have been, and more abundantly, as you shall humbly rely upon the Lord to guide and sustain you in all your labours. I can but approve of your general arrangements of the various missions under your Presidency, as also the arrangements of the Office, Books, Publications, &c., as they seem to be dictated by wisdom, and tend to secure the benefits of the cause, which is the grand consideration of all such matters." We hope and pray that our works may always be found worthy the approval of those who are over us in the Lord, that they may endure, and not be consumed in the day of His coming.

We also here insert the following from President Young's letter of January 31st—"I take the opportunity of requesting you not to publish any more *Seers*, and I wish you to publish the enclosed article, entitled 'Publications,' in the editorial columns of the *Star*."

"Publications.

"There are many mistakes in the work entitled 'Biographical Sketches of Joseph Smith the Prophet, and of his progenitors for many generations, by Lucy Smith, mother of the Prophet,' and 'published at Liverpool for Orson Pratt by S. W. Richards, 15 Wilton Street.' I have had a written copy of those sketches in my possession for several years, and it contains much of the history of the Prophet Joseph. Should it ever be deemed best to publish these sketches, it will not be done

until after they are carefully corrected. I take this seasonable opportunity to inform the public mind, in order that readers may not be surprised or disappointed at finding discrepancies, and may know which is the most reliable, in case a corrected edition is ever published.

"A monthly periodical called the 'Seer,' published by Elder Orson Pratt at Washington City, D. C., contains beautifully written articles; but notwithstanding the general beauty of the style, and the apparent candour and minuteness of the reasoning, the 'Seer' has many items of erroneous doctrine. As it would be a lengthy and laborious operation to enter minutely into their disproval, I prefer, for the present, to let the Saints have opportunity to exercise their faith and discernment in discriminating between the true and erroneous; and simply request them, while reading the 'Seer,' to ask themselves what spirit they are of, and whether the Holy Ghost bears testimony to the truth of all the doctrines therein advocated.

"BRIGHAM YOUNG."

Home Correspondence.

BEDFORDSHIRE CONFERENCE.

Baptisms — Sabbath Schools — Financial Efforts—Arrest and Acquittal of Elder Wolcott.

Wellingboro', April 23, 1855.

President F. D. Richards.

Dear Brother—With pleasure I resume my pen, to inform you how we are getting along.

Would to God I had language to express my feelings, from time to time, but suffice it to say, I love "*Mormonism*" more and more every day, and ofttimes, in the meditations of my heart, both night and day, exclaim, *Thank God for "Mormonism."* We have held three District Meetings for the Quarter ending March 31, and I have been round the Conference once since. For the past few weeks my health has been quite impaired through a cold, which settled on my lungs, but I am much better and expect soon to be well. I have, however, been able to travel and attend to my duties, preaching almost every day. The people say, "How poor you are getting!" But I think I am gaining *now*, though I have a cough which still wears on me some. But enough of this.

I am happy to say, all things considered, we are in quite a prosperous condition. We have two good travelling Elders—William McLindsey and J. Tye. Since the commencement of the year we have baptized about 30, and about 85 have emigrated. As the weather is more pleasant we have commenced out-door preachings, and have very good hearing in several places, as well as some opposition. This Conference embraces a good deal of territory, and there are several openings for preaching, and some that we can't fill as we would wish, though several of the local Elders go out every Sabbath. I think we could employ one or two more Elders, at least, to good advantage.

Many of those that have emigrated were those that were able and did the most for the funds. Again, many of our present number, in consequence of the "hard times," find it difficult to get bread, yet with a cheerful heart they divide their pittance with the servants of God, and cast their mite into the treasury of the Lord.

Again, several of our Saints are in the poor-house, where they have to be very religious, and read their prayers every day. I visit them and comfort them all I can; but I will assure you it is a miserable place. Many are out of work a great part of their time, and many get work but don't get much for it. There are many of another class, who are old or afflicted, and get but a scanty supply from the parish. I say afflicted; these are they of course who at present have not faith to be healed. There are many

who have faith to be healed, and are healed, for I am called on almost every day some weeks to administer to the sick, who are afflicted of various kinds of diseases, *many of whom have been perfectly restored*. The lame have been *made* to walk and *leap for joy*, for all of which we feel to give God *all* the *praise*.

There are a good many children in our Conference, belonging to the Church, which of course make up a part of our statistical report, and I am happy to say we have succeeded in organizing several very interesting Sabbath Schools, which are in a flourishing condition, and would be more so had we a good supply of our *Catechism*, which we anticipate supplying ourselves with as soon as they can be got from your Office.

The above statements perhaps will enable you to form a correct opinion of the material we have to make our financial report from.

I will now speak of what we have done and are doing in our financial department. In the first place we raised about £25 for Elder J. Pace, £5 of which was the loan you favoured us with, the other was in voluntary donations for Elder Pace's outfit. Next we raised ahout £10 for Elder J. B. Price. Next we raised about £9 to pay a debt left on the Conference, caused by a deficiency of the Conference Fund last year to pay the expenses of the Travelling Elders, &c. The next effort was to rid the Branches from their book debts, room rents, &c., in which we succeeded, with few exceptions. Next I overhauled the stock in the General Agent's hands, and found about £21 in odd *Stars*, Tracts, &c., which money I made an apportionment of to the several Branches, having laid the matter before the Saints at each of our District Meetings, at which time they all voted to carry out any plans we might adopt to clear us as a Conference from debt. These odd *Stars*, &c., we made an apportionment of to the Branches, and they are now being distributed. Some of the £21 is raised, and all will be this quarter. We also anticipate not only clearing ourselves from debt, but to do even more for the funds than heretofore, all things considered.

I suppose I hardly need say that at first I met with some opposition in trying to raise so much for the funds, &c. They would say, "We have done this and that, &c. We were promised emigration by so and so. He is gone, and we are left and forgotten, and our prospects are blighted," &c. But, thank the Lord, we have, as a general thing, succeeded in exchanging this kind of feeling for good, liberal ones, and the Saints feel well, and respond cheerfully to all calls. The few that do not come up to the mark are seeing that those who do are the happiest and the best off, which I trust will produce a desirable effect on them.

I have organized some book clubs, to carry out your instructions in securing a proper dissemination of our bound books. But I hope to do more of this next quarter.

I will now relate a little anecdote, and conclude my letter. A few days since, as I was about to get my ticket at a railway station in this place (Wellingboro'), a policeman came up to me, and said, "Is your name ——— ?" I said, "No, sir." He said, "I believe it is;" and he told me I was his prisoner, at the same time he put on the hand-cuffs. I remarked, in a mild tone, he had better not be too fast, lest he might be mistaken. He said he saw me last night at ———. Said I, "I preached in Wellingboro' last night." He said he knew better, and he pressed me on to the police station, and kept me locked up for a while, during which time I wrote a letter to brother J. Bull, President of the Branch, but the policeman would not send it. I also wrote some in my journal, having my carpet bag in my lap for my writing desk.

After a while I was taken before the superintendent of the police force, who asked me a few questions in a very gentlemanly manner. After which he told the policeman to take off the irons from me, and gave him a good chastisement. He then turned to me and said he was very sorry for the mistake, stating that I bore the description, to some extent, that was given them of a man whom they were in search of; but, says he, "As you have been committed, you will have to go before the magistrates to be acquitted according to law." The magistrate being out of town five miles, a carriage was made ready, and we soon were seated in the same. I preached to the superintendent all the way there and back, and he seemed much interested in what I said.

After the magistrate had acquitted me, I bore a faithful testimony to him, which made him quake and tremble from the

crown of his head to the soles of his feet. The superintendent said I must call on him whenever I came to this place. Accordingly I do, and always meet with a kind and warm reception. He pays brother Bull for the privilege of reading the *Mormon*, which he says he is very fond of. I have been invited to visit several of the families of the police force. In short, we now have means of doing that good that we otherwise would not have had.

I close by saying, may you ever share abundantly in those blessings God delights to bestow on the faithful, worlds without end. Amen.

Yours truly,
R. W. WOLCOTT.

P.S.—Please give my love to brother Spencer. Tell him we are looking for a visit from him this month, as he suggested to Pastor C. R. Dana. I read brother Henry's (H. P. Richards') letter with much interest. I feel as though it would be a pleasure to have him share with me in some of our good dinners, though few and far between. I wish to be remembered to him.

R. W. W.

ESSEX CONFERENCE.

Baptisms and Financial Efforts.

Maldon, Essex, April 8, 1855.

President F. D. Richards.

Dear Brother—I am happy to have the privilege of again reporting the labours of the Essex Conference. We held a Council here last evening, and have held two meetings this day.

The President and Travelling Elders all come in as usual, rich with the Spirit of God, rich in determination to go on to perfection, and to bring all they can to the same.

The meetings this day have been spirited, and well attended, both by Saint and sinner, and we have prospects of a good attendance this evening.

The report is as follows—34 baptized, 13 cut off, 29 emigrated. The financial returns are as follows—Elder Slack's emigration £42 0s. 0d.; P. E. Fund £6 17s. 5½d., £6 of which has been forwarded to Liverpool; paid for books, *Stars*, &c., about £25; lessening the original debt £5 0s. 8d.; for Conference Fund and the sustenance of the Pastor and President of Conference and family, also Foreign missions £21 1s. 10½d.; making a total of £100!

After taking into consideration the number cut off and emigrated, our little Conference only numbers 6 less than it did 3 months ago [400]. During the quarter 3 new Branches have been organized.

The Conference is taking 165 *Stars*, 57 *Journals*, and 35 *Routes*.

This Conference has quite its proportion of children, and I may add, has felt quite its proportion of the effects of the cold weather, and want of employment, and, to conclude with, I must say it is still a prodigy. "Where there's a will there's a way."

Yours as ever,
W. H. KIMBALL.

Foreign Correspondence.

MISSISSIPPI.

Voyage of the Charles Buck—The Passengers taken on to St. Louis.

Carribbean Sea, March 5, 1855.

My Dear President Richards—Through the tender mercy of God, our heavenly Father, I am at this time permitted to take my pen, in order to give you a brief account of the voyage thus far of the ship *Charles Buck*, and the Saints on board.

We have been longer in accomplishing the voyage to New Orleans than was expected when we left Liverpool, yet for this I am not sorry, as the Saints in consequence have in many important respects gained a profitable experience; and some of them say, that they have learned more during the last few weeks than they had during as many years previous. We have had peace and quietness, and a ready disposition to receive and obey counsel.

Indeed, in this respect, the British Saints on board seem previously to have been well instructed, and I have had much joy and satisfaction in my presidency over them.

It is well known to yourself and others, that this company of Saints were much exposed while in Liverpool, and that the general health of the company was somewhat affected thereby. Their long detention had somewhat depressed their spirits, and living in unwholesome places, and on scanty diet, had somewhat impaired their health. When they came on board, sea sickness prostrated many, yet through the blessings of the Lord attending the ordinances of laying on of hands, and anointing with oil, together with such medicines as the spirit of wisdom dictated us to administer, the sick were raised to health, and only three children have died. One of these three was the son of John Grimmett, a boy about seven years old. He got entangled in the ropes of the ship, about a week after we left Liverpool, was jerked overboard and perished in the sea. This was a most distressing accident, as the ship was sailing fast at the time, and the boats were in such a position, and so fastened, that nothing could be done in time to save him. His father and mother were greatly distressed, but I comforted them, and their feelings were soothed, and they feel to acquiesce and acknowledge the hand of the Lord in this severe affliction. His mother had a dream during the night, concerning this accident, and both of his parents had charged him to be careful, but the little fellow, as if doomed to a watery grave, was soon out of their sight, and while leaning over the bulwarks, was jerked into the foaming ocean. This has been a solemn warning to other parents and children. The next death was the infant child of brother Charles Hartley. It had been afflicted with dysentery before coming on board, and nothing that we could do was sufficient to save its life. The third was the infant child of brother William Aitkin.

We have had one birth on board, but the infant is suffering severely from canker, and is in a very precarious condition.

The provisions were not of the best quality, and these consisted of oatmeal, flour, biscuit, rice, sugar, tea, and salt. Having no meat nor butter furnished by the ship, the little of the latter article, which you generously donated was gratefully appreciated by all good Saints. Some few have murmured because they had not the variety which you furnished for the *Helios*, but since the reasons were set before them they have generally been content.

Our voyage upon the whole has thus far been very pleasant. The winds have been light and the sea calm. In consequence of head winds after leaving the Irish Channel, we sailed a more easterly course, and came in sight of the Cape de Verde Islands, on the 10th of February. We then obtained a wind that brought us to the Islands of Guadaloupe and Antigua, on the 27th. We did not obtain the trade winds so soon, neither were they so strong as usual, which accounts for the length of the voyage.

The captain has been kind, and has allowed the passengers all the privileges which could be expected. The day after I came on board, he gave me charge of the medicine chest, and has since given me the privilege of using such medicines as he had for his private use.

We have got along well with all on board, only the second mate. He began to use the brethren in a rude and tyrannical manner, and to use improper familiarities with the sisters. . . . . . In various ways he acted in an abusive manner. Sometimes, when calling the people up, he would put his hands into bed, around the heads and necks of the sisters, which caused me to counsel them to leave a *mark* upon him, or throw *something* about his ears; but this coming to his ears, he has since let them alone, and he is now quite peaceable.

The provisions began to fail after being six weeks out, and, since, we have had no flour, nor sugar, except about half a barrel of sugar, which the captain gave me, of his own, to divide as medicine among the feeble, and those who have little children. This gave great relief, as the children could not be pacified without something to their oatmeal and rice. He has also sold about three barrels of pork, and some molasses to the passengers, which have given them a better relish for their food, and proved a great blessing. The pork was sold at 5d. and 6d. per lb., and the molasses at 6d. per quart.

There are yet oatmeal and rice enough; and one pound of biscuit a-piece to be distributed to-day. Last week there was

only one pound of biscuit served out to each adult.

It appears there was not a sufficiency of biscuit put on board at Liverpool for the voyage, but of the flour and sugar I am not able to speak positively. I am however inclined to believe that these articles were rather liberally served out during the fore part of the voyage.

I am glad that I took no charge of the provisions, as the captain might have blamed us for extravagance. Neither had any of the brethren the charge of this business. The second mate always got out, and kept an account of, the provisions served out, and neither the captain nor myself knew till the sugar and flour were gone, that there was any danger of being short.

I do not know that any one is to blame, as the voyage was not expected to be so lengthy, except that Mr. S——, the broker, did not ship a sufficient quantity of biscuit. The captain did not feel to be stingy nor rigorous, so long as there was plenty, neither did he expect that any article would not hold out. It was served out by measure, instead of being weighed, and this probably is the cause of the sugar and flour failing so soon. But this cannot be said of the biscuit. There never was biscuit enough shipped to serve during the voyage.

Monday Morning, 12th March.

I resume my pen, beloved President Richards, to give you a few more items of news. And, first, I would inform you that we got 21 tents made and 20 wagon covers cut out some time ago. The sisters engaged in making the tents with much pleasure, and while thus employed they enjoyed themselves exceedingly.

I would also mention that we held a Conference on board on the 8th and 9th, to refresh the Saints, and much precious instruction was given, and a large portion of the Holy Spirit was enjoyed. Elders Fletcher and Speight are making out the Minutes, to be sent to New York and St. Louis; and I thought of also sending you a copy of them, but to save postage it may be as well to let you have them through the medium of the *Mormon*, or brother Snow's paper.

Many of the Saints have had nothing to eat but oatmeal cakes or porridge for several days, and they have been on two quarts of water daily for three days, yet they feel happy and content. We have excellent health on board, with few exceptions, though the people don't look so rugged as they probably would, had they been better fed. The experience we have had in being supplied with provisions by a ship broker in Liverpool, should be a caution to the Saints, and should inspire them with many feelings of gratitude for the liberality you have manifested in providing for them across the ocean.

[It should be borne in mind that the passengers on the *Charles Buck* were transferred from the *Helios* by her captain after she had stranded, which is the reason why we had not the provisioning of the *Charles Buck*.—Ed. *Star*.]

My health began to give way about two weeks ago, in consequence of much care and anxiety for the Saints, and continual labours in administering to the sick, and imparting instruction, but I am again recruiting; and I thank the Lord that He has enabled me during the whole voyage to be around administering blessings to His people. I hope you have recovered from the excessive fatigues and anxiety that devolved on you through many unfavourable circumstances connected with the shipping of this company, and that you have secured payment for damages sustained; and I pray God, our Eternal Father, to bless and uphold you.

The Saints on board, during the Conference, proposed a special vote of thanks to you, for your great care and kindness towards them, and it was heartily and unanimously carried. A very sincere and cordial vote of thanks was also given to Elder Edward Martin, for the valuable services he rendered to these Saints in Liverpool. And I was very happy to see that neither your kindness nor Elder Martin's has been forgotten.

We are now within thirty or forty miles of the Mississippi River, with a good fair wind, and we hope to be in the river, alongside the tug, sometime to-day.

I might here say, that a full supply of provisions will have to be provided for the Company from New Orleans to St. Louis, as there are no surplus stores. About 320 of the Saints will go to St. Louis. The others will have to stay in New Orleans a short time, to obtain means to take them to St. Louis or Cincinnati. I think all the Danish will make their way to St. Louis. They held a Conference, and have had their own meetings during the voyage. They feel well. Elder Hogan has given them good instructions.

It has been thought wisdom to provide for the Danish Saints at New Orleans, the same as for the P. E. Fund passengers, as they are not acquainted with the coin of this country, nor the prices of provisions, &c. They feel thankful that we have proposed doing so.

Elder Fletcher, and the other three presidents of wards, have been a great help to me; they are good men, and have always been unanimous and cordial in the discharge of every duty. We have had prayer meetings morning and evening, preaching and sacrament meetings on the Sabbath, and a council meeting of the Priesthood once a week. Three have been cut off from the Church—two sisters, and a Danish brother, who was baptized in Liverpool. One of the sisters desired to be cut off that she might have full liberty to keep company with the first mate. The other was cut off for general inconsistency of conduct, and keeping company, during untimely hours, with the second mate. Though these have been a dishonour to us, the sisters generally have respected themselves, obeyed counsel, and maintained a modest and becoming reserve. We have had a guard all the time, which has been a little annoyance to the sailors, but through it they have been kept out of the 'tween-decks, and some that might have fallen have been preserved. As one of the sisters cut off is a P. E. Fund passenger, it is expected that she will pay her own passage, in the event of leaving us.

All the receipts have been signed.

March 17th.

I again take my pen to inform you that we left New Orleans last night, late, on board the fine steamer *Michigan*. Through the exertions and proferred help of Elder McGaw, together with the liberal contributions of those Saints who had a few shillings, we have taken the company along *en masse*. One of the sisters before named left us, refused to pay her passage, and secreted what goods or clothing she had. Brother McGaw accompanies us to St. Louis.

The health of the Saints in general is very good, but we are greatly crowded, as there were about 150 deck passengers on board before ours were shipped, and there was no other boat in port for St. Louis, only the *Michigan*. It was, therefore, our only alternative to crowd our passengers on after the best part of the boat had been taken up. There are on board over 500 deck passengers in all. This may militate against the health, as it does against the convenience and comfort, of the Saints, but we trust, through exertion and care on our part, and the blessings of the Almighty, not many will perish on these waters. The river is very low, which is the cause of so few boats being in the trade at present.

Praying the blessings of the Almighty to rest upon you, I remain your brother in Christ,

R. BALLANTYNE.

P.S.—Elder McGaw sends his love, and he will write you soon. R. B.

Redemption is in View.

The time to favour Zion 's come,
And faithful Saints will gather home,
Jehovah's will to do.
While nations clash, let earth revere—
The coming of the Lord draws near;
Redemption is in view.

Ye servants of the Lord, rejoice;
The agents of His special choice,
Your onward course pursue.
Oppression's reign will soon be o'er,
Nor tyrants bear the sceptre more;
Redemption is in view.

Your arduous toils and duties bear
With patient hope, that you may share,
With Jesus, glory due
To those who to the end endure,
And in the covenant rest secure;
Redemption is in view.

Tread down th' envenom'd thorns that lie
Across your path; with single eye,
Seek out the pure and true;
To you, a crown of joy they'll be,
When you the great Redeemer see;
Redemption is in view.

Each loss, for Jesus, you 've sustain'd,
With hundred-fold will be regain'd;
And life eternal too.
Then press, dear brethren, onward press!
Nor doubt of final sure success,
Redemption is in view.

M. A. WALKER.

CAUTION.—Elder James G. Willie, Pastor of the Southampton and Dorsetshire Conferences, requests us to caution the Saints against Paul Harrison, who, it appears, is travelling under the name of "George Kent," and other names, teaching that the authorities of the Church are corrupt, and that it is not necessary for the Saints to gather farther than St. Louis. From the repeated cautions which have been given to the Saints heretofore respecting such unworthy characters, we deem it inexcusable in any to harbour them, or listen to their pestilential breathings.

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending March 31, 1855.

CONFERENCE.	AGENT.	AMOUNT.
London	Jno. B. Maiben	£663 11 2¾
East Glamorganshire	Geo. W. Davies	192 17 1
Birmingham	Henry McCreery	192 7 4
Warwickshire	William Parr	153 7 4½
West Glamorganshire	Aneurin L. Jones	139 9 5½
South	Simon Irwin	136 8 7¾
Manchester	James Walker	133 17 3½
Bradford	John B. Pears	112 2 4
Staffordshire	Josiah Rhead	107 18 3½
Newcastle-on-Tyne	George Peacock	94 12 2¾
Herefordshire	James Reece	93 5 8
Reading	James Frewin	87 5 11
Sheffield	John Memmott	79 13 4
Bedfordshire	William Peacock	75 13 8
Wiltshire	Samuel Gentle	75 10 10¾
Lands End	John Kessell	72 13 0¾
Lincolnshire	Richard Harper	72 5 6½
Monmouthshire	Edw. Middleton	71 16 10½
Derbyshire	Thomas Parkes	71 5 5½
Glasgow	Robert Kirkwood	66 0 5½
Channel Islands	Elias Cave	65 9 1½
Edinburgh	John McComie	57 11 11½
Hull	John Miller	55 5 3½
Cambridgeshire	R. J. Townsend	50 16 8½
Cheltenham	Thomas Clarke	49 3 1½
Norwich	James Woods	46 13 0
Southampton	Samuel Ridout	46 6 1
Kilmarnock	John Aird	40 3 4
Dublin	H. E. Bowring	40 0 10½
Nottinghamshire	Josiah Holmes	37 2 10
Leicestershire	Edward Frost	36 6 1½
Preston	John Holsall	35 19 3½
Liverpool	James Linforth	35 18 4½
Carlisle	John Threlkeld	35 18 0½
Dorsetshire	Benjamin Elliot	29 19 11½
Belfast	J. D. T. McAllister	27 18 0
Late Herefordshire	John Preece	24 17 9
Carried forward		£3407 12 0½

CONFERENCE.	AGENT.	AMOUNT.
Brought forward		£3407 12 0½
Brecknockshire	Thomas Morgan.	22 3 8
Worcestershire	Charles Peat	20 5 0½
Shropshire	Joseph Akers	18 19 8½
Pembrokeshire South	John Price	18 5 5
Llanelly	Charles Harman	16 0 9½
Flintshire	Jonathan Ellis	9 9 4
Carmarthenshire	Isaac Jones	7 19 7
Denbighshire	Griffith Roberts	6 12 3½
Dundee	A. N. McFarlane.	6 4 7½
Anglesea	John Roberts	4 3 0
Isle of Man	James Duff	4 2 8½
Dyffryn Conwy	Richard Roberts.	3 9 2
Pembrokeshire North.	Thomas D. Evans	0 15 0½
BRANCH.		
Derry	Hugh Sheppard	6 18 0
Tedbury	Joseph Walker	5 0 10
MISSION.		
Sandwich Islands	P. B. Lewis	120 1 3½
Swiss and Italian	Daniel Tyler	105 6 1½
Cape of Good Hope	Jesse Haven	98 3 3
Australia	Aug. Farnham	92 8 7½
St. Louis	Milo Andrus	60 14 7
French	A. L. Lamoreaux	58 8 7
East India	N. V. Jones	56 3 5
French	W. C. Dunbar	29 10 9
Bombay	Hugh Findlay	23 0 7½
Gibraltar	Edw. Stevenson	2 16 1½
Parley P. Pratt, California		295 18 1½
John A. Jost, Halifax, N.S.		5 18 2½
M. G. D. Phillips, New Brunswick		1 16 1
J. W. McLellan		0 17 9
Dr. S. M. Brice, Iowa, U.S.A.		0 10 5
(Errors excepted.)		£4509 15 2½

ADDRESSES.—James Carrigan, bottom of Caldwick Street, Snenton Road, Nottingham.
James Ferguson, John D. T. McAllister, } 199 Collingwood Street, Belfast.

Money List, April 20—27, 1855.

John B. Pears	£3	0	0	Brought forward	£12	0	0
Edward Middleton	7	0	0	William Parr (per Israel Barlow)	0	4	6
Josiah Holmes	2	0	0	Josiah Rhead (per W. G. Young, April 9th, 1855)	1	12	2
Carried forward	£12	0	0		£13	16	8

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 20, Vol. XVII. Saturday, May 19, 1855. Price One Penny.

Increase and Multiply.

The great and crying sin of the present day is the perversion of the order of God. The ten commandments, as given to Moses, are considered by sectarians as quite the beginning and end of all that is necessary to guide man in every circumstance in life. They are all that is necessary so far as they go, but while these are emblazoned in conspicuous places in churches, inserted in catechisms, taught in schools and the family circle, and moralized on from the pulpit, the great commandment which the Lord considered of such essential importance that it was the first which He imposed upon Adam and Eve when He said, "*Be fruitful and multiply and replenish the earth,*" seems to be entirely overlooked, spiritualized, or thrown among the rubbish of things that might once have been necessary, but which man, in his conceited wisdom, has now set aside for something more congenial to his depraved tastes. God considered obedience to this command of such vast importance to the prosperity of His dominions, that after the inhabitants of the earth had all been destroyed, except Noah and his family, He again appeared in person to him, and again imposed the same command upon him and his posterity—"BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH."

"But," says the superficial observer, "I think mankind are obeying this command." Such persons do not probably give this all-important subject a tithe of that serious reflection and study that they do the increase of their flocks and herds. The LORD GOD, when He looked abroad over the beautiful creation which He had made for the residence of His children, must have felt a far more exalted, deep, and earnest solicitude for the perfection as well as the number of His posterity, than the husbandman does over those beautiful animals which he is rearing for the slaughter. With what sorrow and heaviness of spirit must He have looked forward through the long vista of time, and seen that race which He created in His own image, and stamped with the nobility of His own nature, waste their energies and powers of life in the gratification of degraded passions and artificial desires, which even the brutes do not condescend to, for their instinct has kept them more pure than man, with all his reason and wisdom.

With what feelings of regret must our Father in heaven look down upon the present condition of His children; for instance, those in civilized, Christianized England! How many righteous men does He here find like Gideon, who "had threescore and ten sons of his own body begotten, for he had many wives?" Or like Jair the Gileadite, who "had thirty sons that rode on thirty ass colts, and they had thirty cities?" Or Ibzan of Bethlehem, who "had thirty

sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons?" It will probably be quite impossible to find one solitary case of a man who has kept the first commandment in righteousness, like these judges of Israel, and other good men of former days.

In place of such men, thousands may be found who believe that a life of celibacy is one of peculiar sanctity, and that to die without leaving any posterity on the earth is quite a sure way of obtaining salvation; whereas one of the greatest curses which the Lord pronounced upon the wicked was to have their generations cut off from the earth—"For the Lord loveth judgment, and forsaketh not his *Saints;* they are preserved for ever: but the seed of the wicked shall be cut off." "The memory of the just is blessed: but the name of the wicked shall rot." On the contrary, the increase of a righteous posterity is one of the greatest blessings which can be bestowed upon man, and the Lord gave it peculiar emphasis when He said to Abraham, "In blessing I will *bless* thee, and in multiplying I will *multiply* thy seed as the stars of heaven, and as the sand which is upon the sea shore."

It is true that in this and other Christian lands there are many churches, but it is equally true that under the shadow of their spires, which point sanctimoniously towards heaven, there dwell thousands of men and women, moving in every grade of society, who waste their lives away in abject obedience to the most destructive desires, instead of propagating in purity sons and daughters worthy the noble image of God. There are plenty of ministers too, but alas! how few there are who even think of, much less teach their congregations, the exalted object of this first great commandment, and the strict purity of the laws under which the Lord designed it should be carried out. How often does the garb of sanctity hide from the view of men some of those sins for which Sodom and Gomorrah were destroyed? There are many people throughout Christendom, in the higher ranks of life, who think that posterity is merely a matter of convenience to themselves; they do not think that the Lord cares anything about the matter. If they are only sure of a child or two to inherit their estates, they do not want the trouble of raising any more, beyond this their property, energies, and powers of life are all absorbed in personal aggrandizement, and the gratification of artificial pleasures, without spending a thought perhaps on what the Lord requires of them. Again, there are millions of the lower classes, in what is termed the civilized portion of the world, who, while they are not too proud to obey the first commandment, nor too vain to bestow their personal care upon their offspring—the greatest of heaven's blessings, yet are compelled, from their oppressed condition, arising from the laws of the land and the unnatural organization of society, to consider children as a burden, or a necessary evil, to be avoided only by leading a lonely life, or by the commission of crime. Add to these the thousand-and-one other influences which are brought to bear to obstruct and prevent the operations of nature in organizing new bodies for the residence of spirits, and it must lead any reflecting mind to admit, that what the Lord designed for a blessing, man has perverted to a curse. What the Lord designed should be the first great leading object of man's existence, has been made secondary to the gratification of depraved desire. Mankind have become so cursed and degraded through their own transgressions, that millions of them are no longer fit to propagate their species, and the Lord is sweeping them off by the sword, pestilence, and famine, and those that are left and do not repent and purify themselves will be prepared for the burning.

If the Lord should come down to many Gentile cities as He did to Sodom, to see if what He hears concerning them is correct, it is probable that He would find some of them but little better than that city. They now mob His servants who would guide them in the way of salvation. They reject their teachings, which would show them how to keep the first commandment in all its purity, as well as all laws pertaining to the powers of life. To carry out this great commandment in righteousness, is the foundation of the doctrine of plurality of wives, and whoever puts it in practice from other motives will find that they are heaping up damnation to themselves, for that would be extending the evil, which is condemning the world—the perversion of heaven's choicest blessings to unholy purposes.

Collation to the Legislative Assembly of Utah.

(*From the "Deseret News," Feb.* 8, 1855.)

[The Hon. A. W. Babbitt, Secretary of the Territory of Utah, gave a Collation to the Legislative Assembly, Jan. 19, 1855, the eve of their adjournment. The following report of the affair is from notes taken by Robert Lang Campbell, Asst. Secretary of the Council, and formerly Pastor of the Scottish Conferences.—Ed. *Star*.]

Toast by the U. S. District Attorney, J. Hollman—

Governor Young and Council—may their wisdom increase in the future, as it has in the past.

To which His Excellency Governor Young replied,

May we all keep what we have already obtained, and add to the stock until our utmost satisfaction is obtained in eternal bliss.

Remarks by Chief Justice John F. Kinney—

I do not rise to tell a story, to offer a toast, or propose a conundrum, but to express my feelings. I have watched the doings of the Legislative Assembly during the past session. I see you have adopted the wise policy of enacting few and simple laws. Those governments are accounted the most wise, which have enacted the fewest and simplest laws; and as you claim superior wisdom, it will no doubt be made manifest in the framing of your laws. You do not wish to rule your people by law; you try to rule them by love. I speak this not merely to eulogize Governor Young, or his Council. Everything in this valley bespeaks the enterprise, the industry, the refinement, and the intelligence of this people. Your fine settlements, unsurpassed in loveliness and beauty—your public buildings—your machinery, and the union and good feelings prevailing throughout your territory, are all monuments of the wisdom and power that influence and control every department. No stranger coming into this territory, but will be struck at the luxury, magnificence, symmetry, and ingenuity that exist throughout this valley. This cannot be ascribed to the wisdom of man—it cometh from the Almighty Creator of heaven and earth; I can account for it on no other principle. I shall continue to observe with interest the progress and development of the territory, while I may be with you, and that may be for all my life, for aught I know; and it is food for the mind. Although the inhabitants of this territory are from so many nations, governments, and kingdoms, still there is no people more happy, more free, and prosperous than this people. These are the words of truth, and it gives my soul delight to express them.

Remarks by His Excellency Governor Young—

Judge Kinney will please accept the hearty compliments of the Assembly and myself. His remarks are true. What you behold, I attribute to the God whom we serve. I give no credit to myself, or to any man. In coming to this place we were led from day to day. What we were going to meet, was as unknown to us as what would befall Abraham was to him, when the Lord said to him, "Get thee out of thy country." The God of our father has revealed Himself to us; and what you observe in this city, and our settlements, is the result, under Providence, of the labours and doings of this people. The first officers sent here by the General Government took exceptions to our course, and left us. So far as I am concerned, I never gave them occasion; but, the Lord being my helper, I am bold for truth. I did chastise those officers for insulting this people, and I would do so again. If they had submitted themselves to their offices, and performed the duties assigned them by the parent government, and minded their own business, there would have been no trouble. But when they would rise up in the midst of our congregation, and pour contumely and insult upon this people, I was like the lion in their path. On the other hand, if they had wished peace and righteousness, and treated us with respect, I was like the babe, to be approached without reserve or fear. I loved Judge Reid; I regretted the day he left this valley. I put my hands upon his head unwittingly,

and blessed him, and he thanked me. I am equally pleased with Judge Kinney; and I know that the righteous will prevail, while the unrighteous will sink; and the cup of the iniquity of the nations of the earth is well nigh filled to the brim.

The most of these brethren with whom I am surrounded this evening, were never members of a legislature, previous to their coming here, and are unacquainted with the customary phraseology of law. They are from the axe, the hammer, the anvil, and the plough, and they meet here to make our laws, and what is the result? As justly observed by Judge Kinney, plain and simple laws for the benefit of the people.

If this people are not altogether what they should be at the present time, I trust we shall be at war with every carnal propensity, that we may have power to reign triumphantly over ourselves, and then we can reign over others with honour and dignity. Can there be another body of men like these gathered together to legislate for a nation's prosperity? When the master spirit points out the way, every voice cries "aye," and every heart says, "Amen—that is our course." Every requirement which the people know emanates from us, is sanctioned and sustained; and if there are refractory spirits who do not like to be controlled, one word when they come here hushes them into silence, because the Almighty is here, and His Spirit is in the hearts of this people. That is the reason of it, Judge Kinney. It is not the wisdom of Brigham, it is not the wisdom of Heber, it is not the wisdom of Willard, nor of the Twelve, but it is the wisdom of Him who rules and guides in the midst of the nations of the earth, and they know it not, neither can they see His goings forth. Blessed is the man who sees and acknowledges the dealings of Providence with the human family, from the highest to the lowest, in all their gradations, including legislators, princes, and rulers; and may our feelings chime in unison with His ways, while we are here upon the earth, that we may at last reign with our Master and Saviour.

Remarks by Hon. A. W. Babbit—

I rise to express my feelings, as Judge Kinney has been relating his change of mind. I was left in Nauvoo, in charge of the Temple, and other property, to adopt the best manner of disposing of it, to help the people to get westward, and to flee myself. We had poverty, wars, and everything else to contend with. I brought up the rear. When I came here I was chosen their humble servant to go back, and ask for admission into the Union. I went, and did so. I laboured faithfully. I went back with all the prejudices of this people against me. I stood between wind and water, and combatted the opposition. I said God was at the helm. I returned again and again. I received a letter from the chief justice now before you, and I answered it. He wanted to know whether it was best to bring his family. He can now tell whether I answered that letter correctly, or not. He knew but little of our situation, country, and institutions. I told him the truth; I disguised nothing. I brought my family here. I am happy to meet with you here this night. The highest offering, and the best integrity that can be given by officers, is to bring their families to this territory, and reside here; and this pledge has Judge Kinney given to the people. I except Judge Stiles, for he had inducements for bringing his family here; he has an aged father. He has gathered up as one of the scattered sheep of the fold. He has come here like myself, and he will feel at home when he gets as many reprimands from the Governor as I have had. I saw Mr. Hollman when he talked of leaving every day; I told him if he ran to Fort Bridger, he would get killed. If you keep running away from the Lord, the devil will kill you. I never felt better than I do to-night with my brethren. As to Judge Shaver, he is a gentleman and a lawyer, is quiet, minds his own business, and, when court is over, goes home. He meddles not with institutions which are peculiar to us; if you hear him say anything, it is to unite and strengthen; and to him I say, live in peace, die in peace; and if you earn salvation, go to heaven and enjoy it.

Remarks by Associate Justice G. P. Stiles—

The honourable allusion made to myself prompts me to make a few remarks. I am not going to tell an anecdote—say anything about the devils on the post and rail fence. I have been known among this people ever since I was a stripling. My whole character has been before the most of this assembly. I have been alluded to as a lost or scattered sheep. I wish to say I am happy in this meeting to-night.

This is a primary meeting; we have present the first of characters in our territory. I can bear record to the feelings of Chief Justice Kinney. I know the sentiments in his breast. I know that he is a high-minded gentleman. The sentiments he has advanced here are no sycophantic expressions, but are the ebullitions of an honest heart, made by circumstances in an honest man. He did not give credit to such a man as stirred up the first excitement; he told me what he thought of him, when he heard his statements from his own mouth; that he considered him a man who had become dissatisfied by his own corrupt principles. He was appointed by a previous administration, and was ding-donging every department, and to get rid of him, they gave him an appointment to Mexico. I came here unexpectedly. I would have been here two weeks sooner, if I had not received my appointment. I am grateful for my appointment; it enabled me to come more comfortably. I came, and mean to do as much good as I can, and as little harm. I have been to Iron County. I organized a grand jury with all the requirements and paraphernalia of law. I gave them a solemn charge. My advice to them was, that they never should have Iron County tarnished with a law-suit. There was no case for me to adjudicate. [Thank the Lord, said the Governor.] I do not know that there is a man there but what would come up to Great Salt Lake City, and sue me, if I called him a lawyer; that is my legal opinion. If any difficulties exist, they go to friends, and get the matter amicably settled. Let a difficulty be settled by law, and it makes a wider breach in the feelings of the parties. The third Judicial District is that to which I am assigned, and I feel grateful that Elder Orson Hyde is appointed the Probate Judge in Carson County. We are going to hold a court there, and if no lawyers go there, there will be no law-suits. I hope if friend Babbitt takes it into his head to go there, you will send him on a mission forthwith; for as sure as he ever gets there, there will be ten law-suits the first day. I hope no lawyer will go there from Great Salt Lake City. We will have nothing to control us there, but the law of right, that liberality and generosity may prevail unobstructed from the highest to the lowest. We can there spread ourselves. The Chief Justice remarked that he may live and die here. I trust his heart and feelings will get so entwined around this people, that if he goes away, he may be compelled to come back. He never was in a place where he could act out the feelings of his heart, as he can here. I have heard him talk before in deliberate, studied, measured terms; but I never heard him get up and talk about God, or Him who rules and controls in the heavens. Here he has the spirit of freedom, because he comes right in, and partakes of the spirit that surrounds us; and when a man has the spirit of truth, he will talk the truth. He has said that God brought about what he beholds around him in this territory. Who told him this? It was the spirit of truth. Let him drink of it, and imbibe it. It may not be amiss in me to relate an anecdote. My heart is with you all the day long, and all I am sorry for is, that I have not been with you longer, but circumstances have prevented. It may be, however, that some of my good brethren will get a little slow; and I may, by stretching a little, have a pretty good crowd to go along with.

Judge Stiles then related the anecdote of the Methodist preaching a charity sermon in Iowa, and after preaching, going to the table where the money was deposited, and saying, "Let us close by singing,

"'This is the God that I adore,
My everlasting friend;
I love him now and evermore,
And will till time shall end.'"

And during the singing, fixing his eyes intensely on the money, and moving his hands to the tune, he deposited all the cash in his own pocket.

Judge Kinney rose again, and said—

Mr. President and friends—I am certainly under great obligations for such frequent use of my name. I have been spoken of by Colonel Babbitt as an inquirer after your people, your institutions, and country. I was one of the Judges of the Supreme Court in Iowa for seven years; my salary was $1,000 per year; the salary of Chief Justice in Utah was then $1,800. I had a delightful home in Iowa, as many of you have here. My appointment to Utah was soon rumoured, and my friends, the members of the bar, expostulated with me on the propriety of leaving Iowa; my post was flooded with letters from my friends on the subject;

my old friend in New York, with whom I studied law four years, informed me that I could not live here, and discharge the official duties assigned me. You will agree with me that it required some decision of character to pursue the course I did. Allusion has been made to the originator of the first excitement; I heard his report: his own statements condemn him. I saw him in Washington, and told him to his teeth, in the lobby of the House of Representatives, that when they chastised him in Utah, it was because he deserved it. If I examine my own feelings in relation to coming to this place, I was actuated by one feeling, which was, to show to the world that a man could occupy my present position, and discharge the duties thereof faithfully. I was actuated more by a desire to disabuse the public mind, and to show to the world the slanders that had been perpetrated upon this people, than by any other motive. It could not be for wealth or honour. I have a wife and five children, a daughter grown to womanhood; and I can say there is less immorality, less drunkenness, less licentiousness here, than anywhere I have ever been. I turned my back on the advice of my friends; I have never regretted the steps I took. They tried to stay my family, but I controlled them; though I left it to their choice to come or stay. If you call this a compliment to your territory, you are welcome to it, and I am proud of it.

Remarks by Elder Orson Hyde—

While the Hon. Secretary was relating our position in Nauvoo, some striking incidents were presented fresh to my mind. I was also left when all the rest of my Quorum were gone. My instructions were for all to follow whenever their way opened, and to string out on the route to California. Mr. Edmonds wished me to leave a good many to protect the agents left to take care of, and dispose of the property; but I was warned by the Lord to tell the people to leave. The angel of God stood by my bed side, and told me to counsel the people to go west. Who can be a better legislator than a man who has a portion of the mind of God in him? God says, I will pour out my Spirit upon you. Now, if a portion of the light of God dwells in me, I can see in part as He sees; and if a portion of God's mind or Spirit be upon you, then you can comprehend partly as He comprehends. If I had the power to throw my mind into you, you would think as I do. May God grant that His Spirit may be poured out upon us to a fulness, until we shall all see eye to eye, and in due time possess a fulness of the glory of God.

History of Joseph Smith.

(*Continued from page* 295.)

[June, 1839.]

About this time, in reply to many inquiries, I gave an explanation of the Priesthood, and many principles connected therewith, of which the following is a brief synopsis—

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. i, 20, 26, 28. He had dominion given him over every living creature. He is Michael the Arch-Angel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the Father of all living in his day, and to him was given the dominion. These men held keys first on Earth, and then in Heaven.

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from Heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority. Daniel vii, speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael; he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the Father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this

grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the Universe, but retains his standing as head of the human family.

The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, &c., had their existence in an elementary state, from eternity. Our Saviour speaks of children and says, their angels always stand before my Father. The Father called all spirits before him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The Keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him.

The Priesthood is everlasting. The Saviour, Moses, and Elias, gave the Keys to Peter, James, and John, on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, &c. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.

How have we come at the Priesthood in the last days? It came down, down, in regular succession. Peter, James, and John had it given to them, and they gave it to others. Christ is the Great High Priest; Adam next. Paul speaks of the Church coming to an innumerable company of angels —to God the Judge of all—the spirits of just men made perfect; to Jesus the Mediator of the new covenant, &c. Heb xii. 23.

I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befal them to the latest generation. See D. C. sec. iii, pars. 28, 29.

This is why Abraham blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, &c. Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fulness of times, when God would gather together all things in one, &c.; and those men to whom these Keys have been given, will have to be there; and they without us cannot be made perfect.

These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men for this reason. Matt. xiii. 41. And the Son of Man shall send forth his angels, &c. All these authoritative characters will come down and join hand in hand in bringing about this work.

The Kingdom of Heaven is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us; when these things are done, the Son of Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have communion with and receive instruction from them. Paul told about Moses' proceedings; spoke of the children of Israel being baptized, &c. He knew this, and that all the ordinances and blessings were in the Church. Paul had these things, and we may have the fowls of heaven lodge in the branches, &c.

The Horn made war with the Saints and overcame them, &c., until the Ancient of Days came; judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the Kingdom. This not only makes us ministers here, but in eternity.

Salvation cannot come without revelation; it is in vain for any one to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be the minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and of hell, and have never seen either; and I will say that no man knows these things without this.

Men profess to prophesy. I will prophesy that the signs of the coming of the Son of Man are already commenced.. One pestilence will desolate after another. We shall soon have war and bloodshed. The moon will be turned into blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors. If our souls and our bodies are not looking forth for the coming of the Son of Man; and after we are dead, if we are not looking forth, &c.; we shall be among those who are calling for the rocks to fall upon us, &c.

The hearts of the children of men will have to be turned to the fathers, and the fathers to the children, living or dead, to prepare them for the coming of the Son of

Man. If Elijah did not come, the whole earth would be smitten.

There will be here and there a Stake for the gathering of the Saints. Some may have cried peace, but the Saints and the world will have little peace from henceforth. Let this not hinder us from going to the Stakes: for God has told us to flee, not dallying, or we shall be scattered, one here, and another there. There your children shall be blessed, and you in the midst of friends where you may be blessed. The Gospel net gathers of every kind.

I prophesy, that that man who tarries after he has an opportunity of going, will be afflicted by the devil. Wars are at hand; we must not delay; but are not required to sacrifice. We ought to have the building up of Zion as our greatest object. When wars come, we shall have to flee to Zion. The cry is to make haste. The last Revelation says, "Ye shall not have time to have" gone over the earth, until these things come. It will come as did the cholera, war, fires, and earthquakes; one pestilence after another, &c., until the Ancient of Days come, then judgment will be given to the Saints.

Whatever you may hear about me or Kirtland, take no notice of it; for if it be a place of refuge, the devil will use his greatest efforts to trap the Saints. You must make yourselves acquainted with those men who like Daniel pray three times a day to the House of the Lord. Look to the Presidency and receive instruction. Every man who is afraid, covetous, &c., will be taken in a snare. The time is soon coming, when no man will have any peace but in Zion and her Stakes.

I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires, &c. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother, &c. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; and with a view of them, shall I cry peace? No! I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that the summer is nigh at hand.

We may look for angels and receive their ministration, but we are to try the spirits and prove them, for it is often the case that men make a mistake in regard to these things. God has so ordained that when He has communicated, no vision is to be taken but what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision, pray for the interpretation; if you get not this, shut it up; there must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirit, both false and true.

Being born again, comes by the Spirit of God through ordinances. An angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God; a spirit cannot come but in glory; an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil, he will flee from you; if of God, He will manifest Himself, or make it manifest. We may come to Jesus and ask him; he will know all about it; if he comes to a little child, he will adapt himself to the language and capacity of a little child.

Every spirit, or vision, or singing, is not of God. The devil is an orator; he is powerful; he took our Saviour on to a pinnacle of the Temple, and kept him in the wilderness for forty days. The gift of discerning spirits will be given to the Presiding Elder. Pray for him that he may have this gift. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may. Let us seek for the glory of Abraham, Noah, Adam, the Apostles, who have communion with these things, and then we shall be among that number when Christ comes.

(To be continued.)

A COUNTRYMAN attended one of the President's levees, at which the ladies appeared in full ball costume, that is to say, with dresses cut very low in the neck, and leaving not so much to the imagination as poetry would require, as to the charms half concealed and half disclosed. When the unsophisticated citizen was about to take his leave, the President asked him (speaking of the levee, of course) if he had ever seen such a sight before. "*No,*" said he, emphatically, "*not since I was weaned!*"—*New York Tribune.*

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 19, 1855.

PRESIDENT KIMBALL'S LETTER—SPREAD OF THE WORK.—We particularly request the attention of our readers to President H. C. Kimball's letter in this Number of the *Star*. The instruction contained in it, if appreciated, will prove the Gospel of salvation to many in these lands. It is written in that spirit of meek simplicity which is characteristic of the man, and which so readily opens to the understandings of the honest in heart the great truths of eternal life. The Lord has said that He will take the weak and simple things to confound the wisdom of the wise. The course of President Kimball in this kingdom has been a continual testimony of the truth of this. That same simplicity which now pervades his sermons and letters characterized his early ministry in this land, and many can now testify of its power and effect. It was that simple reliance on the operations of the Holy Spirit, which brought whole villages in these lands out to see and hear him, and made them effectually feel his power as a servant of God. It is these facts, and the principles connected with them, that we wish to urge home upon the attention of the Elders. We exhort them all, and particularly those engaged in the ministry, to cultivate a meek and quiet spirit, and endeavour to keep themselves in all things subject to its influence, and preach the plain, unvarnished truths of the Gospel.

Error may need polishing, but it is not a great display of oratorical or logical powers that convinces men of sin, of righteousness, and of a judgment to come. It is the plain truth, which the Spirit uses as a sword to divide the joints and the marrow. All knowledge and accomplishments are good in their place, but they must be kept in complete subjection to the Holy Spirit. No Elder of Israel who sets his heart on the study of elocution and fine speeches, may expect to bring many of the pure in heart into the Gospel. He will soon find that the fountain of light within him will grow dim, and his teaching be but a tinkling sound that tickles the ear, or an empty bubble that may please the fancy of those that hear him. A too great desire for the attainment of worldly wisdom, instead of studying and cherishing the spirit of the Gospel, has been a great bar to the growth of the Elders themselves, and the spread of the work in these lands.

It is every Elder's privilege, as much as it was brother Kimball's, while on missions, to see souls continually added to the Church, as the fruits of their ministry. They have been sent out by the same power, endowed with the same Priesthood, and there is still abundant room for the exercise of all their energies. We want the idea which has prevailed so extensively in many places—that the Gospel has been preached about enough in these lands, to be blown to the four winds. The fact is, scarcely a tithe of the great harvest has yet been gathered from these islands. But comparatively few of the people have as yet heard of the way of life and salvation. If there ever was a time more peculiarly inviting for the spread of the work than another, that time is now. To aid the pleadings of His servants the Lord has sent pestilence, hunger, and war, and thousands see that there is no salvation in the gods which they have been worshipping, and they are diligently seeking for something more tangible to cling to for safety. Now is *the time*, ye Elders of Israel, to open the door of salvation and bid them enter in.

It is probable that out of the 25,000,000 people in Great Britain and Ireland

not one in ten has heard the Gospel preached. There are still here in England, where the most has been done, considerable districts of country where no special efforts have been made to spread the work. There are tens of thousands in the large towns, where Branches of the Church have been established for years, who have yet scarcely heard of the Latter-day Saints. Many of them live in the cellars, garrets, by-ways, and lanes, borne down by poverty, affliction, and sorrow, but would gladly receive the truth, and it would light up their hearts with joy and gladness.

While we do not wish the Pastors and Presidents of Conferences to neglect to instruct, nourish, and strengthen the Saints, and keep things moving in proper order, they should consider that only a portion of their labour. The Gospel must be preached, and it is their special duty to see that it is done, and that effectually, to the salvation or condemnation of the people. This is a very important point in bringing about the final consummation of the work. In the selection of Elders for preaching, let a humble, obedient spirit, be an indispensable qualification, and let other qualifications be entirely secondary to this, for says the revelation, whosoever desireth with all his heart, to thrust in his sickle, and reap, the same is called. Elders when they go forth to preach, engender in others a similar spirit to that which they carry with them. If they possess an unyielding spirit, they may convince the judgments of men, but they will induce but few to render obedience to the Gospel. They may create great exitement, but the fruit will wither before it matures. If those engaged in the ministry will cultivate, and go forth into new places in, the spirit of President Kimball's letter, the power of Israel's God will be upon them, and there will be such a trembling in the strongholds of the enemy, the coming season, as has never been witnessed in these lands before.

We receive cheering accounts of the progress of the Gospel from various places. The Lord is greatly blessing the labours of the Elders in Ireland. Repeated efforts have been made to give the work strength and permanency in that land, with but very limited success. We feel that a brighter day is now dawning upon Erin, and that the Gospel light will soon burn with power amidst the darkness which envelopes her, and will carry joy and gladness to many honest hearts now bound down by ignorance and priestcraft.

Temple Offering and P. E. Fund.—We wish the Saints to keep continually before their minds, that their book and *Star* debts are so much deducted from the available funds of the Church. The importance of swelling the P. E. Fund for gathering the poor, should be kept continually before the Saints, as well as the Temple Fund for building the House of the Lord in Zion. These two funds are for the accomplishment of objects of the first importance to the Saints—the gathering of the honest in heart, and then the means of bestowing the keys of salvation upon them.

Foreign Intelligence.—*Switzerland—Arrival.*—We have lately received some interesting communications from Elder D. Tyler, President of the Swiss and Italian missions, from which we learn that the truth is steadily progressing in the Swiss cantons. In the midst of persecution many are obeying it, and in those places from which the foreign Elders have been banished, the Lord pours out His spirit mightily upon the native ones, and their teachings go home with power to the hearts of the people. We feel that there are many of the blood of Israel in those lands, and we earnestly pray that the rod of the oppressor may be broken, that deliverance may go to the captive, and the righteous be gathered out, where they can learn the way of life without being trammelled by the fear of man.

We wish Elder Tyler every success in the publication of a periodical on the Continent, and we trust that the *Latter-day Saints Representer* will be a continually increasing medium to shed forth the light of truth among the valleys of Switzerland and the regions round about.

Elder William Budge arrived at Liverpool from Switzerland, April 28.

St. Louis.—We learn from the *St. Louis Luminary* that Elder R. Ballantyne and company of Saints from the *Charles Buck* arrived at St. Louis March 27. One hundred and ninety-one of the company under his charge shipped from that place, with instructions to land at Atchison. Elder Ballantyne is to have the general charge of the company after their arrival there, and those that may hereafter be shipped to that place. Forty Danish Saints, under the presidency of Elder Hogan, left St. Louis for the same destination, March 31.

THE "MORMON HERALD."—A peculiar feature in the rapid spread of "Mormonism," for the last few months, is the increase of periodicals advocating its principles. We shall hail with no little satisfaction the appearance of the *Mormon Herald* from the shores of the Pacific, knowing it will be another lamp in a dark place to cheer the spirits and guide the footsteps of those who seek for the truth.

Elder P. P. Pratt was the pioneer editor of the *Millennial Star*, which has been the means of disseminating the truth, and convincing and comforting the hearts of thousands, for fifteen years, and through which a leading influence has been exerted for the spread of the truth in Europe and other portions of the world. May the *Mormon Herald* likewise prove to be but the commencement of a periodical through whose columns Celestial light will shed its rays throughout the vast shores of the Pacific, and the islands that rest in its bosom. From the centre in Deseret the light is radiating round the earth.

When the British Islands become a dependency of Zion, the Saints who remain in them may expect that Elder Pratt will favour them with another visit.

DEPARTURE.—Elder J. W. Coward sailed on the steamer *Atlantic*, April 23, for New York, on his way to Utah.

Foreign Correspondence.

DESERET.

Exhortation to Humility and Faithfulness.

Great Salt Lake City, Feb. 7, 1855.

My Dear Son William—The mail from the east, the first we have had since the first of December, arrived on the evening of the 5th, bringing your letters to myself and the rest of the family. I have not had time as yet to read them, in consequence of the multiplicity of business, but I understand you are in good health, and the rest of the brethren.

Now, William, be of good cheer, for the Lord our God is your friend, and He will sustain you. Open your mouth, and it shall be filled with wisdom and with truth. Trouble not yourself about others, because they are more eloquent in speech than you are. These things tickle the ear, but it is the truth, the plain, unvarnished truth, which, like a two-edged sword, pierces the heart; and one man or woman brought into the fold by the truth, is of Israel, while tickling the ear by sophistry is apt, very apt to bring in pets or hypocrites.

Now you know well, that when I was called by the Prophet Joseph to open the door of proclamation to England, it was the first foreign mission known in

this Church. I had not, at that time, the education that you have, neither did I know and understand one tenth part of what you did previous to your going on your mission. I was illiterate and unlearned, weak and feeble, and felt as though I was the weakest of all. Many times I thought to myself, "Why should I, so weak an instrument, be called to such an important work," while there were many who were learned and could speak with all the eloquence of artificial education? I said to myself many times, "I should have sooner thought it might have been Orson Hyde or Willard Richards," who had the education of the world. Still the Lord had appointed me to head that important mission, with all my weakness and inabilities. You well know the Lord says He will take the worm Jacob, and thrash mountains; and take the unlearned and the illiterate to bring to naught the wisdom of the wise and the learning of this world. When I was in England, with all my weakness, I relied wholly on God, that He would use me for His own purpose; so I was like a fiddle in the hands of God—instead of my dictating the fiddler, the Lord directed the tune, and played as seemed good to Him, for He knew the words required to convince the true Israelite. A man that is learned, instead of his being dictated *wholly* by the Holy Ghost, he trusts in his learning and wisdom, and his instructions are borrowed from another who is of the world, instead of his speech being original, or revelation from God. So he is confined to scrip instead of revelation and the Holy Ghost.

Brother George D. [Grant], these are words of consolation and comfort to you also, and all others who esteem them as the words of wisdom. You let these words have place in your hearts, and it shall be like good seed in good ground, and when it cometh up it shall yield sixty and a hundred fold for your own edification, and you shall excel thousands of those that think they are far more lofty than you are now. Ten words from you shall be of more value to the humble Israelite than ten thousand of those shall be who try to excel you because they are learned, and have pretty language. I know right well when I was in England how I felt, I did not feel larger than one of the smallest peas or beans. I suppose I felt just as you do, only more so, for that was an early day, when the Church was an infant. I would take my missions into regions of country where there was the least prospect of finding Israel, preach perhaps in five new, different places, where they never heard of "Mormonism," and never had seen an American, baptize, and organize five Branches, travelling out thirty miles and back thirty miles, and perform it in a week. I spake the truth plain and simple, so that a child could understand me, and when a child understood me, I knew that the parents ought, and that by the holy, pure Spirit of God, and He directed it right to the honest heart.

Now bear these things in mind. The first time I was in England, I know not of a week's passing by, but we set apart a day for fasting and prayer. We had no friends to take us in, to fill our pockets; we thought a little oatmeal porridge was very good for us; no one to give us a pair of pantaloons, a coat, vest, or shirt, but once in a while a poor, honest, humble Israelite would throw into our hands a half-crown, shilling, sixpence, penny or halfpenny; no money when I went home to buy goods for my family, that was not what I went for; I was sent to call out Israel, to recruit the army of our God; yes, the true Israelite, who will stand to the rack, hay or no fodder, these are the men and women that will not flinch, that we are sent to recruit into the army of our God for the great contest, for that will come and is near. Now what I say unto you, I say unto all my faithful brothers, and servants of the living God in the old world, and in every nation, kindred, tongue, and people on the face of the whole earth.

Brother Franklin, God bless you for ever and ever; Joseph A., Edmund, William, George, James, James Little, and all the rest of you, and those I have not mentioned the same as those I have, for you may be assured you are remembered most kindly and affectionately by the Presidency and all good Saints, and those who are not good we don't care about any way. We are together every Sunday evening, and you are most faithfully remembered before God. Brother Brigham's health has not been very good this winter, having been afflicted with colds. Let your eyes all be single to the cause to which you are called. You went pure, keep pure, and come home pure, white, and clean as the whitest piece of paper, and heaven

and earth will be your friends. What I say to one I say to all, be faithful servants and handmaids in Israel.

The devil is in the Valley, and he wants to kick and make a fuss badly, but there are too many Israelites here to let him.

I read this just now to the brethren in the office, and all said, Amen, viz., brothers Wells, Calkin, Simmons, Lott Smith, E. D. Woolley, Bishop Cunningham, R. T. Burton, H. K. Whitney, T. W. Ellerbeck.

My family are all enjoying very good health. I shall not pretend to write any news at all, but we are all well so far as I have any knowledge, and we are all in good spirits, but the devil has got the blues.

The Mormon Battalion had a dance in the Social Hall last evening; they numbered at first 500, I suppose with their families now number about 6,000.

The Life Guards will have a party in the Hall on the 12th. They are equipping themselves for the occasion, the boys having gone so far, it is doubtful if the officers can exceed them. They send an invitation which you will find enclosed.

The above has also been read in the Historian's Office. J. M. Grant, G. A. Smith, E. T. Benson, T. Bullock, J. L. Smith, J. Ure, L. Hawkins, R. L. Campbell also join in their respects; and before the close Mr. Secretary Babbitt, and Associate Justice Stiles came in, and also desire to be remembered to you.

J. M. Grant says, "By the October mail, I sent a letter of four pages to brother G. D. Grant, also I sent my daguerreotype likeness to the Office in Liverpool." [Neither the letter nor likeness has reached.—ED. *Star*.]

HEBER C. KIMBALL.

President Kimball writes as follows to Elder G. D. Grant, Feb. 5—

"All is peace and quiet here, the Saints fell well, and as to the world, I hear some of them have got their feelings hurt because I came out last Sabbath and preached "Mormonism." . . . . . I hear some of the Gentiles did not like my words, for they were true, and to the wicked they were no doubt hard and piercing. I told them that the man who would go to my daughter and propose marriage was a scoundrel, and I would just as soon they would go and propose to my wife. My wife is mine, and my daughter is mine. I said a woman who had got her endowments and would go and marry a Gentile, committed adultery. And I talked just as the Spirit led me, and to the world no doubt it was strange and unpleasant, but who cares, brother George, what the world do? They know what we will do, and that is, serve the Lord God of Abraham, Isaac, and Jacob, and keep His commandments. . . President Young's health has been but slim this some time back, my own has been very good, and so is your brother Jedediah's. Your family are all well. Give my love to any of the boys that may be your way. Praying for your prosperity and success in the ministry committed to you, and asking the Lord to give you the fullest desires of your heart in doing good among the nations of the earth. My blessing upon you and all the faithful Elders, who are with you."

The following extracts are from a letter by Elder G. A. Smith to Elder C. H. Wheelock, dated Feb. 7—

"I find it a work of considerable magnitude to keep track of the Church doings, and keep up my correspondence. I have four Clerks a-going all the time—Thomas Bullock, my brother John L., Leo. Hawkins, and Robert L. Campbell, who are all doing the best they can to help me. But I assure you the revising of History already written, the inserting additional items concerning important events, the history of which was very meagre, has kept my hands full up to the present. It gave me great satisfaction to read your account of the b'hoys, and to hear they are doing so well on their missions. My feelings are, God bless them all the time, and it is the same to yourself.

"Elder Hyde has been appointed Probate Judge of Carson County, with instructions to locate there, and organize speedily. The Hon. Judge Stiles has been appointed to Carson County, which is the third Judicial District in our Territory.

"Brother Christopher Merkley had a cow weighed this week at the public scales, which was 1,586 lbs."

SWITZERLAND.

New Periodical.

Chez Mons. Graunauer,
Rue du Cendrier 108,
Genève, April 26, 1855.

President F. D. Richards.

Dear Brother—On the other half of this sheet you have the Prospectus of Der Darsteller der Heiligen der letzten Tage (The Latter-day Saints' Representer). I told you in my last that some difficulties presented themselves, but I am happy to say they have fled, and all things now look promising.

While I awaited the turn of circumstances, I got matter translated for the first Number. I have engaged a printer, and expect the first Number will be in press to-morrow, and will, I expect, be issued about the 4th proximo. It will be printed on a sheet the same size as *Zion's Panier*, or a little larger than the *Star*, 16 pages, but, being in larger type, will not contain quite so much matter as the latter. . . . . .

I shall take pleasure in sending you a number as soon as it is issued. I shall publish 500 copies.

Do you think any could be disposed of at Cincinnati, or any other place where the Saints are gathering? [Elder Orson Spencer, what say you?—Ed. *Star*.] . .

With kind love to yourself, President Spencer, and the brethren in the Office, in which Elder Chislett joins,

I am yours truly,

Daniel Tyler.

Prospectus.

Our principal object in publishing this periodical is to instruct the Latter-day Saints in the principles and doctrines of the everlasting Gospel, and in the history of the development of those principles in this generation. To accomplish this object, we shall not insert much original matter, but have recourse to the various periodicals published by the Church in England, America, Australia, British India, &c.; to the History of Joseph Smith, and to a variety of authentic and standard works which have been from time to time issued to the world since the commencement of the Church in 1830.

But while we instruct the Saints, we shall also seek to introduce such articles as will serve, from their scriptural and logical nature, to enlighten and disabuse the public mind respecting us, our doctrines, and our motives.

We shall also make known the progress of the "latter-day work" in the Salt Lake Valley and other parts of America, the Sandwich and Society Islands, Australasia, Cape of Good Hope, Hindostan, France, Germany, Scandinavia, Great Britain, Malta, Gibraltar, Italy, Switzerland, &c.

The "Representer" will be *exclusively theological*, our mission being to preach the Gospel, and not to meddle with politics.

Craving the blessing of the Almighty upon our efforts, we send forth this little periodical, praying that divine light may assist all who read it.

Editor.

Varieties.

"I cannot bear children," said Mrs. Prim disdainfully. Mrs. Partington looked over her spectacles mildly—"Perhaps if you could you would like them better."

Monster Guns.—The *Horatio* (late 24 guns, now 2 monster guns,) is being rapidly equipped by the artificers at Sheerness. The *minimum* weight of her shot is to be 3 cwt, the *maximum* 10 cwt., elongated shot passing through a rifle-cut barrel; the *minimum* charge of powder is to be 30lb., the *maximum* unlimited, according to distance required. —*Times*, April 23.

Census Report.—*The Women of Great Britain.*—There are 355,969 old maids (above 40 years of age) in Great Britain. There are 1,407,225 spinsters between 20 and 40, and 1,413,912 bachelors of the same age. In the list of the occupations of women, there are 88 authoresses, 18 editors or public writers, 643 actresses, 135 danseuses, 16 equestrians. Of the female domestics no less than 675,311 are entered under the denomination of "general servants." Of the higher class of servants, the housemaids are more numerous than the cooks, the former being 55,935, and the latter only 48,306, and there are above 50,000 "housekeepers," and nearly 40,000 nurses. The charwomen are no less than 55,423 in number.—*Family Herald.*

MORMON BOOK DEPÔT,

AND

GENERAL AGENCY OF THE CHURCH OF JESUS CHRIST

OF LATTER-DAY SAINTS,

FOR THE PACIFIC COAST.

PARLEY P. PRATT respectfully announces to the public, that he has established an Office and Book Depôt in San Francisco, Cal., near the corner of Dupont and Sacramento Streets, where will be constantly on hand and for sale the Standard Works of said Church, among the most noted of which are the following, viz.—

Book of Mormon,
Doctrine and Covenants,
Voice of Warning,
O. Pratt's Works,
Key to the Science of Theology, ...
Pearl of Great Price,
Spencer's Letters,
Hymn Books,

And a variety of Periodicals, Debates, Defences, Tracts, &c., &c.

This Agency is in correspondence with the Missions of said Church, in all parts of the world, and can order or send out, on the shortest notice, all works connected with its interests, whether in English, French, German, Danish, Spanish, Italian, Welsh, or any other language. Office open from 10 o'clock, a.m., to 4, p.m.

It would seem high time for the public to lay aside sectarian ignorance or prejudice on the subject of a system which is revolutionizing the world. And we would say, with all due deference—Procure the Works and read for yourselves. "*There are more things in heaven and earth than are dreamed of in our philosophy.*"

SAN FRANCISCO, March 2nd, 1855.

—o—

PROSPECTUS

FOR THE

MORMON HERALD:

A MONTHLY PERIODICAL,

DEVOTED TO THE DISSEMINATION OF LIGHT AND LIFE.

PARLEY P. PRATT proposes to publish, to subscribers, 16 pages large octavo, double columns, monthly, under the above title. The first Number will be issued in May next. Office at the "Mormon Book Depôt," near the corner of Dupont and Sacramento Streets, San Francisco.

Terms—Five Dollars per annum, in advance. No subscription will be taken for less than one year.

Elders abroad are requested to act as Agents. The Name and Address of each Subscriber should be forwarded in a plain and legible manner.

As an Historical, Prophetic, Doctrinal, and Philosophical Journal, we shall endeavour to render this Periodical worthy of the distinguished title it bears.

SAN FRANCISCO, March 1st, 1855.

Address

Delivered by Eliza R. Snow, Jan. 9, 1855, at a Social Party in Lorenzo Snow's Hall, G. S. L. City.

My Brothers and Sisters, I'm happy to be
Where the atmosphere's pure– where the spirit is free—
Where clear rays from the light of Eternity shine—
Where reflections from Intellect's luminous mine
Brightly beam from each eye—in each countenance glow—
Where pure currents of thought unobstructedly flow—
Where sweet singers and players rich off'rings impart,
To form telegraph lines from the head to the heart.
Hosanna to God: Let his praises abound
Till the world, to his honour, with shouts will resound;
And with acts that imply more than language can speak,
All that look for salvation, his favour will seek.
With pure hearts and clean hands we can never do wrong,
And we'll praise him in music, in dance, and in song:
In whatever we do, either pastime or toil,
For the welfare of Zion we aim all the while.
'Tis our theme—our ambition—our wealth and our home—
Our bright centre of hopes in the glories to come.

Like rich clusters of grapes on a desolate plain,
Or cool streams on the desert, is what we obtain
From the presence of God when his Spirit unbinds,
And with holy inspirings, gives scope to our minds.
And our minds must expand, and our hearts be enlarg'd,
Or with "line upon line," they will be overcharg'd:
Small vessels, when fill'd, can but little contain –
All that each can receive, we are sure to obtain.
But the eye hath not seen, and the ear hath not heard,
Nor hath enter'd the heart, what the Lord has prepar'd
In the heavens, for the Saints, who their faithfulness prove,
And in keeping his statutes exhibit their love.
Yet sweet foretastes flow down, like refreshings of dew
On our pilgrimage here, to encourage us through.

Lo! the powers of the earth are beginning to shake,
And the great day of vengeance is ready to break!
A slaughter-field Babylon soon will become,
For the Gentiles are urging their own fearful doom—
And the sinners in Zion will meet their reward,
For the judgments begin at the House of the Lord.

Revolution's wide trumpet is sounding its blast—
Change is treading on change, and Time's chariot rolls fast.
The earth's tide of creation has ebb'd itself low—
There will be no more ebbing—henceforward, 'twill flow.

Restitution's tall Era, with us has commenc'd,
And the truths of salvation are widely dispens'd—
The grand gath'ring of Israel, proclaim'd far and near,
And a few from all nations are gather'd up here.
And how blest are the Saints who're permitted to come
To these Valleys of peace—to this mountainous home,
Where no wolf and no tiger can lawlessly prowl,
And no night-lurking dog with impunity howl—
Where the finger of God, through the Priesthood, directs,
And his all-seeing eye, through his Prophet, protects.
Truth will spread forth its conquests till th' nations abroad
Will bow down and acknowledge the kingdom of God.

In eternal progression we're taught to believe,
But we all have to labour for what we receive.
With no service perform'd, no reward is obtain'd—
Where no warfares are wag'd, are no victories gain'd.
We must work, and continue our work all the day—
If we tire out at noon we shall forfeit the pay:
If perchance we should *wear* out, we take the next room,
And with more refin'd matter our labours resume,
Under superintendence of those who preside,
In the bright spirit land, o'er the Saints that have died.
Father Adam, our God, let all Israel extol,
And Jesus, our Brother, who died for us all:
All the praise is imperfect, we *now* can bestow—
Our expression is weak, and our language *too low:*
But when Zion that dwells on a planet in light,
With the Zion perfected on earth, shall unite;
Sweet, rich, high-sounding anthems, all heaven will inspire,
As the *pure language* flows from the lips of the choir.

Money List, April 27—May 4, 1855.

	£	s	d
James Reece	1	7	10
William Peacock	5	0	0
James Woods	5	0	0
Simon Irvin	5	0	0
Carried forward	£16	7	10

	£	s	d
Brought forward	£16	7	10
John Miller	2	0	0
James Linforth	2	0	0
Samuel Ridout	5	1	6
	£25	9	4

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 21, Vol. XVII. Saturday, May 26, 1855. Price One Penny.

The Perpetual Emigrating Fund.

This Fund was first instituted in 1849. In 1850 the funds were used in gathering up those who were scattered from Nauvoo, and who remained mostly in Pottowatomie County, Iowa. In 1852 it was the means of emigrating 250 persons from these islands, which number was increased yearly until 1855, when the number emigrating was 1127.

The gathering together of Israel is the great preparatory work of the last days. Without it but very little progress can be made in the experience and practical works necessary to obtain a complete salvation. For the attainment of this great object the Lord revealed a plan to His servant Brigham, which has been adopted, and the agents under whose immediate direction this plan is carried on, in their united capacity, are denominated the P. E. Fund Company.

The Company being organized by revelation, and under the immediate direction of the First Presidency, the Saints may look upon it with the most implicit confidence as a permanent institution, which will continue to grow with this kingdom, increase in its funds and the extent of its operations year by year, until its ramifications shall reach into every clime and nation wherever the Gospel spreads, feeling after the poor of Israel, and gathering them home to strengthen Zion.

An institution like this, so general in its character, extensive in its operations, and comprehensive in its object, no doubt often seems slow in its movements to those who are anxiously waiting for their turn to come to jump on the big wheel, and be carried home by one of its revolutions. The P. E. Fund Company can only extend its benefits in proportion to the means at its disposal, and these means are in an exact ratio to the amount contributed by the Saints. The Lord in this, as in every work pertaining to salvation, shows His people what to do, through His servants, but they must make the sacrifices, and perform the labour, if they would gain the blessings in store for them. This makes every Latter-day Saint individually responsible for the growth of this institution, and also makes him, in a greater or less degree, the agent of his own salvation. From the general spirit of gathering which rests upon the people, and the consequent efforts made to emigrate, we presume that there are but a small portion of the Saints now in Britain who can command sufficient means to cross the sea. Consequently the success of their future individual exertions, and the aid of the P. E. Fund, are now the only sources of hope for the great mass of the Saints in this land. While we do not wish to discourage the most energetic personal exertions, that the Saints may be the direct means of gathering themselves

and families, they should not make the success of the great plan, which has been adopted to accomplish the general good of all, a secondary consideration. There are probably about 28,000 Saints on this island. We will make the allowance of 13,000 for those who are quite destitute, or can barely maintain themselves. Suppose that the remainder, 15,000, would, on an average, some doing more than others in proportion to their means, contribute sixpence per week to the P. E. Fund; it would amount in one year to £19,500, and at £15 per person, would emigrate to Utah 1300 persons. If this was divided among those who could furnish one half the amount themselves, it would emigrate 2600. Now, add to the above sum the amounts contributed in Utah and other portions of the world, the available funds in the hands of the Company, and the application of these funds on similar plans to those adopted this and previous years, and from Britain alone instead of 1127 the emigration through this Company would number 3000. If all Israel would wake up to the importance of this subject, and take hold of it with a thorough whole heartedness, but very few years would elapse before tens of thousands would gather home to Zion yearly through the agency of this Company. It would no longer be a selection of one here and another there, but whole Branches, Conferences, and communities of worthy Saints would be transplanted *en masse* to the more congenial soil of the land of their inheritance. The time must come when it will no longer be an occasional lonely vessel that ploughs its way across the deep, loaded with 300 or 400 Saints, but whole fleets will be brought into requisition to gather Israel, "like doves to their windows," before the gathering storms of desolation sweep over the earth. It is true that much has been done considering the recent small beginning, and the limited views generally entertained by the Saints, of the great practical results which the P. E. Fund Company is designed to bring about.

The emigration from this country to Utah is now closed for 1855. The contributions to the P. E. Fund from the Conferences for the year 1854 amount to about £1200. This apportioned among 15,000 persons does not amount to three eighths of a penny per week. We do not doubt but what there are some Saints who exercise a lively interest in these funds, but how few, very few, must that number be when compared with the whole, and how few must there be who are practically working out their salvation in this matter. Those who exercise a cheerful and sanctified liberality, will not lose their reward, but how slow the great wheel moves to what it would if all who profess an interest in the work would lend a willing hand to give it impetus and power. The time is close at hand when thousands who now only dream of what they should do will wake up to the reality, and begin to find that they really can do something towards swelling the P. E. Fund, so that its operations yearly will embrace thousands where it now does hundreds, and the faithful who are in, or may come into, the Church, and be destitute, can indulge the bright hope that their deliverance will not be long delayed.

We presume that it is not an extravagant calculation, that one half of the money paid out yearly by the Saints for themselves and families, for ale, tobacco, tea, coffee, &c., would amount to £10,000.

We will not take up here the propriety of everybody keeping the Word of Wisdom, but while many with but little or no inconvenience might do without these articles entirely, those who are confirmed in the habit of using them might do so much more moderately than they do, and all would experience very beneficial results. These are not the only items in which a large amount might be saved, which is now worse than thrown away. There are thousands of pounds expended in pennies, sixpences, and shillings, which might be appropriated to the P. E. Fund, without curtailing the enjoyment of anything that is really beneficial.

The Saints have got to study economy; it is an important principle that pertains directly to "Mormonism," and we know of no better place to begin to both study and practise it, than here in Britain, and we know of no nobler or better object to be attained by it, than gathering to Zion.

There they can continue the study of the science of economy, until they attain a knowledge of its higher principles, and learn the best practical methods of making the elements around them subservient to their growth and progress in the way of life and salvation, and establish a kingdom of their own in righteousness.

Condition and Prospects of the Church in the British Isles.

Liverpool, May 7, 1855.

President F. D. Richards.

Dear Brother—Having been privileged with an opportunity of visiting most of the Conferences in the British Islands, and believing that a brief account of the present condition and future prospects of the Saints in these lands would be interesting to you, I have taken the liberty of addressing you a few lines upon this subject.

I have, within the last two years, made several visits to Wales. During this time I have witnessed a gradual increase of good works on the part of the Saints. The Elders' attention has been directed more particularly to teaching the Saints the practical part of their religion—faith in God, obedience to counsel, and uprightness of conduct before God and the people, in consequence of which perhaps the work has not spread as much, nor have as many been baptized, in the same length of time, as at some former periods. But I perceive it has produced a much healthier state of feeling among the Saints than existed before, and those which have been added during the time, have a better understanding of what they have to endure, and the blessing which will follow a continuance of well doing. Last season, some 100 or 150 Elders volunteered their services to go forth among their countrymen, without purse or scrip, to preach the Gospel. There has also been an unusual quantity of valuable tracts put in circulation, from which there has been already much good fruit, and more is reasonably expected.

They are somewhat embarrassed, or behind, in their financial affairs, through neglecting to meet promptly their liabilities when money was plentiful, and times were easy, and allowing them to increase, until the sudden change in commercial affairs has rendered it quite difficult to extricate themselves at present from their indebtedness. But through the increase of union among the Saints for several months past, and a concert of action on the part of the Priesthood, I have no doubt that they will soon be relieved from their present embarrassments. And I am happy to say that there is a bright prospect of the second advent of Elder D. Jones to his native land being productive of as much good as his first in bearing the Gospel to them.

While visiting Belfast and Dublin, in Ireland, I found the progress of the work slow, particularly in Dublin. It seems as though the religious sects of the city were willing to make sacrifice of character, friends, and money to hinder the spread of the Gospel. But I found there some very faithful Saints, who were testifying boldly of the Gifts of the Spirit of God. And I am happy to say that I witnessed the wise and judicious plans adopted by Elder J. Ferguson. Although his stay had been short among that people, he seemed to comprehend fully their wants, and the measures necessary to supply them.

The prospects in Belfast are much better. There is not that determined spirit of opposition to the work that there is in Dublin, or in many other parts of Ireland. There are, apparently, many desirous to hear the Gospel, as preached by our Elders, and they observe good order in our meetings. The magistrates and other authorities show a desire to give our people legal protection in our worship. Elders have been sent to other parts of Ireland from which there are good reports, several having been baptized, and the prospects are good for many more soon. In conclusion on this mission, I am happy to say, that from the great zeal and perseverance of Elder Ferguson, the wisdom and experience of Elder McAllister, together with the other experienced Elders labouring with them in this mission, we may with confidence look for a rich harvest the present season.

Whilst in Scotland, I visited three of the Conferences, all of which I found in good condition, well organized, with a manifest disposition, on the part of the Priesthood, to extend the work to the utmost of their ability, and a spirit of love and union is now enjoyed by them.

In my examination of the affairs of the French Mission, I hear that there have not been many baptisms the last season in the Havre and Paris Conferences. This is said to be in consequence of war and sudden revolutions in the commercial affairs of that country.

The Channel Islands Conference has been more prosperous, many having been baptized. The book debt has been much reduced, through the liberal donations of those who have emigrated this and the last year.

This mission has been attended with considerable expense, as there are but few Saints in the Havre and Paris Conferences, and they are quite poor. Their distance from the Channel Islands Conference being quite remote, causes considerable expense to visit them. This, together with the translation and publication of some thousands of the *Voice of Warning*, (of which many copies are yet unsold,) the translation of the *Book of Doctrine and Covenants*, and Elder Orson Pratt's *Pre-existence of Spirits*, has created quite a debt against the mission. But to the credit of Elder Lamoreaux, I will say, his liberal donation from his own means has much reduced the amount, and I am happy to say, further, that his skill and energy have been productive of much good to the Saints who have emigrated, the past and present season, from his mission. Although the mission is much reduced in its numbers and pecuniary means, yet there are many good Saints left, from whom we may expect, under the wise and judicious management of Elder Dunbar, a good work the present season.

In regard to the English Conferences, where I have spent most of my time the last two years, I have witnessed a great increase of faith and good works by the Saints during that time. Although they have suffered in common with the poor in this country, by the heavy weight of poverty and destitution, by the unsettled condition of the commercial affairs of the country, yet they respond with astonishing promptness to the call of the authorities, to labour in the vineyard, and for means to roll on this mighty work of the Lord. And what I say on that subject in relation to the English Saints, I say in behalf of all that I have previously mentioned. And I will further say, that the instructions which you have given the Saints from time to time through the *Star*, especially those for the Priesthood to watch over the financial interests of the Church, for the distribution of interesting and useful tracts, and the establishment of Sunday Schools in all the Branches for the benefit of the young and old, have been promptly attended to. Much less loss has been sustained by the Church the last year, from negligence of Conference and Branch Book Agents. Larger amounts than usual have been contributed to liquidate the Book Debt.

There has been quite an extension of the circulation of tracts the last season. In many instances every family in a city or town has had the offer of the perusal of them, and many date their conviction of the truth of the Latter-day work of the Lord to the use of our tracts.

Sunday Schools have been established in most if not all the Branches, and a very good attention is paid them by young and old, and quite a satisfactory proficiency has been made thus far. A strong desire is manifest, on the part of parents and guardians, to benefit themselves and children by this institution.

In regard to the general extension of the work, in all the places which I have mentioned, the universal request from Pastors and Presidents, is, give us more Travelling Elders, that we may herd the flock and gather the scattered. The scarcity of this class of labourers is attributable mostly to many being called to the Presidency of Conferences, and the practice universally adopted by persons who have sons of suitable age, to send them to the Valley, as pioneers, or to procure means to emigrate the balance of the family. There are in all the missions in which I have travelled, thousands who have not heard the Gospel by those whom God has authorized and commissioned to preach it, neither have they had a chance so to do in their own city or town.

From the experience of the past year, by extending the work into places where it had not been heard, and so many readily embracing it, we may infer that many would be made to rejoice in its truths, if they could be instructed in them.

The opposition which the Elders have to meet with, from the clergy and those who think their craft in danger, by the promulgation of the Gospel, I think is much the same as it has been for some time past. Many seek discussion of the Elders, that they may dispute about typographical errors and ungrammatical speeches, and explain the mysteries of Godliness to their dark and benighted understanding. This the Elders generally decline doing, believing, as they do, that every priest and other person who has had an honest desire to learn the work of the Lord through

His Prophets Joseph Smith and Brigham Young, has had sufficient demonstrations of their Divine commission, and the power of the Holy Priesthood, by their ordaining and sending out Elders, through which the power of God is manifest in the healing of the sick, causing the blind to see, the lame to walk, the deaf to hear, the meek and humble to rejoice, while the dispersed are being gathered, the Lord's House established in the tops of the mountains, peace and brotherly love uniting the mixed multitudes which are being gathered from among all nations, kindreds, tongues and people—all corresponding precisely with the predictions of the ancient Prophets, of what should transpire in this our day. Inasmuch as these facts are attainable, and no doubt are in the possession of this class of opponents, the Elders think themselves quite justified in declining discussion on such trifling subjects as are selected by them, and maintain the dignity of the Holy Priesthood by teaching, rather than being taught by those not having authority.

The opposition from editors, as a general thing, is rather less than formerly. Their denunciations of the Saints as dupes, fanatics, traitors, deceivers, and fools, are a little more sparingly dealt out by some than formerly, confining their exhibitions of inward feeling to the publication of letters, written by Judases and apostates who have gathered with us to practise the promptings of their wicked hearts, and failing to do so, have written to their relations and kindred spirits a multitude of falsehoods, to apologize for their disappointment, and their necessity for leaving.

Permit me to ask, could not this class of people form quite a respectable church in this country, where religious liberty is so popular? Surely I think they could, by the help of the philanthropic editors and sympathetic clergy, together with the assistance of the author of *Uncle Tom's Cabin*, to represent their horrid suffering. Yes, I think the confederacy could with propriety receive them, as their toleration principles are so broad. The crime of whoredom, which is punished with death by the law of God, may here be atoned for by paying a few shillings to government to legalize the act. They can dispense with the Gifts of the Holy Spirit, by which Ananias and Sapphira could be detected in their wickedness, the sick healed, the blind see, and the success or destruction of armies be foretold. If their liberality extend thus far, to dispense with the power of the Gospel, and mitigate punishment in such important cases, then I am sure they would not be so uncompromising as to refuse to receive them into their fraternity. And further, these have only stood up in the public congregation and called God to witness the knowledge He has given them, that Joseph Smith was a Prophet of God, and testified in many a congregation that they have been healed by the power of God through the laying on of hands, and anointing of oil, and have witnessed many others cured, in the same way. This, and telling a few falsehoods concerning Governor Young, and matters in Utah, would not probably deprive them of the benefits of the liberal salvation which so many are living for.

Please pardon me for this digression from my subject, my apology is a strong desire for the success of every person in obtaining the desires of his heart, that he may speedily arrive at the summit of his ambition.

In regard to the feelings of the Saints on the subject of Emigration, I might say much. But the frequent application which you have to assist them is, I apprehend, a true index to their hearts on this subject. The budding of the fig tree, as spoken of by our Saviour, the famine, pestilence, earthquake, wars, rumours of wars, and perplexity of nations, being now witnessed by them—these, with extreme suffering by poverty and persecution, together with frequent letters from their friends in Utah, stating the peace and plenty which are there enjoyed, and their contemplation of the commandments of the ancient as well as the modern Prophets to come out of Babylon—all combine to make them almost irreconcilable to a longer stay in this country.

It is, indeed, heart-rending to see their suffering from hunger and nakedness, children crying for bread, parents being without for days. These entreaties—men, women, and children, saying, "We will walk over the land part of the journey, and bind ourselves to our deliverers as servants during our lives, if you will take us to Zion." This, in short, is the true condition of many, very many, of the servants in this country. Could the Saints in Utah, and those few in this country who have plenty, and who are faring

sumptuously every day, but realize the joy and rejoicing they would cause in the hearts of these our suffering brethren and sisters, and the heavenly blessings which would rest upon themselves, by using a portion of the means which God has put into their hand, to relieve His children from suffering, I am sure their loans and donations to the P. E. F. Company to accomplish this object would be speedy, and in amount far exceeding any they have previously made.

The remaining members of the Church in these Islands, with the exception of the few wealthy which I have mentioned, are those who could not obtain the £4 with which to get to the States, from which you, perhaps, may think you will not derive much aid from their donations the present season; but not so, they are strong in the faith, and are donating the £ s. d. to strengthen your hands, realizing, as many do, the kind relief you have given this season to some eleven or twelve hundred of this class of sufferers, by an outlay of all and more than all the Company's means in your hands to send them to Zion. This has increased and will increase their faith and energies, from which I trust and pray you will be enabled to do a better work the next than you did the last season for them.

Allow me, in conclusion, to express my highest gratification and approval of the conduct of the Priesthood under your Presidency in this land. Their self-denial, and unceasing energies to carry out your instruction and to administer salvation to the people, are very praiseworthy, and will secure eternal blessing upon them and their posterity.

The Saints wherever I go wish a kind remembrance to you, and as early a visit from you as your circumstances will admit.

With constant prayers for the Holy Spirit to continue and increase upon you and all at the Office.

I subscribe myself,

Your obedient servant,

DANIEL SPENCER.

Arrival of the "Siddons" at Philadelphia.

Board Ship "Siddons," Off Nova Scotia,
April 12, 1855.

Dear President F. D. Richards—The time has come for me to begin to prepare a report, as I expect to be too much hurried in Philadelphia to write much. I shall study brevity throughout—first, because it will be in keeping with my time; and secondly, because I was sick the whole of March, and only now and then committed anything to paper.

We left the Mersey on the 27th Feb., with fair prospects, but after getting into the channel fairly, a strong wind from the south induced the captain to put north, and, if possible, to double the north of Ireland. He kept this tack till we were between the Isle of Man and Ireland, when the wind shifted, and compelled him to turn south again.

The sea became pretty rough, and the Saints began to seriously feel the effects of an *uncertain foundation*, even on the second day out one could see scores of chop-fallen faces, which, until then, had been all life and glee, and full of hope; but notwithstanding the doleful countenances all around, a satisfied smile could be provoked on almost all by asking them what they were after, or if the *Siddons* should turn about again, and set them all down in Liverpool. Even the aged are willing to suffer all for the Gospel's sake, and to press onward fearless of consequences.

I will here state that in addition to the appointments which you made, we further organized by dividing all the able bodied men into seven divisions according to your suggestions, each of which was required to cleanse the ship in the morning, and perform the other labours of that day which was assigned it, numbering them from one to seven consecutively, and gave the passenger steward charge of this department. We also divided the ship into four wards for religious purposes, and appointed a President over each ward. These are, Elders Andrew Ferguson, Henry Stocks, William Smith, and James B. Price. They hold meetings of some sort in each ward every night. I find

that this not only diverts them, but keeps many out of mischief, especially the young men, who take turns in the exercises of the meetings in their department, and are thus preparing themselves for future usefulness.

It will be seen that this is the *forty-fifth* day that we have been out to sea. I sincerely hope that this will not be a *precedent* for future voyages by this route.

After clearing the channel and passing Cape Clear, the captain chose the northern route, as the nearest and healthiest, also because the wind then favoured him; but we soon met with contrary winds, head winds and calms alternately, so that at one time, for twelve days together, we only made two hundred and forty miles on our way. In fact, during the whole of March we were tossed to and fro towards every point of the compass, and seldom towards the right one. We had frequent gales, and squalls without number; yet only twice have any sails given way. One at one time, and five at another, were torn to shreds and scattered upon the sea. And although the barometer denoted a hurricane for a week, without scarcely any variation, still we had none, neither did we have what I would consider a dangerous sea at any time. The old *Siddons*, God bless her, is truly a crack ship; the wildest wave can't catch her, she will mount and ride over it at the moment when it seems as though she must be swept fore and aft. Much is due, however, to the watchful care and prudent management of the captain and officers, and the efficiency of the crew, to all of whom much praise is due. I would recommend the *Siddons*, for her safety and convenience, and especially Captain Taylor, to your favourable notice whenever they can be engaged for the emigration of the Saints. Captain Taylor is very free, affable, and kind to his passengers, and very attentive to the sick, so much so, that he prepares and administers medicines in person to them many times. The sickness has been principally diarrhœa; the captain attributes it to the pork, although of the best quality, with which the passengers have been supplied. He recommends beef as decidedly preferable. I think it seldom, if ever, happens that the Saints, as a ship load, are better furnished than these were when they started. Almost every one was supplied with something extra and nice to eat of their own; and not being accustomed to extra diet, either as regards quality or quantity, a little indiscretion in the use of it, and a want of their usual exercise, tended greatly, in my opinion, to use them up.

We feel that we have much reason to rejoice and thank our Father in Heaven for our deliverance thus far. Although some of us have been, and some are still sick, our lives have been mercifully spared, and all (except a child of brother and sister Herbert's, which came on board sick, and was consigned to the deep on the first day of sailing, and another which was born on the way, and died six hours after) still live, and expect to till we get to *terra firma*. Nothing seems to have been able to shake the faith of the Saints in this, that they were safe. Although the "prince of the power of the air" sported his pranks sometimes, it would seem, to frighten them, they would not believe that they were bound for any other port than Philadelphia, much less that Charon should have the honour of conducting them across the river Styx.

Relative to the births on board, I made the following memorandum—Sarah, the wife of Seth Langton, of Preston, gave birth to a son, who died in six hours after. The mother did well. Sarah, the wife of James Jordan, of Southampton, gave birth to a fine son on the 30th March, all doing well. Sarah, the wife of Joseph Bean, of Bradford, gave birth to a daughter on the 9th April, both doing well. A singular coincidence that the names of each of the mothers is *Sarah*.

Without any particular design, I found marriages coming up out of their usual arrangement; of these there were three, and all were contracted on land to take place on ship board. After we got fairly to sea, therefore, I appointed Elders to marry the parties in waiting. The question of marriage coming up so soon, caused me to reflect upon it, in our condition, thrown together pell mell, as it were, each in the other's way, and subject to influences much more powerful than when in the wide world. I decided, in my own mind, most clearly in favour of *total abstinence*. And here I acknowledge my apparent deviation from the opinion of many worthy Elders who have preceded me in the charge of Saints in like positions. It would seem that some think, the more the marriages the better the business they do; but we decided, in coun-

selling together, that to promote good order on the ship, virtue among the youth, and respectability among the whole, it was requisite to discourage marriages for the time being. We therefore put it out as our policy and counsel to all the unmarried, not to make love to each other, or enter into any marriage arrangements, as we did not wish to hear of any more calls for marriage ceremonies on board this ship. To aid us in this policy, we let the partition between the young men and families remain, and counselled the young sisters not to intrude upon the young men's sanctum; the young men were not forbidden to visit their friends in a prudent and timely way, nor to eat with them; but excess of attention or gallantry was what we discountenanced. This met the approval of all, and we had repeated assurances, from every quarter, that we should be sustained in this as well as any other measure we might feel to adopt. The opinion of many is, that Saints do not need such stringent discipline; I will say that there are some persons in every four hundred that need all the checks that any have received, and much more would not come amiss. With one exception, however, we have had no serious trouble as to this policy. . . .

Delaware Bay, April 19.

Since writing the above, brother and sister Alroyd, of Birkenhead, lost a little child about two years old.

On yesterday morning we were becalmed off the mouth of the bay in a fog, waiting for a pilot. About noon we had the pleasure to receive one on board, who immediately put us under way to port. This makes us, from tug-boat to pilot, fifty-one days, and, should we succeed to make Philadelphia to-day, as we expect to, it will make fifty-two days' passage from port to port.

We learn from the papers which the pilot kindly furnished us, that the Emperor of Russia is dead. How surprising events sometimes appear when we are not in daily receipt of the circumstances that produce them. I can fancy the sensation that this must have created through all Europe. Upon my saying that "*Old Nick*" was dead, sister Helena replied, "Then we may hope for fair weather and no more head winds."

I do not know how good other Saints have been who have gone on other ships; but take these on the *Siddons*, all in all, I think them hard to beat, I have no fault to find with them. Almost invariably, the word of the Presidency was the law to them, which they only wished to know that they might observe it. The exceptions only prove the rule, that this is the kingdom of God. We have many as good Saints on board, I believe, as ever lived—Saints who would have been ornaments in the Church during her severest trials and afflictions.

April 23.

We arrived in port on the 20th, at evening, passed the doctor's inspection without difficulty. . . . .

I received yours of the 6th April, announcing the departure of the *Juventa*. On arriving, I immediately sought the Presidency here. I found Dr. Clinton, with whom I conferred. He, Elder Taylor, and Elder Felt, had put themselves to much trouble to ascertain the best and most reliable route. Their decision was in favour of the Pennsylvania Central route to Pittsburgh, from thence it is thought the best to take a Packet. The expense to Pittsburgh is $4.50 for an adult, half price between five and ten years old, under five years free. Luggage 80 lbs. free to each full passenger, $1.25 per hundred pounds extra. They have been quite liberal, however, in the luggage. I thought best to accept the arrangement that was in reality already made, I may say, by Elder Taylor. I had the Saints remain on board from Friday night to this, Monday morning. They passed inspection on Saturday and were ticketed. This morning at eleven o'clock they left Philadelphia, and right glad was I that they had gone. They all came to me for everything, without any one having the least idea what to do about anything. Without the help of brothers Allred and Pace, I would have been utterly overrun—such a jam, and all in a hurry, you can think how it is. I was yet feeble, and Saturday's work nearly laid me up.

On Saturday Elder Taylor came in. On Sunday he held a meeting and arranged for those who remain. Some have already got work, and there is a prospect for more. . . . . Times are improving. I shall telegraph to Elder Snow to-day, and apprise him of their departure. It was thought best not to do it before, as I had no time to stir, besides the arrangement was concluded. . . . .

To night I purpose taking the express for Pittsburgh. Shall arrive before them at that. My purpose is to return to meet the Saints on the *Juventa* as they arrive. Brother Taylor will write you on the subject of the arrangement with the railroad line. I got a ticket to and fro without charge, excepting on a little way, owned by others.

Hoping to hear from you often, I remain, yours most truly, in the bond of love,

JOHN S. FULLMER.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 26, 1855.

A MARVELLOUS WORK AND A WONDER.—In military operations there are two very important considerations in estimating the relative strength of the combatants. These are numbers and position. When a good general is deficient in numerical strength, he will make still greater exertions, if possible, to make it up by advantages of position. All must admit that it is most suicidal policy, to force an enemy which cannot be destroyed, into an impregnable position, where it is alike destruction to let them remain, or to attack them, and from which they can continually extend their outposts with impunity.

Such is the position of the Latter-day Saints. The devil and his agents so far overreached themselves in persecuting this people, as to drive them into the most commanding position in the world. As a proof of this we would ask, where is it recorded in the annals of the past, of a people, so limited in numbers, exciting such intense interest? Or is there another instance in the present day, of a community of people not exceeding 40,000, and occupying a few scattered settlements, who excite such a great variety of emotions, and are watched with so much anxiety by multitudes, as the Latter-day Saints, who are growing up amid the convulsions of the nations?

There are three very important reasons why the people of Utah excite so much interest in the world—first, the power of their principles; second, the strength of their position; third, and probably least, when considered separately, their numerical strength. Many hate, others fear, despise, ridicule, or believe in this modern wonder which is setting on fire the funeral pile of discord, according as it disturbs or suits their fancy, prejudices, or principles. But the stubborn, tangible fact now stares the world in the face, that the Saints who have been hated, reviled, persecuted, peeled, and driven, now occupy the most prominent position on the earth. They have lit the torch of revelation and heaven-born freedom in the tops of the mountains, as a beacon to guide the lonely wanderer from the regions of darkness below, to a haven of rest and peace. Its light is becoming so brilliant as to dazzle the eyes of the devil's subjects, and is creating tremendous confusion in his kingdom. The fire will burn, and those who cannot endure it may expect to be consumed, for it is a portion of that element in which God the Father dwells, and which nothing corrupt or defiled can endure.

Lucifer and his hosts, who seek the destruction of the Saints, are completely out generaled, and are giving vent to their spleen and thirst for blood upon each other. They find so much to do among themselves, that it is only occasionally that some cur among them, noted for his ill humour on account of his extreme deformity, that will take time to show his teeth and growl now and then, to remind the Saints that the devil is not dead, but only waiting for an opportunity to try his strength with them

again. During this time the Lord has blessed and increased His people exceedingly, so that the little one is fast becoming a great nation, which is now able to establish outposts and dependencies, particularly round about upon the land of Zion, and the islands belonging to it.

Among the most interesting and important of these are that established by Elder P. P. Pratt in California, and the Stake of Zion now being established on the island of Lanai, as a place of gathering for the remnants of Jacob in Polynesia. Brother Pratt has the honour of establishing the first periodical, and general book agency for the dissemination of the principles of light and truth, on the vast Pacific shores of the American Continent, extending about 10,000 miles through every variety of climate, and embracing a more mixed multitude of people than any other portion of the earth of the same extent. Among them are millions of the blood of Israel, natural heirs to the Priesthood, through the promises made to the fathers. The city of San Francisco, where Elder Pratt has established the head quarters of his mission, has the finest harbour on that coast, and will no doubt become one of the great centres of commerce in that section of the world. As the Spirit opens up to our minds the visions of the future, we contemplate what he is now doing, as the foundation of a work, the ramifications of which, in a few years, will extend from Cape Horn to Behring's Strait, and its influence will be felt throughout the Islands of the Pacific.

The establishing of a place of gathering for the native Saints of the Pacific Islands, we consider another very important feature in the operations of the Church during the past year. The corrupt influences of modern Christian civilization have so far contaminated this simple and inoffensive people, that a plan is being carried into operation to gather them into a community by themselves, where they can be more fully instructed in the way of life, be less exposed to evil temptations, taught to till the earth, build houses, and, with the labour of their own hands, gather around themselves the necessaries and comforts of life, and thereby acquire that habit of self reliance, and that stamina of character, which are necessary in any people in order to make much progress in the way of knowledge and eternal life.

Last year a number of young men were selected, and sent out to these islands by the First Presidency. Their future course is looked forward to with much interest and solicitude by many. Young men were chosen that they might acquire the language with greater facility, and we cannot but feel that a great and glorious work is before them, if they are faithful. A press has been obtained for the publication of the works of the Church in the native language. We believe that the island of Lanai will become another centre of intelligence and truth, which will reflect the light of Zion through all the islands of the great Pacific, and that they will be bright gems in the kingdom of our God, until the waters shall retire to their own place, and the land be no longer divided. The outposts of Zion are encircling the world, and her light is too brilliant to be snuffed out by the powers of darkness.

Our hearts are full of joy and rejoicing when we contemplate the work of the Lord growing and extending throughout the world, overcoming opposition, breaking down the barriers of ignorance, prejudice, and despotism. It has now a foothold on every continent, and on many of the islands of the sea. All who belong to this growing kingdom, are guided by the same principles, actuated by the same spirit and motives, and whether they are on the islands of the sea, mixed up among the nations of Europe, or the boors of South Africa; whether they dwell in the shade of the Norwegian forests, or under the burning sun of Hindostan, morning and evening their thoughts wander to the valleys of Deseret, and in fervency of spirit their petitions ascend to their Father and their God, that they may be permitted to gather around the

Prophet and Seer who dwells in Zion, and associate with the Prophets and Apostles of the latter days.

This gathering, centralizing power is the controlling, leading principle of the Latter-day Saints. They may be driven from one place, it will but change their central influence to another. Their homes and their temples may be destroyed, they will make and build others. Their Prophets may be killed, but others will rise up in their places, endowed with still greater power and influence, and finally those who die true to the faith will come forth from their graves, in the bloom of eternal life, to pursue their labours, while their enemies moulder in neglected dust, until the last trump shall wake them up to receive the reward of their doings. For the Saints to conquer is only a matter of time, and the Lord is cutting that short in righteousness.

FOREIGN INTELLIGENCE.—*St. Louis.*—A Conference of the St. Louis Stake of the Church of Jesus Christ of Latter-day Saints, was held in the church, corner of Fourth Street and Washington Avenue, St. Louis, April 6th and 7th, 1855, Elder Erastus Snow presiding. Among a variety of other important business, Elder James Case was appointed a mission up the valley of the Mississippi, to visit all the Saints he could find, to organize them into Branches, to build them up, and strengthen their faith, and also to instruct them to subscribe for the *Luminary* and other Church publications. Elder James McGaw and C. H. Bassett were appointed to travel and preach in the St. Louis Stake, to stir up the dead branches, to reprove evil, rebuke wickedness, and effect a reformation generally. Elder Benjamin S. Clapp was appointed to organize the Saints in Texas into a Conference, to be called the Texas Conference, and to take the Presidency of the same, Elders William Martindale, Oscar Tyler, and Preston Thomas to labour under his direction. Elder Milo Andrus was appointed to organize the Saints in the upper country on the Missouri River into Branches, to set them in order, and to do them good generally. Conference adjourned to 6th October next.

DEPARTURE.—Elder Daniel Spencer sailed on the steamship *America* for Boston on Saturday the 12th inst, to co-operate with Elder Erastus Snow in forwarding the emigrating Saints over the Plains, after which he will return and prosecute his mission in the European Churches.

ARRIVAL OF THE MAIL FROM UTAH.—Just as we were going to press, a portion of this mail arrived, bringing us the *Deseret News* of Feb: 15, 22, and March 1. From some cause unknown to us, but one or two letters have come to hand.

Foreign Correspondence.

CALIFORNIA.

Arrival of Books—Baptisms—Inquiry and Prospects.

San Francisco, Cal., U.S.A.,
March 24, 1855.

Elder F. D. Richards.

Dear Brother—I am well, and in good spirits. I receive by mail a copy of the *Star* regularly, for which I sincerely thank you, and from which I receive much satisfaction.

The *Susan G. Owens* arrived here the latter part of February, the books all come safe and in excellent order. The invoice appears generally very correct, although I have only opened about two-thirds of them as yet. . . . . .

Enclosed is a general average, which I suppose is to be presented to the Insurance Office by yourself, in order to draw that which I have paid on it—which I presume was the means of saving the *Susan G. Owens* and her cargo. If it is paid to you, please credit the same to me.

My book store is now open, and well advertised; and also our Sunday meetings, in this place, held twice on each Sabbath, in a hall over the young ladies' School Room, Jewel Street. Jan. 1, 1855, we held a Conference in Santa Clara, (50 miles from here,) in which five

Branches of the Church were represented, numbering 120 members. Since that time near twenty more have been baptized. Our light is now on a hill, and our candle lit, and placed on a candlestick in the centre of the Pacific House. Its light is so brilliant and unlooked for that it seems to dazzle the eyes of many, so I fear they will "wonder and perish." . . . . .

Please send to me without delay 2,000 copies of *Key to Theology* over the Isthmus, unless you have already shipped them around Cape Horn. Or if you find it impolitic to send them by the Isthmus, on account of high charges, then send a hundred that way, and the remainder around Cape Horn. I shall also want plenty more of the *Voice of Warning*, and I would like a few of the Portraits of the "*Presidency and Twelve.*" Say a dozen. The *Biographical Sketches* of Our Beloved Prophet is an excellent work, and I can sell it fast I think. The *Harp of Zion* I have not yet had time to peruse. We were three weeks getting the books, after the ship was in port. I have only been opened four days. I sell some few books every day, and that too, to strangers, as well as Saints.

The Welsh here are somewhat enquiring, and I think a dozen or so of all the works in Welsh would find market. Also a few in German, and in any other language in which they are extant. I should like a specimen of the periodicals in other languages. Please continue to forward to me the *Millennial Star*, and I think I could sell a half-dozen copies, if sent by mail, weekly.

I have no particular news, only you will learn from the public press that every thing here is a smash up as to money matters.

Dear brother, I have deep and indescribable feelings when I read of the progress of the work of God in England and Europe. I can only say—it is true which was written 26 years ago, "*Behold, a great and marvellous work is about to come forth.*"

My love to the Elders, and to all enquiring friends; and a good share to yourself.

Pray for me, that I may be comforted in this comparatively dark and lonely mission. I hope some of the Saints still remember me.

I am as ever,

P. P. PRATT.

THE SWISS MISSION.

Condition and Prospects in the Canton of Zurich—Labours, Persecution, Imprisonment, &c., of the Elders.

Liverpool, May 1, 1855.

President Richards.

Dear Brother—According to your request I proceed to pen a few things connected with my mission in Switzerland, a few links in the history of the Church in that country, which have not been made public. I do so, hoping that they may be interesting to all who have an interest in the progress of God's work among the nations, and to give an idea of the opposition to be met with by the servants of God in preaching the Gospel, and of the persecution endured by those who receive the truth in honesty and confidence.

Being appointed to labour under the presidency of Elder Daniel Tyler, I arrived in Genève, in company with Elder S. Francis, on the last day of October, 1854, had the pleasure of attending a general Conference of the Church in that city, and shortly after leaving for Zurich, the field of labour to which I had been appointed.

I found in Zurich a good and substantial Branch of the Church, the work of Elder Mayer, and an excellent prospect for carrying the message of salvation to other portions of German Switzerland, but, as another proof of the certain effects of the preaching of the Gospel of Christ, the spirit of persecution increased also, until its effects were felt by us in our being banished from the canton, to satisfy the priests and the rabble.

In Switzerland, as in other countries, the clergy and the conductors of the press used all their influence against us, by circulating an abundance of old tales, and adding such new ones as would suit their purpose. It seemed to be the policy of our enemies to raise an excitement against us, as well as to prevent the people from examining our doctrine, and in this they at length succeeded, for, a few days after one of the clergymen had strongly denounced "Mormonism," and at the same time recommended strong measures for its removal, a crowd gathered around the house of a brother living some distance from Zurich, and after causing the greatest disturbance, forced their way into the apartments, in search of Elder Mayer or myself, while another party, headed by

two of the police authorities, went and prevented a baptism, taking Elder Hay and one of the candidates to prison, where they kept them until the following morning. The party who entered the house, full of rage, under the influence of their last Sunday's sermon, testified their joy at seeing me, and at once endeavoured to drag me with them, to inflict a suitable punishment for my hardihood in endeavouring to delude the people by drawing them from the religion of their fathers, and they at one time had almost accomplished their purpose, but by the blessing of God, I effected my escape by leaping from a window.

A short time before this occurrence took place, the town authorities sent for and examined several of the Saints concerning our teachings, and as to what manner of men we were, and the Saints bore testimony to our uprightness of conduct and the purity of our principles.

On the first of December I received notice to wait upon the authorities, (Elder Mayer having been sent for some days previously,) by whom I was strictly examined concerning our faith and practice, and before whom I endeavoured to show the consistency of our most holy religion.

About the middle of the same month we were again sent for, and we received orders to leave the canton in eight days, and were told, in answer to our inquiries concerning the cause, that our religion was strange, and causing much exitement; they found no fault with us as men, but our doctrines were displeasing to the clergy, and therefore we could not be permitted to remain.

Elder Mayer left at the expiration of the allotted time, but I, having placed myself under the protection of the British ambassador, had my time lengthened until he understood the whole affair; but as my being a "Mormon" was clearly proved, there was no help for me, and I was obliged to follow the example of my companion.

I next visited two more of the most liberal cantons in succession, which I was also compelled to leave, after being examined by the authorities several times, and my whereabouts being published in the newspapers which were circulated through the other cantons.

There was now no hope of being able to remain in any of the German cantons, as the authorities were determined to do all in their power to stay the progress of "Mormonism," the general government having given them the power, and the newspapers, with my passport, gave them information sufficient to effect my capture. Added to this, I had information concerning the intentions of the people, if I should make my appearance among them.

I now spent my time in visiting the Saints at such times as were possible, that I might teach them, preparing them to be left alone, (Elder Mayer having left for the Valley some time before,) which was to be the result of such determined and continued persecutions.

When it was no longer wisdom to stay, I received orders from President Tyler to leave, and visit him, which I did, feeling that we had done all we could for the advancement of the work, and the authorities themselves said nothing to our charge, except our being "Mormons," and our religion being displeasing to certain parties of the community.

It is true all manner of slander was heaped upon us by those who were most wickedly disposed, and in consequence of falsehoods I was cast into prison for three days and nights, and Elder C. R. Savage, who paid us a visit, suffered the same penalty, through the same cause.

Although the devil has many servants in Switzerland, and he has used them, he has begun too late to effect his purpose, for the work of God is firmly established, and it will not be destroyed.

Our persecutions have given strength to the Saints, and as long as they attend strictly to the wise and judicious counsels of Elder Tyler, their worthy President, they will be able to surmount every obstacle, and realize the fulfilment of the word of God, which says, "Everything worketh together for good to them that serve God."

Although I have had to endure considerable hardship in a strange country, in an inclement season of the year, I have rejoiced in it, and I thank God for the experience I have gained, and for the evidences of His kindness in the time of my necessities, and it is my constant prayer that the blessing of the Lord may attend the exertions of the native Elders, who are good and faithful men, that the work may constantly increase under their administration. I have also always felt grateful for the timely and wise instruc-

tions of President Tyler, having enjoyed continual benefits from them.

Having taken up more space than I intended, I remain, dear brother,

Yours, &c.,

WILLIAM BUDGE.

DESERET.

The Lord's Thrashing-floor—Old and New "Mormonism"—Progress of the Settlements.

Parowan, Iron County, Jan. 7, 1855.

To Brother James A. Little.

Beloved Brother—I received yours of September 1st, 1854. It gave me much satisfaction to hear that the work that we are engaged in, in these last days, is prospering so well. I can assure you that the work of the Lord is prospering in the Valleys of the Mountains, as well as in old England. The wicked are beginning to feel that the Valleys, at least Iron County, is not the place for them. Many are going to and fro, but knowledge is still on the increase, and the righteous are rejoicing that the day of their redemption is at hand.

This is truly the great thrashing-floor; you are the reapers in the field; we are the thrashers; the Perpetual Emigrating Fund is the means of bringing the sheaves into the garner; the word of the Lord, as revealed to us from the authorities, is the flail; and truly many that come here, as soon as the flail strikes them, jump off the floor, and bolt for some other country. Some who have stood the test for years, are tottering and moving out of their places, and others are stepping forward and filling up the ranks, so that there is not a vacancy but what is filled up. The day has at last come when one man leaving this work cannot militate against the progress of truth.

But I am sorry to say that many are believers as far as baptism and the laying on of hands for the Gift of the Holy Ghost are concerned. But when it comes to building up the kingdom of God, according to the principles of the celestial law, they say, "No, that does not mean me; let those who wish enter into it. As for me, I am content with old Mormonism, as it was when I joined the Church." They forget that the prize is only for those who run to the end of the race, becoming daily acquainted with new principles, that in time we may be exalted among the gods. . . . .

Now a few words respecting our peaceful homes. All has been peace here. I believe I have had only one expedition since you left. Although our red brethren, the Utahs, are all around us, all is peace, and is likely to continue so. Many of the old Piedes are dying off, and the Utahs are somewhat afraid of Colonel Steptoe's soldiers, that have come into the other valley.

We spent our new year here inside our big walls, which are 12 feet high, 6 feet thick at the bottom, and 2½ feet at the top. Our gates are hung, they are 12 feet wide, and 6 inches thick. Some of the wall is not as high as 12 feet, on account of the frost setting in upon the workmen, so that the materials would not stick together. . . .

Brother Johnson has built himself a snug fort 8 feet high, with two corner bastions on it, two stories high, well constructed, out on the bottom from the bluffs.

The people of Harmony are well situated inside their fort, 200 feet square, 9 feet high. It is to be two stories high, no windows in the lower story, which is 3 feet thick of adobies. . . . At Harmony there are about sixty men, which makes that place able to defend itself. Major Lee is still in command, both spiritual and temporal. W. H. Dame is Colonel commanding the district, but is now gone to the Legislature. . . . .

I remain your brother in the bonds of the Covenant,

JOHN STEEL.

Home Correspondence.

BELFAST.

Baptisms—Cheering Prospects.

199, Collingwood Street, Belfast,
April, 26, 1855.

Dear President F. D. Richards—I feel to occupy a few moments this morning for the purpose of addressing you, desiring this will find you well and prospering, as it leaves me at present.

Since my return from Scotland, where

I rejoiced in company with the brethren in that land, I have been well in body and spirits, never better.

Our Conference was held last Sunday. We had with us our worthy Pastor, and Elders Croston and Kerr, our Travelling Elders, feeling fine, and full of the Spirit. The reports from these brethren are very favourable. We have added by baptism seventeen the last quarter. We have been enabled to organize two more Branches, and have called six of the brethren to the Priesthood, two of whom had a portion of it before. The Priesthood are united, to a man, and all are desirous to forward the work with all their might. We had a heavenly time all day, no jarring, no feeling but that of love and union. The motions went off like clock work, and if the faith of the Saints is to be judged by the way the hands go up when the vote is taken, I can bear testimony we have lots of it, for the hands were up as high as the body would allow. We rejoiced exceedingly all day. Pastor Ferguson felt fine, and gave beautiful instruction—what I mean by beautiful is, that which is easy to be understood. The spirit of prophecy came upon us, and we felt so *good* that we had to prophesy good concerning "Mormonism" in this land. The strangers that were present partook of our spirit, and when the Conference closed, five gave me their names, and between the hours of 9 and 10, I admitted them into the kingdom. You see that is quite a start for the present quarter, and by this you can see the Lord accepts our labours by blessing us with good honest hearted men and women.

Brother Franklin, it is really cheering when I look around and see those that I can call my children in the Gospel, and when they come forward and grasp my hand, and say they know I am a servant of God, and bless His name they ever saw my face, and heard the words of life and salvation flow from my lips, it more than pays for all the hardships endured in Erin. I thank God I was ever counted worthy to come, and I can truly say I have realized what you told me at 15, Wilton Street, Liverpool—that I should go, and the blessings of God should attend me. I still feel as I did then. I am only plain Mac yet, and desire the prayers and blessing of God's authority. The way is opening for the work in Derry, and I believe we shall have quite an increase this summer. May it be so, is my prayer, in the name of Jesus. Amen.

On Monday, the day following our Conference, we went on a mountain called "Cane Hill," you know the spot, and when we reached the summit, brother Ferguson led off three times three cheers for the advancement of "Mormonism" in Ireland. The brethren and sisters joined, and we made it echo again and again.

I feel about as well, aye, better in the work than ever I did, and now the good weather is come, I feel to be alive, and to trot around, and open new places. Elders Ferguson, Croston, and the two brothers Kerr join in kind love to you and Father Spencer, and the brethren in the Office.

May God Almighty bless you, my dear Franklin, with all things needful, is the prayer of your humble servant,

JOHN D. T. MCALLISTER.

Varieties.

TRUE.—The time was when ladies who went visiting took their work with them. This is the reason we have such excellent mothers. How singular would a gay woman look in fashionable circles, darning her father's stockings, or carding wool? Would not her companions laugh at her? And yet such a woman would be a prize for somebody. Blessed is the man who chooses his wife from among the poor despised girls "who work for a living."—*Deseret News.*

AMERICANS IN THE HOLY LAND.—About two years ago, eight American Christians conceived and carried out the novel idea of planting an American colony in the Holy Land. They first located near Jerusalem, but subsequently removed to a place near Joppa, in the lains of Sharon. Here they devoted themselves to the arts of agriculture, and to the pultivation of friendly relations with the Arabs; procured agricultural implements, and cow in their letters home they give the most glowing and attractive descriptions of the nertility of the soil. They are able to raise three crops in the year—two in summer, by

means of irrigation, and one in winter, when they have the aid of the winter rains. The crops grow luxuriantly, and more abundantly than in the United States, and nearly every kind of vegetable and grain raised in this country can be procured at Palestine.—*American Paper.*

The Downfall of Tyranny.

ADDRESSED TO THE OPPRESSED EVERYWHERE.

Laugh on, ye tyrants who enslave
The noble, great, the good, the brave,
  Enjoy your fleeting hour;
As drops each sand in Saturn's glass,
So shall your rule as quickly pass,
  And with it all your power.
    For the struggle of right
    'Gainst pride and might
    Shall wage the wide world over.

Enjoy your thrones soon doomed to fall,
Your pomp, your wealth, your state, your all,
  For man the truth is learning;
Laugh on till woe shall wrest a tear,
Vaunt on till truth shall force a fear,
  For man for freedom's yearning.
    For the struggle, &c.

The past has oft crushed manly hope,
And bravest souls have shrunk to cope
  With your despotic power;
But friends of freedom soon shall see
That all your slaves at last are free,
  And 'tis your turn to cower.
    For the struggle, &c.

When hearts you've wrung have ceased to feel,
And iron hands are armed with steel
That tyranny denied them,
They'll hurl you shud'ring to those graves
You had prepared in thought for slaves,
  And in yourselves supplied them.
    For the struggle, &c.

I hear the small prophetic voice
That bids the crushed and bruised rejoice,
  The cry of liberty;
The peeling note more loudly swells,
Till roused creation proudly tells
  Humanity is free.
    For the struggle, &c.

In vain your sceptres, sway, and pride,
In vain the falchions by your side,
  In vain your cringing courts,
In vain your hosts of sordid bands,
In vain your hired hearts and hands,
  A tyrant's fierce cohorts.
    For the struggle, &c.

Your soldiers lie on red fields strown,
Their doom is yours, your knell 's their groan
  While life is ebbing fast;
Enjoy your *now*, ye tyrant slaves,
And deeper dig your yawning graves,
  Your rule shall soon be past.
    For the struggle of right
    'Gainst pride and might
    Shall wage the wide world over.

JOHN HYDE, Jun.

NOTICE.—Sister Grace McMaster, of St. Louis, wishes to inquire, through the *Star*, for information of her son, Alexander McMaster, rope maker, 38 years old. She heard of his being baptized into the Church in London more than two years since, but can learn nothing later about him.

ADDRESSES.—David Grant, 28 Bedford Street, Wakefield Road, Bradford, Yorkshire.
T. B. H. Stenhouse, 100 Metropolitan Buildings, Pancras Road, London.

Money List, May 4—11, 1855.

	£	s	d		£	s	d
John B. Pears	2	0	0	Brought forward	11	16	0
John Price	2	0	0	John McComie	4	16	0
G. Roberts	0	16	0	James Walker	8	0	0
Josiah Holmes	2	0	0	A. N. McFarlane	1	7	0
William Parr	5	0	0				
Carried forward	11	16	0		25	19	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 22, Vol. XVII. Saturday, June 2, 1855. Price One Penny.

Replenish the Earth.

Last week but one we briefly hinted at the responsibility mankind were under to obey the great command to increase and multiply, showing how it had been neglected or perverted, and the fearful consequences thereof. We wish now to offer a few remarks upon the second part of the first great commandment—the part enjoining upon men the important duty to "replenish the earth."

This portion of the divine command is equally sacred and binding with the injunction to "increase and multiply," in fact the first part cannot be successfully carried out independently of the second. And the nonfulfilment of the second is a very fruitful cause of disobedience to the first.

Looking upon the nations, we are compelled to the conclusion that they are as little awake to their culpability in not properly replenishing the earth, as in not properly increasing and multiplying their species. How numerous are the instances where men have settled upon a plot of land, say a thousand acres in extent, clustering together so thickly that breathing room is almost denied. On some pleasant summer's morning, when the sun is just asserting his majesty all around, you place yourself on an eminence near one of these unfortunate spots of land—all nature smiles, and teems with health and brightness and fragrance, where you are, but over the valley before you rests an awful, impenetrable, dark, black cloud, as though to screen some fearful pit from mortal view, and approximating to a realization of your ideal of the "dark valley of the shadow of death." "What can that dismal place be?" you involuntarily exclaim. "Surely if life is there at all, it must be exhibited in the forms of evil spirits, loathsome beasts of prey, poisonous reptiles, and noxious insects." You walk down the hillside, and, as you enter the thick, dark cloud, the cheerful face of the glorious king of day is lost to view, you feel no more the invigorating influences of his life-giving smiles, a sense of oppressiveness falls upon you, and you realize, to your unmistakable discomfort, that the darkness around can not only be seen, but felt and tasted. Suddenly, to your great astonishment, you discover that this dreary spot is inhabited by human beings! Yes, a hundred thousand of your fellow creatures, created originally in the image of their Father, who dwells in the midst of celestial light and glory, have chosen that uninviting spot for their dwelling-place — their home. Look at their labyrinths of narrow streets, and still more contracted alleys and courts, their filthy coups of houses, reeking with every noisome odour. Look at the degraded denizens themselves, filthy and ragged, wholly dependent on others for the merest necessaries of life, scarcely

knowing whether cabbage heads or cauliflowers grow in the ground, on potatoe stems, or on the tops of lofty trees. Look how these wretched beings are crowded together in their miserable dens, engendering every deformity and disease, moral and physical, till the whole city stinks again, and the smoke of their degradation ascends by night and by day into the nostrils of Jehovah.

This is by no means a highly coloured picture of many a city on the globe. And the cause of this filthiness and degradation is in great part disobedience to the command to replenish the earth. What in the world can induce men to crowd together in a particular place in numbers altogether unwarranted by its productive capabilities, and altogether in defiance of the laws of health, cleanliness, and decency? What on earth possesses men, that they should voluntarily persist, generation after generation, in sticking in the old family chimney corner, subject to all the evils consequent on overpopulation—filth, want of employment, destitution, moral degradation, physical degeneracy, disease, and untimely death, to say nothing of the thorny hedge which such a position presents in the way of fulfilling the great command to increase and multiply? This is offensive to the Almighty in two points particularly—first, such a course, instead of replenishing and beautifying the earth, and making it as the garden of Eden, fit to be the everlasting residence of the family of God, defiles and pollutes it, until it festers with corruption, and is filled with disease and death, and made fit only for the burning; second, when men refuse to spread upon the earth and replenish it, they pursue a course which tends directly to check the stream of life from the eternal worlds, and curtail the generations of the Almighty, thus adopting apparently most effectual means to fix a boundary to His dominion and glory.

Now there is no manner of excuse for men neglecting to spread abroad and replenish the earth. Stopping at home, they become poor, dependent creatures, consumers but not producers, wilfully subjecting themselves to poverty, disease, pestilence, and the power of death, and limiting their facilities for reproducing and educating their species. Spreading themselves on the face of the earth, and carefully cultivating it, they become independent, producers as well as consumers, their labour bringing competence and, with the pure, bracing air, health; and as to increasing and multiplying, they have every inducement, for numbers are to them help and wealth. Then how consummate is the ignorance or wickedness, and how great is the responsibility, of certain potentates and rulers, who forbid their subjects to spread abroad on the earth to replenish it, or at least put every difficulty in the way of their doing so, through a little petty jealousy or wanton tyranny. Such short-sighted, great-little men will one day be removed from the artificial positions in which they now are placed, and will, in the convulsions of the nations, find their own proper level, while the meek and humble, whom they have trammelled and fettered, will break their bonds, emerge into the light and liberty of the Gospel, and speedily far outstrip their oppressors in dominion and power, and outshine them in glory.

We said there was no manner of excuse for disobedience to the command to replenish the earth. "Where there's a will there's a way." Men stop at nothing now-a-days in the gratification of the desires of their hearts. To accomplish the objects of their ambition they will bridge the ocean with vessels, defying wind and tide, bind together whole continents in a network of iron roads, girdle the earth with telegraphic wires, and freely spend millions of treasure and spill rivers of precious blood. How then can they raise any valid excuse for non-obedience to the simple but important command to replenish the earth. Would it not have been just as easy to Great Britain, and ten thousand times more pleasing to the Almighty, if her 150 vessels of the Baltic and Black Sea Fleets, her fleet of 200 transport ships, her 60,000 soldiers and her 30,000 sailors sent to, and her thirty millions sterling expended in, the war, had all been used to help fulfil the great command to replenish the earth? We will leave it to our mathematical readers to calculate in figures the amount of good that might have been done by Britain in this matter last year, if her ships and men and treasure had been employed in cultivating and beautifying the earth, instead of devastating it by fire and sword, and in spreading the principles of life, instead of the principles of disease and death. The calculation can then be extended to years in the past, and in the future, and

to all the nations on the face of the globe.

Would be wise men have had their fears excited by the idea that the world might become overpopulated, and have advocated the unnatural, unchristian, and ungodly proposition that it is necessary to adopt means to prevent an overflow of population entering the world. Such wicked and abominable views are disgraceful to humanity, and perhaps their advocates may yet find themselves with as little posterity clinging to them as their contracted souls can possibly desire. But such doctrines are regarded with unutterable repugnance and loathing by all who understand the mind of the Lord. Let the millions of acres of virgin soil, rich as can be desired, that now cover certain portions of the earth, be brought into careful cultivation for the sustenance of man and beast, then let barren wastes and arid deserts and stagnant marshes be "reclaimed" by the scientific agriculturist, until there is not one foot of land in this wide world that does not contribute to the welfare of man, and even then Malthusian or Shakerian doctrines are not admissible, for our Father in the heavens would level the mountains, roll the ocean to the north, and bind it there in icy chains, increase the size of the earth, or make another, to accommodate His thriving family here, before He would revoke the first great command to man.

But, thank the Lord, there is one people on the earth, who are determined, come what may, to obey the whole of the first command in the spirit thereof, and in the integrity of their hearts. The Latter-day Saints are rapidly quitting the overcrowded, filthy cities of Christendom, and going forth upon the land of Zion, where the air, the water, and the soil are pure and free, inviting the wanderer to appropriate them for their created purpose. And while fire, sword, pestilence, famine, flood, earthquake, and death are destroying the disobedient among mankind from off the face of the earth, and preparing it for a purer and more obedient race, the sons and daughters of Zion are spreading forth on the right hand and on the left, lengthening their cords and strengthening their stakes, and will so continue until they fill the land with cities. Of what kind? Not after the Gentile order, like the one we have described, but approximating to the celestial—the order of heaven.

Look in that lovely vale, smiling with the fruits of the earth. See that noble wall lying foursquare, inclosing spacious streets, large, airy, and splendid houses, or rather palaces, delightful Edenic gardens, and beautifully ornamented public grounds, while rising in majestic grandeur far above all stands a magnificent Temple of the Lord. Health and wealth and peace and life and joy are the happy lot of the favoured inhabitants. The air is charmingly pure and bracing. Over each dwelling-place and assembly by day hangs a mellow cloud, to moderate the intensity of the sun's powerful rays, while by night the cloud gives place to a fiery pillar, illuminating the whole city and suburbs with a halo of surpassing brilliancy. This is a city a step in advance of the Gentile civilized order—a city of the Saints of the Most High, who diligently keep the first commandment, as well as all others.

Let us go a step still further in advance. Look again. Behold that fairy plain, spreading far and wide like a sea of glass. See that city with a great high wall pierced with twelve gates—three on each side. The wall is built of jasper, the foundations thereof are set with all manner of precious stones. The first foundation is jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eight, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. Each of the twelve gates is one pearl. The city is of pure gold, like unto clear glass. The streets are of pure gold, as it were transparent glass. The city has no need of the sun nor the moon, for it is illuminated by the glory of God and the Lamb, who are its everlasting light, so there is no night there. Indeed the tabernacle of the Lord is there. The kings and the nations of the earth bring their glory and honour into the city. Nothing that defiles, or works abomination, or makes a lie is in anywise permitted to enter the gates. The nations of them that are *saved* walk in its light. But who are its inhabitants? The pure in heart, who are the Called and the Chosen and the Faithful, who have overcome, whose names are written in the Lamb's Book of Life, who have faithfully obeyed the Laws of Life—to "increase and multiply, and replenish the earth," and have become *Saviours*, dwelling in the City of God.

History of Joseph Smith.

(*Continued from page* 312.)

[July, 1839.]

Wednesday, 3rd. I baptized Dr. Isaac Galland, and confirmed him at the water's edge; and about two hours after, ordained him to the office of an Elder.

Afternoon. I was engaged in dictating my history.

About this time the Twelve wrote the following Epistle—

To the Elders of the Church of Jesus Christ of Latter-day Saints, to the Churches scattered abroad, and to all the Saints.

We, the undersigned, feeling deeply interested in the welfare of Zion, the upbuilding of the Church of Christ, and the welfare of the Saints in general, send unto you GREETING—And pray that "grace, mercy, and peace may rest upon you from God our Father and the Lord Jesus Christ." But, brethren, the situation of things as they have of late existed, have been to us of a peculiarly trying nature.

Many of you have been driven from your homes, robbed of your possessions, and deprived of the liberty of conscience. You have been stripped of your clothing, plundered of your furniture, robbed of your horses, your cattle, your sheep, your hogs, and refused the protection of law; you have been subject to insult and abuse, from a set of lawless miscreants; you have had to endure cold, nakedness, peril, and sword; your wives and your children have been deprived of the comforts of life; you have been subject to bonds, to imprisonment, to banishment, and many to death, "for the testimony of Jesus, and for the word of God." Many of your brethren, with those whose souls are now beneath the altar, are crying for the vengeance of heaven to rest upon the heads of their devoted murderers, and saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" But it was said to them, that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as *they were*, should be fulfilled.

Dear brethren, we should remind you of this thing; and although you have had indignities, insults, and injuries heaped upon you, till further suffering would seem to be no longer a virtue; we would say, be patient, dear brethren, for as saith the Apostle, "ye have need of patience, that after being tried you may inherit the promise." You have been tried in the furnace of affliction; the time to exercise patience is now come; and we shall reap, brethren, in *due time* if we faint not." Do not breathe vengeance upon your oppressors, but leave the case in the hands of God; "for vengeance is mine, saith the Lord, and I will repay."

We would say to the widow and the orphan, to the destitute, and to the diseased, who have been made so through persecution, *be patient;* you are not forgotten; the God of Jacob has His eye upon you: the heavens have been witness to your sufferings, and they are registered on high; angels have gazed upon the scene, and your tears, your groans, your sorrows, and anguish of heart, are had in remembrance before God; they have entered into the sympathies of that bosom who is "touched with the feelings of our infirmities," who was "tempted in all points like unto you;" they have entered into the ears of the Lord of Sabaoth; *be patient* then, until the words of God be fulfilled, and His designs accomplished; and then shall He pour out His vengeance upon the devoted heads of your murderers; and then shall they know that He is God, and that you are His people.

And we would say to all the Saints who have made a covenant with the Lord by sacrifice, that, inasmuch as you are faithful, you shall not lose your reward, although not numbered among those who were in the late difficulties in the West.

We wish to stimulate all the brethren to faithfulness; you have been tried, you are now being tried; and those trials, if you are not watchful, will corrode upon the mind, and produce unpleasant feelings; but recollect that now is the time of trial; soon the victory will be ours; now may be a day of lamentation—then will be a day of rejoicing; now may be a day of sorrow—but by and by we shall see the Lord; our sorrow will be turned into joy, and our joy no man taketh from us. Be honest; be men of truth and integrity; let your word be your bond; be diligent, be prayerful; pray for and with your families; train up your children in the fear of the Lord; cultivate a meek, a quiet spirit; clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one another's infirmities, considering your own weakness; bring no railing accusation

against your brethren, especially take care that you do not against the Authorities or Elders of the Church, for the principle is of the devil; he is called the accuser of the brethren; and Michael the Arch-Angel dared not bring a railing accusation against the devil, but said, "The Lord rebuke thee, Satan;" and any man who pursues this course of accusation and murmuring, will fall into the snare of the devil, and apostatize, except he repent.

Jude, in the eighth verse, says, "Likewise these filthy dreamers despise dominion, and speak evil of dignities;" andsays he, "Behold the Lord cometh with ten thousand of his Saints, to execute judgment upon the ungodly, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against them."

Peter, speaking on the same principle, says—"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished; but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed; they are not afraid to *speak evil of dignities*. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."

If a man sin, let him be dealt with according to the law of God in the Bible, the Book of Mormon, and Doctrine and Covenants; and then leave him in the hands of God to rebuke, as Michael left the devil. Gird yourselves with righteousness, and let Truth, eternal truth, be written indelibly on your hearts. Pray for the prosperity of Zion, for the Prophet and his Counsellors, for the Twelve, the High Council, the High Priests, the Seventies, the Elders, the Bishops, and all Saints—that God may bless them, and preserve His people in righteousness, and grant unto them wisdom and intelligence; that His kingdom may roll forth.

We would say to the Elders, that God has called you to an important office; He has laid upon you an onerous duty; He has called you to an holy calling, even to be the Priests of the Most High God, messengers to the nations of the earth; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrines which you preach, the moral precepts that you advance and practise, and upon the sound principles that you inculcate, hang the destinies of the human family, while you hold that Priesthood. You are the men that God has called to spread forth His kingdom; He has committed the care of souls to your charge, and when you received this Priesthood, you became the legate of heaven; and the Great God demands it of you, that you should be faithful; and inasmuch as you are not, you will not be chosen; but it will be said unto you, Stand by, and let a more honourable man than thou art take thy place, and receive thy crown.

Be careful that you teach not for the word of God, the commandments of men, nor the doctrines of men, nor the ordinances of men, inasmuch as you are God's messengers. Study the word of God, and preach it, and not your opinions, for no man's opinion is worth a straw. Advance no principle but what you can prove, for one Scriptural proof is worth ten thousand opinions. We would moreover say, abide by that Revelation which says, "Preach nothing but repentance to this generation," and leave the further mysteries of the kingdom till God shall tell you to preach them, which is not now.

The horns of the beast, the toes of the image, the frogs, and the beast mentioned by John, are not going to save this generation; for if a man does not become acquainted with the first principles of the Gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation? These things therefore, have nothing to do with your mission.

We have heard of some foolish vagaries, and wild speculations, originating only in a disordered imagination, which are set forth by some, telling what occupation they had before they came into this world, and what they would be employed with after they leave this state of existence; those and other vain imaginations we would warn the Elders against, because if they listen to such things, they will fall into the snare of the devil; and when the trying time comes, they will be overthrown.

We would also warn the Elders, according to previous counsel, not to go on to another's ground without invitation, to interfere with another's privilege, for your mission is to the world, and not to the Churches.

We would also remark, that no man has a right to usurp authority or power over any Church, nor has any man power to preside over any Church, unless he is solicited and received by the voice of that Church to preside.

Preach the first principles of the doctrine of Christ—faith in the Lord Jesus Christ, repentance towards God, baptism in the name of Jesus for the remission of sins, laying on of hands for the Gift of the Holy Ghost, the resurrection of the dead, and eternal judgment.

When you go forth to preach, and the Spirit of God rests upon you, giving you

wisdom and utterance, and enlightening your understanding, be careful that you ascribe the glory to God, and not to yourselves. Boast not of intelligence, of wisdom, or of power; for it is only that which God has imparted unto you; but be humble, be meek, be patient, and give glory to God.

We would counsel all who have not received a recommend since the difficulties in Missouri, to obtain one from the authorities of the Church, if they wish to be accounted as wise stewards.

We are glad, dear brethren, to see that spirit of enterprise and perseverance which is manifested by you in regard to preaching the Gospel; and rejoice to know that neither bonds nor imprisonment, banishment nor exile, poverty or contempt, nor all the combined powers of earth and hell, hinder you from delivering your testimony to the world, and publishing those glad tidings which have been revealed from heaven by the ministering of angels, by the Gift of the Holy Ghost, and by the power of God, for the salvation of the world in these last days. And we would say to you that the hearts of the Twelve are with you, and they with you are determined to fulfil their mission, to clear their garments of the blood of this generation, to introduce the Gospel to foreign nations, and to make known to the world these great things which God has developed. They are now on the eve of their departure for England, and will start in a few days. They feel to pray for you, and to solicit an interest in your prayers, and in the prayers of the Church, that God may sustain them in their arduous undertaking, grant them success in their mission, deliver them from the powers of darkness, the stratagem of wicked men, and all the combined powers of earth and hell. And if you unitedly seek after unity of purpose and design; if you are men of humility, and of faithfulness, of integrity and perseverance; if you submit yourselves to the teachings of heaven, and are guided by the Spirit of God; if you at all times seek the Glory of God, and the salvation of men, and lay your honour prostrate in the dust, if need be, and are willing to fulfil the purposes of God in all things; the power of the Priesthood will rest upon you, and you will become mighty in testimony; the widow and the orphan will be made glad, and the poor among men rejoice in the Holy One of Israel. Princes will listen to the things that you proclaim, and the nobles of the earth will attend with deference to your words; queens will rejoice in the glad tidings of salvation, and kings bow to the sceptre of Immanuel; light will burst forth as the morning, and intelligence spread itself as the rays of the sun; the cringing sycophant will be ashamed, and the traitor flee from your presence; superstition will hide it hoary head, and infidelity be ashamed. And amid the clamour of men, the din of war, the rage of pestilence, the commotion of nations, the overthrow of kingdoms, and the dissolution of empires, Truth shall walk forth with mighty power, guided by the arm of Omnipotence, and lay hold of the honest in heart among all nations; Zion shall blossom as a rose, and the nations flock to her standard, and the kingdoms of this world shall soon become the kingdoms of our God and of His Christ, and he shall reign for ever and ever. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JOHN E. PAGE,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH.

N.B.—We have heard that a man by the name of George M. Hinkle is preaching in the Iowa Territory. We would remark to the public, that we have withdrawn our fellowship from him, and will not stand accountable for any doctrines held forth by him; nor will we be amenable for his conduct. The minutes of a Conference will be published, mentioning the names of others, whom we have withdrawn our fellowship from.

Thursday 4th. I dictated history.

To shew the situation of the prisoners at Columbia, I quote from Elder Pratt's "Persecution of the Saints"—

Sister Phelps, Orson Pratt, and sister Phelps' brother came from Illinois on horseback and visited with us for several days. On the fourth of July we felt desirous as usual to celebrate the anniversary of American Liberty; we accordingly manufactured a white flag, consisting of the half of a shirt, on which was inscribed the word "Liberty," in large letters, and also a large American eagle was put on in red; we then obtained a pole from our jailor, and on the morning of the fourth, this flag was suspended from the front window of our prison, overhanging the public square, and floating triumphantly in the air to the full view of the citizens who assembled by hundreds to celebrate the National Jubilee.

With this the citizens seemed highly pleased, and sent a portion of the public dinner to us and our friends, who partook with us in prison with merry hearts, as we intended to gain our liberties or be in paradise before the close of that eventful day.

While we were thus employed in prison, the town was alive with troops parading,

guns firing, music sounding, and shouts of joy resounding on every side. In the meantime we wrote the following toast, which was read at their public dinner, with many and long cheers—

"The patriotic and hospitable citizens of Boone County: opposed to tyranny and oppression, and firm to the original principles of republican liberty; may they, in common with every part of our wide spreading country, long enjoy the blessings which flow from the fountain of American Independence."

Our dinner being ended, our two brethren took leave of us and started for Illinois, (leaving Mrs. Phelps to still visit with her husband;) they had proceeded a mile or two on the road and then took into the woods, and finally placed their three horses in a thicket within one third of a mile of the prison, and there they waited in anxious suspense until sundown. In the meantime we put on our coats and hats and waited for the setting sun.

With prayer and supplication for deliverance from this long and tedious bondage, and for a restoration to the society of our friends and families, we then sung the following lines—

Lord cause their foolish plans to fail,
And let them faint or die;
Our souls would quit this loathsome jail,
And fly to Illinois.

To join with the embodied Saints,
Who are with feedom blessed—
That only bliss for which we pant—
With them a while to rest.

Give joy for grief—give ease for pain;
Take all our foes away;
But let us find our friends again,
In this eventful day.

Thus ended the celebration of our National Liberty; but the gaining of our own was the grand achievement now before us. In the meantime, the sun was setting; the moment arrived—the footsteps of the jailer were heard on the stairs; every man flew to his feet, and stood near the floor. The great door was opened, and our supper handed in through a small hole in the inner door; which still remained locked; but at length the key was turned in order to hand in the pot of coffee. No sooner was the key turned than the door was jerked open, and in a moment all three of us were out—and rushing down the stairs, through the entry, and out into the door yard, when Phelps cleared himself without injuring the jailor, and all of us leaped several fences, ran through the fields towards the thicket, where we expected to find our friends and horses.

In the meantime the town was alarmed; and many were seen rushing after us, some on horseback, and some on foot, prepared with dogs, guns, and whatever came to hand. But the flag of Liberty, with its eagle, still floated on high in the distance; and under its banner, our nerves seemed to strengthen at every step.

We gained the horses, mounted, and dashed into the wilderness, each his own way. After a few jumps of my horse, I was hailed by an armed man at pistol shot distance, crying, "Damn you, stop, or I'll shoot you!" I rushed onward deeper in the forest, while the cry was repeated in close pursuit, crying, "Damn you, stop, or I'll shoot you," at every step, till at length it died away in the distance. I plunged a mile into the forest—came to a halt—tied my horse in a thicket—went a distance, and climbed a tree, to await the approaching darkness.

Being so little used to exercise, I fainted through over exertion, and remained so faint for near an hour that I could not get down from the tree; but calling on the Lord, He strengthened me, and I came down from the tree. But my horse had got loose and gone. I then made my way on foot for several days and nights, principally without food, and scarcely suffering myself to be seen.

After five days of dreadful suffering, with fatigue and hunger, I crossed the Mississippi, and found myself once more in a land of freedom. Mr. Phelps made his escape also; but King Follet was retaken and carried back. Luman Gibbs continued in the prison; he had apostatized and turned traitor to the others.

Friday 5th. I was dictating history. I say dictating, for I seldom use the pen myself. I always dictate all my communications, but employ a scribe to write them.

Saturday, 6th. I was at home reviewing the Church records, &c., &c.

Sunday, 7th. I was at the meeting held in the open air, as a large assemblage was expected to listen to the farewell addresses of the Twelve, who were then about to take their departure on this most important mission, namely, to the Nations of the Earth and the Islands of the Sea.

Elder John E. Page being the first of the Twelve present, opened the meeting by addressing a few words of an introductory nature, after which, singing and prayer, when Elder Page delivered a very interesting discourse on the subject of the Book of Mormon, recapitulating, in

short terms, the principles of a former discourse on the same subject, and afterwards proceeded to read portions from the Bible and Book of Mormon concerning the best criterions whereby to judge of its authenticity; and then went on to show that no impostor would ever attempt to make such promises as are continued on pages five hundred, forty-one, and thirty-fourth, which he did in a very satisfactory manner, and then bore testimony.

After noon the meeting was again opened by prayer, &c. Elder John Taylor spoke on the subject of this dispensasation; the other angel which John saw, having the everlasting Gospel to preach, &c.; he then bore testimony of the truth of the Book of Mormon, &c.

Elder Woodruff's address went chiefly to exhortation to the Saints; after which he bore his testimony also.

Elder Orson Hyde next came forward, and having alluded to his own late fall, exhorted all to perseverance in the things of God, expressed himself one with his brethren, and bore testimony to his knowledge of the truth, and the misery of falling from it.

Elder Brigham Young made some very appropriate remarks, and also bore testimony to the truth of these things, and gave an invitation to come forward and be baptized, when three manifested their determination to renounce the world, and take upon themselves the name of Jesus Christ. One brother was then confirmed, after which,

President S. Rigdon addressed the meeting in a very feeling manner, showing that it must be no small matter which could induce men to leave their families and their homes to travel over all the earth amidst persecutions and trials, such as always followed the preaching of this Gospel; he then addressed himself to the Twelve, and gave them some counsel and consolation as far as in his power; after which, I requested their prayers, and promised to pray for them, &c.

The meeting was large and respectable; a large number were present who did not belong to the Church. The most perfect order prevailed throughout. The meeting was dismissed about half-past five, when we repaired to the water, and the three candidates were baptized and confirmed.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 2, 1855.

THE TEMPLE OFFERING.—In 1851 the First Presidency called upon the Saints in the British Isles for an offering to be made *annually* towards the erection of a Temple in Great Salt Lake City, and named an amount which they considered it was the privilege of the Saints in Europe to present unto the Lord for this sacred purpose. An apportionment was made to the several Conferences, and in 1852 the contributions fully met the amount required, several of the Conferences contributing more than was apportioned them. In 1853 there was a falling off of about one-third, and last year there was a still further decrease. This is no doubt owing, to a considerable extent, to the changes made in the Pastors and Presidents of the Conferences. Their successors not having the subject properly before them, the Saints under their charge have also in a great measure lost sight of it. The contributions of the Saints in Britain will be somewhat lighter in this apportionment than they would otherwise be, on account of including the Church on the Continent. These are some of the reasons why we deem it necessary to take up this subject at this time.

We shall now lay before our readers a few of the many important principles connected with this Offering. We trust that the Saints will give this subject their most

careful consideration, as it pertains directly to the practical part of their personal salvation, that of their dead in the world of spirits, who are anxiously awaiting the day of their redemption, and of their generations after them.

It is well known to the Saints in these lands, that among a multiplicity of other great objects to be accomplished in Zion, their brethren there are making great efforts to build a Temple. This they are doing not merely for themselves, but for all the faithful scattered over the face of the earth, that when they have accomplished the great preparatory work of gathering, all things may be in readiness for them to realize the great desire of their hearts—to receive the Keys, Powers, and Ordinances of the Holy Priesthood.

The Saints in the Mountains are not only paying their Tithing, one item of which—their labour Tithing, amounts to £10 or £15 yearly, but they are laying upon the altar all that they possess, by consecration, subject at all times to be used in rolling on the work. While they are thus making everything bend to the accomplishment of the salvation of the Saints in these lands, as well as their own, surely their European brethren will not be backward in contributing the pittance which is expected from them, and which on an average amounts to only a few pence each.

We are aware that a large portion of the Saints are the poor of this world, but we also recollect that some of them are rich, and many are in comfortable circumstances. We would remind them all that there is a kind of giving that doth not impoverish, but that which is given returns in multiplied blessings on the head of the giver, and there is also a kind of withholding that in the end maketh poor. The liberal soul will reap an abundant harvest as the fruits of his labours, while the greedy and avaricious will have nothing laid up in store for the future.

While there are some Saints who can only contribute a few pence, others can just as easily contribute shillings, and others pounds, to this important object. The Lord does not look so much at the amount given, as the sacrifice made in contributing it, therefore if the rich would reap equal blessings with the poor, they must expect to make proportionate sacrifices. If all the Saints in Europe who possess means, will cheerfully act up to this principle, they will find plenty of examples among the poor worthy of imitation, and there will in future be no lack in raising the amount required.

When a Temple is completed, the blessings to be bestowed there will be for those who have proved themselves by their works, and those who are worthy of but little may expect to obtain accordingly. If perchance some few who are contracted and selfish in their principles and feelings, should attain to the same privileges as the worthy, it would be like casting pearls before swine, the blessings would not be appreciated, and would prove a curse to them, as everything does which a man possesses and does not use in righteousness by improving upon it.

Many will find that the Lord is not so lavish of the blessings pertaining to eternal life, as to bestow them upon those who are not willing to sacrifice the little they now possess to obtain them. Some go to Zion and in their avarice lay claim to every blessing, ordinance, and power which Jesus, Joseph, and the martyrs have given their hard spent lives and died to purchase for the faithful, and scarcely touch the burthens of the Church with so much as one of their fingers. The day is at hand when men will reap according to that which they sow.

If the Saints would go to Zion with the Spirit of the Lord burning in their bosoms, if they would go there with a liberal and expanded soul, large enough to drink in and digest the pure principles there taught and practised, here is the place for the expansion to commence, by calling their faith into lively exercise, by increasing

their confidence in the Lord, by proving Him, and knowing for themselves that He blesses those the most abundantly, both in temporal and spiritual things, who seek first the building up of His kingdom.

It is a fact capable of the most abundant proof, and to which there are thousands of witnesses, that the Saints in the mountains are getting rich by being liberal. Those who pay their tithing the most punctually, and donate liberally to the poor, and are always ready to roll on any enterprise for the public good, have either become rich by pursuing such a course, or are in a fair way of being so. This principle will work here as well as in Utah, in proportion to the faith of the Saints, and the favourable circumstances in which they may be placed. As with spiritual things, so is it with temporal, the better they are used the more they will increase.

The Saints have got to learn to serve God with an undivided heart, by continually sacrificing Mammon, which the world worship. Whenever they cease to do this they forget the Lord their God, His spirit leaves them, and they become dry and withered, yielding no fruit. It would seem almost superfluous to urge the subject so strongly upon the attention of the Saints, but we are aware that they have many cares, which appear more immediate and pressing, to distract their minds from the great works which require to be done in this kingdom. The Lord has ordained that Temples should be built to His name wherein He might commune with His servants, and administer to His people the blessings of eternal lives. In such a building, when completed, will most *emphatically* be centered the hopes of the generations that have passed, the eternal interests of the present, and of those who are yet to figure on this stage of action. The little that the poor but faithful Saint may do here, appears small when considered by itself, yet its influence will be felt as wide as eternity, and be brought to bear in the salvation of many. Although some may never see in this life the House which they are assisting to construct, their hopes centre there none the less, for only in such a House can the inheritance of a celestial kingdom be bestowed upon them through the agency of others.

We will dwell no longer at present on this important subject, but leave it with the Pastors and Presidents of Conferences, and we trust it will be impressed upon the heart of every faithful Saint who expects salvation in the right way, and that is by being willing to labour for it himself, instead of relying on the good works of others, for the most faithful will "scarcely be saved." The work of the Lord rolls on, and those that are slothful will find that the diligent have taken their places, and when at last they knock at the gate of the Holy City for admittance, they will be answered, "*You have no inheritance here.*"

Foreign Intelligence—*Deseret.*—Everything seems prosperous in the Valleys of the Mountains, and peace, that cannot be found elsewhere on the earth, prevails throughout the territory of Utah. The Typographical Association of Deseret held their first Annual Festival in the Social Hall, G. S. L. City, Feb. 2, the First Presidency and some of the Twelve being present. Many of the wives of the Elders abroad on missions were invited, and waited on in carriages to the Hall. Refreshments, dancing, an address from Elder John G. Chambers, a song composed by Miss E. R. Snow, another by Elder John Davis, helped to fill up the programme of proceedings. The Mormon Battalion were about to have a report of their Festival printed in pamphlet form. The Salt Lake City Police gave a complimentary party to the First Presidency, the Mayor, the City Council, and other citizens, Feb. 9, when a splendid supper, the dance, and remarks from Governor Young and Mayor J. M. Grant contributed to the enjoyment of the assembly. On Feb. 12,

the Battalion of Life Guards gave their first Grand Military Ball, in the Social Hall. Among the invited guests were Governor Young, President Kimball, Lieut.-General Wells, Major-General Grant, General Robison, and Colonel Clawson. The hall was decorated expressly for the occasion; the spacious dancing saloon being ornamented with circles of sabres, artistically arranged, with rifles glistening in every window on each side, while the well-know flag of the "Minute Men," with its appropriate motto, "Always ready," and crossed with the colours of the General Staff, occupied the head of the hall, and at the back the mammoth flag of the glorious "Stars and Stripes" spread its broad folds across the entire breadth of the room, all gleaming in the brilliant light of the chandeliers, rendered the scene one of unusual splendour. During the evening the company were honoured with felicitous addresses from President Kimball and Generals Wells and Grant.

Sister Huldah Duncan, of North Kanyon Ward, Davis County, between August 5, 1854, and January 27, 1855, wove 194 yards of jeans, 508 of linsey, and 64 of flannel, besides doing much other work within the same time. Much cloth of the kinds named, and large quantities of rag carpeting have also been manufactured the past year in Utah.

The Indians generally appeared peaceable and friendly. The Utahs had not decided as to the successor of Walker. Arapeen wished to be the one, but he was very friendly with the people of Utah, and quite humble.

DEATH OF JUDGE REID.—*The Mormon* of April 14 contains the following—"The *Steuben Advocate* of last week announces the death of the late Chief Justice of Utah, Judge Lazarus Reid, at his residence in Bath, in the 40th year of his age. Judge Reid was highly esteemed by the people of Utah, for his upright, unprejudiced, frank, and manly course pursued in his official capacity and courteous bearing as a citizen of the Territory, and also for the candour with which he expressed himself, in publishing his sentiments concerning them, being in fact a complete refutation of the many slanderous reports in circulation against the people over whose judiciary he so honourably presided."

THE "JUVENTA."—By letter from Elder Thomas C. Stayner, we learn that the *Juventa* arrived at Philadelphia by May 8, making a thirty-five days' passage. The winds were mostly contrary, but only one gale was experienced. Captain Watts is highly spoken of.

Foreign Correspondence.

CAPE OF GOOD HOPE.

Baptisms—Emigration of Saints—Departure of Elder Haven for England.

Four miles from Cape Town,
Feb. 12, 1855.

To President Richards.

Dear Sir—. . . . . There are now in the colony of the Cape of Good Hope, 3 Seventies, 5 Elders, 5 Priests, 5 Teachers, 3 Deacons, and 61 members; total 82. Elder Smith, who is at Port Elizabeth and its vicinity, has baptized a number since I last wrote. The work there is still spreading, and a few are ready to emigrate as soon as they can get a ship. They intended to go on a ship that is going to Boston. She sails some time this month. But brother Smith writes that he got disappointed in procuring a passage for the Saints, for she was already full. He was going with them. It is very costly in getting Saints from this land. Twenty pounds was the least the owner of the ship would take passengers for, and steerage passage at that. In the cabin, he charges £30. But few ships trade between here and America, and most of them have no place for steerage passengers. The American Consul told me that he expected that next year ships from America would be fitted up to take

emigrants from here; if so, the Saints will be able to get to America for one-half of the price they can now, if not for one-third.

The last time Elder Walker wrote, he stated there were openings for preaching in some villages he had not yet visited, but would visit in a few days. Elder John Westley, a young man that received the Gospel here, is labouring with him. He writes that six Saints will be ready to emigrate as soon as they can settle their business. A few in this vicinity can emigrate as soon as they can sell their property.

Three weeks ago, I, in company with a brother that can speak the Dutch language, visited a village thirty miles from here, where the majority of the people speak Dutch. He preached a few times in that language, conversed with the people, and distributed a number of tracts. As at other places, some cried, "False Prophets;" while others were anxious to learn more about it. We found a few Dutch who were honest hearted, and anxious to get the Book of Mormon in that language.

I have been sorry I have been unable to do much for those that speak Dutch. There is only one brother here that can speak that language, and he is not in a situation to go into the field and labour much of the time. Not having means to do much printing, I have not printed much in that language. I would have liked it if I could have got the Book of Mormon translated before I left. It is the low Dutch that is spoken here.

In three or four days, I, in company with another brother, intend to visit two or three villages from thirty to fifty miles from here. When I return, I shall make preparations for leaving this land, believing I have been in this hot climate as long as it is wisdom. And as I learned through my family, that brother Brigham said that we could leave here, and go to England, and tarry a while if we liked, and as I wish to see you, and lay before you more fully the situation of this mission, than what I can do in a short letter, I therefore think of sailing from here to England; and as I probably shall get there too late to get to the Valley this year, I think of stopping there a few months, but shall not wish to be idle while there.

Cannot something be done towards furnishing this colony with Dutch books? If no Elders have been sent from the Valley to this land, would it not be wisdom to send one or two from England? These matters and many others I will converse with you about, if I have the privilege of seeing you.

The scattered situation of the inhabitants, the expense of travelling, and being continually exposed to a burning sun, makes it rather of an uphill business in spreading the Gospel here. But I feel that the Lord has blessed us, and though we have not done what we would have liked to have done, yet, I believe the foundation of a good work has been laid in this land, and the seed that has been sown will not be entirely lost.

The Gospel has got to be preached to every nation, kindred, tongue, and people; and Israel is to be hunted up; and while travelling here to find the honest in heart, it puts me in mind of that passage in the 16th verse of the 16th chapter of Jeremiah, which I believe is literally fulfilled by Elders that travel in this country to preach the Gospel—"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." To find many of the inhabitants of this colony, situated as they are, scattered among the mountains, hills, and deserts of Africa, a few here and a few there, settling wherever they can find a fertile spot, is like going on a hunting tour.

As it is uncertain about me and my brethren stopping here long enough to receive an answer from this, the *Stars*, &c., that are sent to this colony, can be directed to Richard Provis, care of Mr. Thomas, Sail Maker, 107 Bree Street, Cape Town, while letters can be directed to brother Provis, at Mowbray. Mowbray is four miles from Cape Town, and brother Provis lives there. After me and my brethren leave, I shall leave the business of the mission in his hands, until more Elders arrive here. He is a faithful and trustworthy brother. The Saints wish to have the *Stars* continued. They are very anxious to get them. They assist in giving much light in this dark land. I have written to the Valley to have my letters sent to Liverpool, so if any letters for me come into your Office, I wish you would keep them until you hear from me again.

I expect I have already troubled you with

too lengthy a scrawl, so I will draw to a close. Remember me to all who may inquire after me.

With a large portion of respects to yourself, I remain your brother in the Kingdom of Patience,

JESSE HAVEN.

Home Correspondence.

DUBLIN.

Anti-Mormons — Position and Prospects of the Work.

24, Duke Street, Dublin,
May 15, 1855.

President F. D. Richards.

Dear Brother—Knowing the interest felt and expressed by you, in relation to the prosperity of the work here, and throughout Ireland generally, I take pleasure in reporting progress and future prospects.

Soon after my arrival in Dublin, our meetings were numerously attended by a set of would-be-respectable lovers of controversy, who were united in the bonds of brotherhood for the purpose of opposing and putting down the principles of "Mormonism" and also its advocates. These heroes of Anti-Mormonism endeavoured to induce us to descend to their level, and demean ourselves by acknowledging them or their contemptible ravings. These *Christian* worthies were so desirous to raise themselves into importance at our expense, that they expended their means, talent, and influence to gain a glorious conquest. But when they came, armed with the all-powerful weapons of low slander, and the pious effusions of the *London Tract Society*, whose oft-refuted productions are so fondly held to, and accompanied by a small army of the rabble, so indispensably necessary on such occasions, they found their efforts vain, and consequently had to content themselves with bestowing their *arguments* on the forms and windows, which were broken by their weight and force. Since that time we have preferred and adopted the quiet and more steady course of spreading the word privately. We organized our Tract Society, and dispensed the word to those who were honestly inquiring after Truth. The result has been that we have been blessed with peace and the work is rolling onward.

Yesterday we held our Conference and had a very agreeable time. We enjoyed the peaceful influences of the Holy Spirit, and though we were comparatively few in number we felt strong in faith. Elder Ferguson read to the Saints an extract from your letter to him, relative to the wisest course to be pursued by the Saints here, in order to roll on the work. It brought with it a savoury influence—the beneficial counsels gave joy, and the promised blessings foreshadowed themselves. The Saints were united, and rejoiced greatly in the work of the Lord.

Our opportunities for spreading out very fast are very limited here at present, yet we feel assured that the Lord will direct us in gathering out the honest in heart, and bringing many noble sons and daughters of Erin from the thraldom of priestcraft and bigotry to the light of the Gospel.

I received an appointment from Pastor Ferguson to travel and labour throughout the Irish Conferences, with a view to extend my usefulness in places where opportunities may offer for preaching the Gospel.

Our financial affairs are beginning to look up, and measures were taken which we hope will be successful in producing some little to the Tempie Offering and the Emigrating Fund.

You told us there were good times for Ireland; we see them beginning to dawn, and rejoice that the Lord has counted us worthy to engage in so good and great a work.

Elders Ferguson and Bowring desire to be kindly remembered to you.

Praying for your prosperity in the upbuilding of the Redeemer's Kingdom,

I am, as ever,

Yours in the cause of Truth,

JAMES BOND.

Deseret Philharmonic Society.

(*From the "Deseret News," March* 1.)

Mr. Editor.

Sir—I have the pleasure to inform you that a Society by the above name has been organized in this city, consisting already of upwards of fifty members, whose object is—the cultivation of all kinds of Vocal and Instrumental Music.

By the counsel of President Brigham Young, brother James Smithers, the respected leader of the Tabernacle Choir, is appointed President of the Society, and Conductor of the music. He will be assisted by brother John M. Jones as leader of the instrumental department.

It is needless for me to expatiate on the advantages of such an organization, confined as it is to no band or party, but intended to combine the musical talent of the city, and to promote the love and study of harmony throughout the Territory.

I wish through you to inform our brethren and sisters preparing to come from Europe and the Eastern States, and who feel an interest in the objects of this Society, as to what kind of music we are most in want of, so that it may be a little guide to them in their selection, which they can either donate or loan to the Society on their arrival here.

We are much in want of the Oratorios of Handel, Haydn, Mendelssohn, &c.; the Masses of Mozart, Haydn, Beethoven, &c., and *new* works of merit, the whole *with full orchestral accompaniments* in separate parts, and as much as possible with *singing* copies in separate parts. We also want the best Overtures, Symphonies, and Dancing Music for a *full* orchestra; together with Quartets, Trios, Duets, Solos, Glees, Songs, &c.

We shall also be glad if our musical brethren and sisters will report themselves to this Society on their arrival here.

I remain your brother in the kingdom,

JONATHAN GRIMSHAW,
Secretary of Des. Phil. Society.

Millennial Star, and other papers, please copy.

G. S. L. City, Feb. 26, 1855.

Varieties.

IF a man could have half his wishes, he would double his troubles.

IF all men understood their true interest, they would be virtuous and honest.

A TREASURE COSTING NO MONEY.—Which will you do—smile and make your household happy? or be crabbed, and make all those young ones gloomy and the elder ones miserable? The amount of happiness you can produce is incalculable, if you show a smiling face, a kind heart, and speak pleasant words. Wear a pleasant countenance. Let joy beam in your eyes, and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed; and you will feel it at night when you rest, at morning when you rise, and through the day when about your business.

DON'T WORRY.—When Bulstrode Whitelock was embarked as Cromwell's envoy to Sweden, in 1663, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said—"Pray, sir, will you allow me to ask you a question?" "Certainly." "Pray, sir, don't you think God governed the world very well before you came into it?" "Undoubtedly." "And pray, sir, don't you think he will govern it quite as well whan you are gone out of it?" "Certainly." "Then, sir, pray excuse me, but don't you think you may as well trust him to govern it as long as you live?" To this question Whitelock had nothing to reply; but turning about soon fell asleep till he was summoned to embark.

ANOINTING WITH OIL.—In England the custom of anointing the body with oil seems to be entirely abandoned. The present cry is "Baths and Washhouses," "Hydropathy,"

"Water-cure," "Fountains," "Street watering," "Scrubbing out the house," &c.; and these are now so much the fashion that the bare mention that *these things may be done in excess* will, we fear, render us liable to be drowned in a flood of watery effusions from the modern hydromaniacs. Nevertheless, at the risk of such a watery grave, we will assert that our belief is in oil. Yes, we actually believe St. Mark (vi. 13) when he says, "And they anointed with oil many that were sick, and healed them." The fact is, that the use of some pure unction or oil on the surface of the skin is in many instances of infinite service, and can with great advantage be used instead of water. In this country, children are perpetually "watered," as though they were amphibious animals. In the East Indies children are rarely washed in water; but they are oiled every day. A child's head can be kept much cleaner if oiled than without it. Many young people with hectic cheeks would probably never know the last days of consumption if their parents would insist on having the chest, the back, and limbs anointed with sweet oil two or three times a week. The Hebrew physicians seem to have considered oil as more efficacious than any other remedy for the mitigation of various disorders of the human frame. The sick were always anointed with oil as the most powerful means that was known of checking the progress of disease. One of their medical prescriptions is this: "he who is afflicted with pains in his head or eruptions in his body, let him anoint himself with oil." In the Epistle of James (v. 14) we read, "Is any sick among you? Let him call for the Elders, and let them anoint him with oil."—*Family Herald.* [Just finding out that the Latter-day Saints have actually been teaching Scripture and sense, in calling the Elders to the sick, and anointing with oil! The world will find out by and bye that the Saints are a-head of them altogether.—Ed. *Star.*]

The State of Mexico.—The following is an extract from a letter dated Vera Cruz, March 6: "This is at once the finest and worst governed country in the world. Teeming with wealth of every kind, and capable, from the variety of its climate and the exuberant fertility of its soil, of producing every article of commerce, it is cursed with a Government whose only object seems to be never to keep faith either at home or abroad. Other nations have had excuses for their insolvency in their shattered finances, but recent official revelations have shown that the revenue of Mexico is amply sufficient, not only to meet the expenses of the State at home, but also to keep faith with its foreign creditors. Sooner or later no one can be blind to the fact that the United States will acquire these territories. What Europe may say is another matter; probably she may protest and do nothing; but so far as the interests of Mexico herself and the development of her natural resources are concerned, there can be no doubt that under the "stars and stripes" she would rapidly progress. It is not that individuals are poor; on the contrary, they are immensely rich. The country is full of wealth, only the Government is base and profligate, and inspires universal mistrust. Under a decently honest administration, Mexico must advance, because she contains all the elements of prosperity within her own bosom. She possesses an industrious and peaceable population, and unlimited natural resources,—even her mineral resources are far from being exhausted or even developed. It was only the other day that we received intelligence from Guanaxuato that the labours of the United Mexican Company had at last been rewarded by finding the La Luz vein in their Trinidad mine; from this vein fabulous riches were formerly drawn in a contiguous mine, and, from present appearances, the superintendents entertain a hope that the recent discovery will be very remunerative. Santa Anna, who at present lords it over us, cares for nothing but enriching himself, gratifying his revenge on the opposite faction, and securing his retreat in case they should overthrow him. He does nothing to assist individual enterprise, and thinks he does a great deal if he does not hinder it. This kind of do-nothing Government will not do much longer even for Mexicans, and if they do not find a master capable of governing them at home, they will turn their eyes abroad."—*Times*, April 9.

Obituary Notice.

(*From the "Deseret News," Feb.* 1.)

Phebe M. Angell, daughter of Abraham and Phebe Morton, departed this life, in Great Salt Lake City, November 16, A. D. 1854. She was born in Guildford, Massachusetts, March 28, A. D. 1786.

In the year 1833, at the age of forty-seven, she embraced the Gospel of the Son of God, was baptized at Warsaw in the State of New York; her residence was then in China

township, Genesee County. One year subsequently, she journeyed, according to commandment, to Kirtland, Ohio, where the Church was then located. She left Kirtland, June 1, 1838, for Far West, Missouri. She was again obliged to leave her home the following spring, and abode one year at Quincy, and in the summer of 1840 arrived at Nauvoo, Illinois. In July, 1846, the persecutions of the enemy obliged her, with all the Saints, again to seek where safety could be found, and she arrived with the leaders of the Church at Winter Quarters, Council Bluffs, the following fall. The suffering she experienced, in common with God's people, through these journeyings, are only known to those who shared them.

In the month of May, 1848, she started for, and arrived September 18 at, her last and peaceful home in the Valley of Great Salt Lake. Here she rested, and tarried several years in the rich enjoyment of the blessings of the Gospel, for which she had travelled and suffered so much, and here she had an ample opportunity of exerting her skill in behalf of her sex, many of whom, benefitted by her great experience, will long remember *mother Angell*. Her character is truthfully portrayed in the following beautiful

Elegy

Written on the death of Mrs. Phebe M. Angell,

BY ELIZA R. SNOW.

"Blessed are the dead, who die in the Lord."

Long, long will Zion's daughters,
And Zion's mothers too,
Her dear, fond mem'ry cherish,
And blessings o'er it strew.

She serv'd the God of Israel
In faith and faithfulness;
Her life on earth abounded
In works of righteousness.

She sooth'd the heart of sorrow,
And calm'd the breast of woe—
What God to her imparted,
She freely did bestow.

She sought the poor and lowly,
And while her hand bestow'd,
Her lips were richly vocal,
Directing up to God.

Her mind was deck'd with knowledge,
From long experience gain'd—
Her heart was stor'd with wisdom,
By faith and prayer obtain'd.

Though from the cup of sorrow
Which falls to mortal lot,
Her's was an ample portion,
She drank and murmur'd not.

She 's gone—and while we mourn her,
Our loss to her is gain;
And we would not recall her
To this low world of pain.

She fill'd her earthly mission
In faithfulness and love,
And now has join'd the assemblies
Of holy ones above.

ADDRESSES.—James G. Willie, Job Welling, } 4 Amoy Street, Bedford Terrace, Southampton.

Money List, May 11—18, 1855.

	£	s	d
George Peacock	10	0	0
R. J. Townsend, (per C. R. Dana)	2	0	0
John Mellor	2	0	0
William Brownlow	5	0	0
John B. Pears	4	0	0
Joseph Akers	2	2	6
Carried forward	£25	2	6

	£	s	d
Brought forward	£25	2	6
David Roberts	0	3	0
James Linforth	3	0	0
James Woods	5	0	0
James Frewin	3	0	0
	£36	5	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 23, Vol. XVII. Saturday, June 9, 1855. Price One Penny.

Obedience.

To obey is better than sacrifice, and to hearken than the fat of rams.—*Samuel.*

Mankind are placed here on the earth subject to two great opposing powers—those of good and evil. The question is not whether they will yield obedience to either, or not, for one or the other they must necessarily obey in order to fulfil the law of their being. Man's free agency consists in choosing which of these influences he will follow, and there is not a moment of his existence when he is not under the control of one or the other.

Much has been said to the Saints on the subject of obedience to the Priesthood, and no doubt they will still need much instruction on this subject, before they will clearly understand the nature of that obedience which the Lord requires, and which He will bless and sanctify.

We understand *blind obedience*, of which there is so much said, to be obeying counsel or commandments without understanding their object, or feeling any assurance that the results of such obedience will be beneficial to ourselves.

Let us look at the course of mankind in general, and see if this is not really the kind of obedience they are yielding to the influences which surround them. Ask the millions who toil for their bread, what certainty they have of a supply of it, even for a week to come, and with a little reflection they will answer, "None, we are subject to the fickle will of our employers, and they are governed by every caprice of fortune." Ask the merchant if he is certain of success in his financial operations, and he will answer by beginning to calculate his chances. Ask the wisest statesmen of Europe what will be the result of the present war, and how the political questions which embarrass the nations will be decided, and they are compelled to admit that those are problems which time alone can solve. The condition of the world, with regard to religion, whether Christian, Mohamedan, or Pagan, is no better. Men have no definite idea of their origin, of what they are here for, of the God they worship, of the heaven they hope to go to, or of the hell which they expect others who differ from them will be cast into. All is doubt and the darkest *uncertainty*. They are like the blind man groping for the wall. It must be evident to each reflecting mind, that every individual of these millions of human creatures is, either with or without a realizing sense of the fact, obedient to some power which influences and controls his actions every hour of his existence. What ingenuity could devise or wisdom invent a more perfectly *blind obedience* than this? Let every Latter-day Saint ask himself if this was not his position before he obeyed the Gospel.

The Scriptures furnish us with many

prominent instances of *blind obedience*. When Noah preached righteousness to the antediluvians, they only scorned the light which he offered, and chose to pursue their own course, regardless of consequences, which their *blind obedience* to evil prevented their seeing, but the predictions of Noah, who chose to follow the light of revelation, were none the less sure to come to pass, as they in time learned by their destruction. In like manner the people of the present day have Apostles and Prophets in their midst, urging them to accept of the light of the Gospel, but in their conceited wisdom they prefer to yield *blind obedience* to their own evil inclinations, but their destruction is none the less sure.

If David had not forsaken the light of revelation which had been given, and *blindly obeyed* his own evil passions in the case of Uriah the Hittite, he would never have forfeited his kingdom, his wives, and children, and then paid the penalty of his sin in hell. It seems to have required considerable adroitness on the part of Nathan the Prophet, by bringing before the mind of David a parallel but forcible case, to get him to see clearly the enormity of the guilt into which *blind obedience* had led him. But what need is there of going back to ancient times for examples on this subject, when the world is filled with them, and mankind *en masse* are living examples of the destructive effects of *blind obedience* to every evil passion and depraved desire, travelling downward! downward! to deeper darkness and death, and only answering in derision to the friendly voice which would call them back to light and truth.

Every Latter-day Saint who lives in the light and guidance of the Holy Spirit is a living witness that only when he enjoys it can he comprehend his own actions, and understand the results which will arise from them. No Saint ever apostatized while he followed the counsels of the Priesthood and the Spirit of Revelation, but whenever he begins to question its authority, and cannot understand why he should obey it, it should be a witness to him that darkness is stealing over his mind, and that he is being blinded by evil influences. It is then high time to look about himself and see where the wrong lies, for he may be sure of finding it in himself.

Blind obedience is not the kind which the Lord requires. It is the privilege of every Saint to comprehend his way before him. The promise is that through obedience to the ordinances, men shall receive the Gift of the Holy Ghost, which shall guide them into all *truth*, and show them things *present* and to *come*, that they need not walk in darkness or uncertainty. The Lord requires men to believe, before they are baptized, and belief must always remain throughout the whole course of the Saint a necessary condition of salvation, and it can only be founded on a satisfactory knowledge or understanding of what they are required to believe. Baptism and the laying on of hands, without such belief, would be but a mere mockery. Obedience to the counsel of the Priesthood, in order to be acceptable, must be perfectly voluntary, and arise from a testimony of the Spirit of truth that it is right. This testimony should be continually strengthened by the experience that only in such counsel there are blessing and safety.

Abraham could not have endured the trial of sacrificing his son Isaac, if his previous experience, and the testimony of the Spirit, had not given him the fullest assurance that the Lord would fulfil the promises which He had made him concerning his posterity. He also knew of a certainty, from the knowledge that had been given him, that Isaac was a gift from the Lord, and that He had a right to do with him as He pleased. If the Saints will live up to their privileges, and walk in the light of the Spirit, the Lord will require them to do nothing which they cannot have an assurance is right, even as did Abraham. "But," say some, "instances have occurred where Presidents of Conferences and Branches have done wrong and led others astray, and how can we make sure of always being led in the right way by those who are placed over us, and at the same time render that obedience to their counsel which we are taught to do?" We would remind the Saints that this counsel always is, or should be, accompanied with this addition—sustain those who are placed over you in the Priesthood, by your united faith—confidence, and prayers. These two important items of counsel are closely connected, and one part cannot be fully obeyed without obedience to the other.

We here lay down some general rules for the guidance of the Saints, and if they will diligently follow them they need not err in

the matter of Obedience. In the first place, no positive instructions or rules which are given for the conduct of the Saints, in the written Revelations, or emanating from, and sanctioned by, the First Presidency of the Church, can be set aside by any other authority than that from which they originate. There is no such thing admissible in this kingdom as trampling under foot higher authority in obedience to a lower one. If the Saints will strictly adhere to this principle, and seek to be guided therein by the light of the Spirit, they never will commit any sin that will bring them under serious condemnation.

When a man is appointed to preside over a portion of the Saints, they are called upon to manifest their willingness to receive him, by covenanting with the uplifted hand to sustain him by their faith and prayers. None but covenant-breakers are ever led astray and go into darkness. This leads to the second rule for our guidance in this matter — never break your covenants. No man in authority in the Priesthood will have power to lead those astray over whom he presides, or bring reproach upon them, if they will faithfully keep their covenants. The Lord will remove him from his place, before He will suffer him to do it. Further than this, a President thus sustained will never have power to open his mouth to give any of that people counsel that will not result in their good if obeyed.

The Lord, in order that His people may learn to do right, by experiencing the evil of doing wrong, often leaves them to suffer the natural consequences of their own doings. If a people permit slanders and contentions to creep into their midst, the power of their union is broken, they lose the Spirit, and their faith becomes dead. In such a case, if their President is disposed in his heart to do wrong, there is nothing to prevent him, for the people cannot bind him by their faith. The Lord may thus suffer them both to go into darkness for a time, and reap the reward of their own doings. It is the duty of those who are set to preside over the Saints, to counsel and direct in righteousness, and they will not have power to do otherwise if the Saints will do their duty. The fact is, that many who are called Saints, will serve the devil without complaining about it at all. We presume they do this because it is still the most congenial to their natures, but when they are required to honour their profession, by yielding obedience to the requirements of the Priesthood, they cry out, "*Blind obedience*," because they have not the light of truth to enable them to understand why they should obey, nor the Spirit of God as a witness to them that life and salvation will be the reward of obedience. They blame the Lord and His servants, while the beam is in their own eye. Thousands can bear testimony that they never failed of being blessed in obeying the counsel of those who have been placed over them. Many others have had it too vividly impressed upon their minds ever to be forgotten, that misfortune and sorrow follow disobedience.

Either the Priesthood is or is not the channel through which men receive salvation. If the way at all, it is a sure way from beginning to end. If the Lord gives the Holy Ghost at all, He will continue the gift just as long as the subject is worthy, and it will never fail of being an infallible guide. It will show those who preside what counsel to give, and if those to whom it is given have the same Spirit, it will bear testimony to them that they will be blest in obeying that counsel. The Lord is a perfect being, and His plans are perfect, and certain in their operations. The imperfections and uncertainties are all in ourselves. We would recommend those Saints who feel disposed to quibble about *blind obedience*, to go back to first principles, and get a renewal of the Holy Ghost upon them, and then continue to cherish and obey its impulses, that it may be as a lamp to guide their feet unerringly in the path of righteousness. Then they will never again have a doubt on the subject of obedience, and although obedience to counsel may involve the present loss of houses and lands, the comforts of life, the society of friends, and may lead them to stare death in the face, or even partake of its stern realities, they will always feel the comforting assurance that they will emerge from the dark valley of sacrifice and trial into a more brilliant day of reward, of joy and rejoicing in a fulness of the blessings of eternal life; while those who choose to yield *blind obedience* to evil influences which surround them, because they think their own unaided judgment the safest guide, will receive their reward of blasted hopes, unavailing sorrow, and misery.

History of Joseph Smith.

(*Continued from page* 344.)

[July, 1839.]

Monday, Tuesday, and Wednesday, 8th, 9th, and 10th. I was with the Twelve, selecting hymns, for the purpose of compiling a hymn book. About this time sickness began to manifest itself much among the brethren, as well as among the inhabitants of the place, so that this week and the following was generally spent in visiting the sick and administering to them; some had faith enough and were healed; others had not.

Sunday, 21st. There was no meeting on account of much rain and much sickness; however, many of the sick were this day raised up by the power of God, through the instrumentality of the Elders of Israel ministering unto them in the name of Jesus Christ.

Monday and Tuesday, 22nd and 23rd. The sick were administered unto with great success, but many remain sick, and new cases are occurring daily.

Sunday, 28th. Meeting was held as usual. Elder Parley P. Pratt preached on the gathering of Israel; and in the afternoon Orson Pratt addressed the Church on the necessity of keeping the commandments of God; after which I spoke, and admonished the Church individually to set their houses in order, to make clean the inside of the platter, and to meet on the next Sabbath to partake of the Sacrament, in order that by our obedience to the ordinances, we might be enabled to prevail with God against the destroyer, and that the sick might be healed.

All this week chiefly spent among the sick, who in general are gaining strength, and recovering health.

Sunday, August 4th. The Church came together for prayer meeting and Sacrament. I exhorted the Church at length, concerning the necessity of being righteous, and clean at heart before the Lord. Many others also spoke; especially some of the Twelve, who were present, professed their willingness to proceed on their mission to Europe, without either purse or scrip, &c. The Sacrament was administered, a spirit of humility and harmony prevailed, and the Church passed a resolution that the Twelve proceed as soon as possible, and that they would provide for their families during their absence.

Monday, 5th.

Commerce, Hancock County, Illinois,
5th August, 1839.

Dear Sir—I have been requested to write you on behalf of the "Twelve," who are just on the eve of their departure for England, and inform you, that "this thing" which you have thought proper to write as a revelation "to the Church in Alston and the branches round about," to which you yourself administered, has "already come to the knowledge of the Churches," both here and elsewhere; and lest you should have any doubt concerning the fact, we send you a copy of your revelation to that Church.

I am sir, with all respect,
Yours truly,
JAMES MULHOLLAND.

REVELATION.—P.S.—Isaiah L. chap. 10th and 11th verses. In my own behalf I wish to state that I sincerely wish that it may soon come to pass that you, sir, and all our friends at Far West, may perceive that you are walking in the light of a fire, and sparks that you have yourselves kindled; and that you may turn round and fear the Lord, obey the voice of His servant, and thereby escape the sentence, "Ye shall lie down in sorrow."

J. M.

To Mr. Isaac Russell, Far West, Missouri.

Friday, 9th. A Conference was held at brother Caleb Bennett's, Monmouth County, New Jersey, Elder John P. Green presiding. The New York and Brooklyn Branches were represented by the President in good fellowship. There were represented at this Conference the following Branches, by Elder Ball, Shrewsbury, New Jersey, numbering twenty members; Montage, three; Minissink, New Hampshire, two; Albany, eight; Holliston, Massachusetts, sixteen. Elder Dunham represented Hamilton, Madison County, forty-six; Samuel James Leechburgh, Pennsylvania, forty.

Sunday, 11th. I attended meeting in

the forenoon and heard a sermon by Parley P. Pratt. In the afternoon there was one baptized, and four confirmed, namely, brother Hibbard, his wife, little son, and daughter; and the Sacrament was administered.

This week I chiefly spent in visiting the sick; sickness much decreased.

Sunday, 18th. Rode out in the forenoon. Orson Pratt preached upon the order and plan of creation, and three were baptized.

Afternoon. Three confirmed and one ordained an Elder.

This week I spent chiefly among the sick. The Church made a purchase of eighty acres from William White for four thousand dollars, lying directly north of the Hugh White purchase.

Sunday, 25th. I attended meeting. Sickness decreasing.

Thursday, 29th. Elders Parley P. Pratt and family, Orson Pratt, and Hiram Clark started on their mission to England, in their own two-horse carriage—their route lying through Illinois, Indiana, and to Detroit, the capital of Michigan, about five hundred and eighty miles distant, situated near the head of Lake Erie.

Saturday, 31st. The work is spreading in England. Elder Richards went to the Staffordshire potteries this day, and Presidents Fielding and Clayton were visiting and setting in order many of the Branches, and ordaining many to the ministry, who are diligent in preaching as they have opportunity on the Sabbath in the surrounding villages.

Sunday, September 1st. I attended meeting, and spoke concerning some errors in Parley P. Pratt's writings, &c., &c. This week sickness much decreased.

Monday, 9th, and greater part of the week, I spent in visiting the sick, and attending to the settlement of our new town.

Wednesday, 11th.

Commerce, Illinois, 11th Sept., 1839.

Dear Brother Galland—We have had the great pleasure of receiving your favour of the 24th July; and learning thereby that you and your family had arrived at Chillicothe in safety and in health. We perceive that you have had rather a narrow escape from a serious accident; and doubtless the hand of the Lord is to be acknowledged in the matter, although unperceived by mortal eye. Time and experience will teach us more and more, how easily falsehood gains credence with mankind in general, rather than the truth; but especially in taking into consideration the plan of salvation. The plain simple order of the Gospel of Jesus Christ never has been discerned nor acknowledged as the truth, except by a few—among whom were "not many wise men after the flesh, not many mighty, not many noble:" whilst the majority have contented themselves with their own private opinions, or have adopted those of others, according to their address, their philosophy, their formula, their policy, or their finesse may have attracted their attention, or pleased their taste. But, sir, of all the other criterions whereby we may judge of the vanity of these things, one will be always found true, namely, that we will always find such characters glorying in their own wisdom, and their own works; whilst the humble Saint gives all the glory to God the Father, and to His Son Jesus Christ, whose yoke is easy, and whose burden is light, and who told his disciples, that unless they became like little children, they could not enter the Kingdom of Heaven.

As to the situation of the Church here, matters go with us as well as can reasonably be expected; we have had considerable sickness amongst us, but very few deaths; and as the greater part are now recovering, we yet hope to have shelters provided before the winter shall set in.

Since you left here, we have purchased out all Mr. Hotchkiss' interest hereabouts. His farm we have laid out additional to our town, Nauvoo, and the town of Commerce we also hope to build up.

Some of the "Twelve" and others have already started for Europe, and the remainder of that mission we expect will go now in a few days. According to intelligence received since you left, the work of the Lord rolls on in a very pleasing manner, both in this and in the old country. In England many hundreds have of late been added to our numbers; but so, even so, it must be, for "Ephraim he hath mixed himself among the people." And the Saviour he hath said, "My sheep hear my voice;" and also, "He that heareth you, heareth me;" and, "Behold I will bring them again from the north country, and gather them from the coasts of the earth," &c. And as John heard the voice, saying, "Come out of her, my people," even so must all be fulfilled; that the people of the Lord may live when "Babylon the great is fallen, is fallen."

There have quite a number of families gathered up here already; and we anticipate a continuance, especially as upon inquiry we have found that we have not had more than a ratio of sickness here, notwithstanding the trials we have had, and the hardships to

which we have been exposed. Calculating as we do, upon the mercy and power of God in our behalf, we hope to persevere on in every good and useful work even unto the end, that when we come to be tried in the balance, we may not be found wanting.

With all good wishes and prayers for the temporal and eternal salvation of yourself and your family, as well as of all the honest in heart over the face of the earth,

We remain, Sir, with sincerity,

Your friends and brethren,

JOSEPH SMITH, junior.

Addressed to Isaac Galland, Esq., Kirtland, Geauga County, Ohio.

Friday, 13th. I left home for brother William Smith's place.

Saturday, 14th. President Brigham Young started from his home at Montrose, for England. His health was very poor; he was unable to go thirty rods to the river without assistance. After he had crossed the ferry, he got brother Israel Barlow to carry him on his horse behind him to Heber C. Kimball's, where he remained sick until the 18th. He left his wife sick with a babe only ten days old, and all his children sick, unable to wait upon each other. I returned home this evening.

Sunday, 15th. I was visiting the sick.

Monday and Tuesday, 16th and 17th. Was engaged in arranging the town lots.

Wednesday, 18th. Went to Burlington, Iowa Territory. Elders Young and Kimball left sister Kimball and all her children sick, except little Heber; went thirteen miles on their journey towards England, and were left at brother Duel's, who lived in a small cabin near the railway between Commerce and Warsaw. They were so feeble as to be unable to carry their trunks into the house without the assistance of sister Duel, who received them kindly, prepared a bed for them to lie on, and made them a cup of tea.

Thursday, 19th. I returned this evening from Burlington. Brother Duel carried Elders Young and Kimball in his wagon to Lima, sixteen miles, where another brother received them and carried them to Father Mikesell's, near Quincy, about twenty miles; the fatigue of this day was too much for their feeble health; they were prostrated and obliged to tarry a few days to recruit.

Friday and Saturday, 20th and 21st. At home, attending to domestic and Church business.

Elder George A. Smith, Reuben Hedlock, and Theodore Turley started for England, and upset their wagon on the bank of the river, before they got out of sight of Commerce. Smith and Turley were so weak they could not get up, and Hedlock had to lift them in again. Soon after, some gentlemen met them and asked who had been robbing the burying ground —so miserable was their appearance through sickness.

Sunday, 22nd. I presided at the meeting, and spake concerning the "other Comforter," &c., as I had previously taught the Twelve.

This week I spent in transacting various business at home, except when visiting the sick, who are in general recovering, though some of them but slowly.

Wednesday, 25th. President Young went to Charles C. Rich's; 26th, to brother Wilber's; 27th, brother Wilber carried Elders Young and Kimball to Pittsfield.

Sunday, 29th. Held meeting at my own house. After others had spoken, I spoke and explained concerning uselessness of preaching to the world about great judgments, but rather to preach the simple Gospel. Explained concerning the coming of the Son of Man, &c.; also that it is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and "the righteous shall hardly escape;" still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, &c., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Saviour has said, "Judge not, lest ye be judged."

Monday, 30th. The fore part of this week I was at home, preparing for Conference. Elders Young and Kimball went to brother Decker's, and Mr. Murray's, sister Kimball's father.

Tuesday, October 1st. Elders Young and Kimball went to brother Lorenzo Young's.

Thursday, 3rd. I was in Council with the brethren.

Friday, 4th. Lorenzo Young carried Elders Young and Kimball to Jacksonville.

Saturday, 5th. I attended a General Conference of the Church of Jesus Christ of Latter-day Saints at Commerce, Hancock County, Illinois, of which the following are the minutes—

The meeting was opened by prayer by President Joseph Smith, junior; after which he was appointed President, and James Sloan Clerk of the Conference, by a unanimous voice of the meeting. The President then spoke at some length upon the situation of the Church; the difficulties they have had to contend with; and the manner in which they had been led to this place; and wished to know the views of the brethren, whether they wished to appoint this a Stake or not; stating that he believed it to be a good place, and suited for the Saints. It was then unanimously agreed upon that it should be appointed a Stake and a place of gathering for the Saints.

The following officers were then appointed—namely, William Marks to be President; Bishop Whitney to be Bishop of middle ward; Bishop Partridge to be Bishop of upper ward; Bishop Knight to be Bishop of lower ward; George W. Harris, Samuel Bent, Henry G. Sherwood, David Fulmer, Alpheus Cutler, William Huntington, Thomas Grover, Newel Knight, Charles C. Rich, David Dort, Seymour Brunsen, Lewis D. Wilson, to be High Council; who being respectfully called upon, accepted their appointment.

It was then voted that a Branch of the Church be established on the other side of the river, in Iowa Territory: over which Elder John Smith was appointed President; Alanson Ripley, Bishop; and Asahel Smith, John M. Burk, A. Owen Smoot, Richard Howard, Willard Snow, Erastus Snow, David Pettigrew, Elijah Fordham, Edward Fisher, Elias Smith, John Patten, Stephen Chase, were elected High Council. Don C. Smith was elected to be continued as President of the High Priesthood. Orson Hyde to stand in his former office, and William Smith to to be continued in his standing.

Letters were then read respecting the absence of members from ill health. It was voted that Harlow Redfield be suspended until he can have a trial; and in the mean time that he should not act as President of a Branch, or preach.

Voted that John Daley, James Daley, and Milo Andrus retain their station in the Church. Voted that Ephraim Owen's confession for disobeying the Word of Wisdom be accepted.

Brothers Edward Johnston, Benjamin Johnston, Samuel Musick, John S. Fulmer, Jabez Lake, Benjamin Jones, Henry Our Bough, Reddin Allred, George W. Gee, Jesse McIntre, James Brown, Henry Miller, Artemas Johnson, Joseph G. Hovey, Robert D. Foster, Fields B. Jacaway, Zadoc Bethers, William Allred, William B. Simmons, William W. Edwards, senior, William H. Edwards, junior, Hosea Stout, Thomas Rich, Allen J. Stout, Esaias Edwards, John Adams, Daniel Miller, Simeon J. Comfort, Graham Coltrin, William Hyde, Andrew Henry, Reddick N. Allred, Eli Lee, Hiram W. Mikesell, and Thomas S. Edwards were appointed Elders of the Church, who all accepted of their appointment, with the Exception of Thomas S. Edwards.

John Gaylord was admitted into the Church upon his confession. Abel Casto was confirmed by the laying on of hands.

The meeting then adjourned until Sunday morning; after which six were baptized by Joseph Smith, junior. The assembly was very large.

The friends and brethren conveyed the Elders to Springfield, where they were kindly treated and nursed, for they were yet very feeble.

Sunday, 6th.

The Conference met on Sunday morning, pursuant to adjournment, at eight o'clock a m., when Samuel Williams, Reuben Foot, Orlando D. Hovey, Tunis Rapelyee, Sheffield Daniels, Albert Milner, David B. Smith, Ebenezer Richardson, Pleasant Ewell, and William Helm, were appointed Elders of the Church, and were ordained under the hands of Reynolds Cahoon, Seymour Brunson, Samuel Bent, and Alpheus Cutler.

After some remarks from the President, respecting order and decorum during Conference, Elder Lyman Wight spoke concerning the duties of Priests, Teachers, &c. President Joseph Smith, junior, then addressed the Conference, in relation to appointing a Patriarch, and other matters connected with the well being of the Church.

Having now got through the business matters, the President proceeded to give instruction to the Elders respecting preaching the Gospel, and pressed upon them the necessity of getting the Spirit, so that they might preach with the Holy Ghost sent down from heaven; to be careful in speaking on those subjects which are not clearly pointed out in the word of God, which lead to speculation and strife.

Those persons who had been baptized, were then confirmed, and several children received blessings by Elders Cutler, Bent, and Brunson. Elder Lyman Wight then addressed the meeting on the subject of raising

funds by contribution, towards paying for the lands which had been contracted for as a settlement for the Church, after which, contributions were received for that purpose.

Judge Higbee was appointed to accompany Presidents Joseph Smith, junior, and Sidney Rigdon, to the City of Washington.

The meeting then adjourned until Monday morning.

Monday, 7th.

Conference met on Monday morning, October 7th, pursuant to adjournment.

The President spoke at some length to the Elders, and explained many passages of Scripture. Elder Lyman Wight spoke on the subject of the resurrection, and other important subjects; when he offered the following Resolution, which passed unanimously—

Resolved: That a new edition of Hymn Books be printed immediately, and that the one published by D. W. Rogers be utterly discarded by the Church.

Elder Ezra Hayes was then put upon trial for teaching doctrine injurious to the Church, and for falsehoods, which were proven against him; his license was taken from him, and he required to give satisfaction to those whom he had offended.

Charges having been preferred against brother Rogers, it was agreed that the case be handed over to the High Council.

Asahel Perry made application to be received into fellowship, and was voted into his former standing.

After having referred the business not gone into, to the High Council, the President then returned thanks to the Conference for their good attention and liberality; and having blessed them in the name of the Lord, the Conference was dismissed.

The next Conference was appointed to be held on the sixth day of April next.

Tuesday, 8th. After Conference, this week I was mostly e gaged in attending to the general affairs of the Church, and principally about home.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 9, 1855.

TO THE ELDERS.—This is a day of darkness. It is the beginning of that time referred to by the Prophet Joseph, when in vision he "saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers;" when he "saw armies arrayed against armies," and "blood, desolation, fires," &c. This is peculiarly a time when it is the privilege of the Elders to feel with renewed power the spirit of revelation, without which *salvation cannot be administered.*

Now is the time for the Elders to testify to the world in all boldness that the latter-day work has begun, and that the predictions of modern as well as ancient Prophets and Apostles are being fulfilled before their eyes. In these times of perplexity, when men's minds are filled with the spirit of war and commotion, their ears may be closed and their hearts steeled against the truth, but it is the duty of those who have received it, to declare it to others, that the blood of souls may not be found in their garments in the day of the Lord Jesus.

The Elders should launch out from the old and stereotyped methods of preaching, into the fulness and freedom of the spirit of testimony of the leading principles of the latter-day work, and of the judgments with which the Almighty is visiting the earth. Always be ready to give a reason for the hope that is within you, and endeavour to be well armed with every weapon of defence with which to meet the enemies of truth, but put your chief dependence on the sword of the Spirit, for that only will convince

the honest in heart of the truth of your testimony, and no others are of any use in the kingdom of God.

Whenever salvation has been administered, it has been by testimony. Therefore we say to the Elders, *testify*, TESTIFY! that the channel of communication is again opened between man and the heavens; that the Book of Mormon is of Divine origin; that Joseph, Brigham, and those who preside in the Church are holy men, guided by the spirit of revelation. Testify that baptism and laying on of hands bring forgiveness of sins and the Gift of the Holy Ghost; and that this is a day of Apostles and Prophets, of healings, and the ministrations of angels, a day of warning and of judgment, a day when the reward of evil follows close on the heels of the transgressor, a day of rejoicing for the righteous, for they verily know that the day of their redemption is near, if they keep faithfully the commandments given them. Let the Saints be continually reminded, that one of the most important of these commandments is to gather to the place appointed. Brother Joseph prophesied, over fifteen years ago, "that that man who tarries after he has an opportunity of going, will be afflicted by the devil," and every year has witnessed many cases of the fulfilment of this prophecy. There are many of the Saints who have been long in the Church, and have neglected to gather when they might have done so, who absolutely stand in the way, and are a hindrance to the work. They no longer enjoy the lively influences of the Spirit, but have become withered and stale, and are so many dead weights for those who are faithful to carry along. The Elders should dig about such, and ascertain whether the root of the matter is in them; if so, they should endeavour to infuse the spirit of life in them, by having them again begin at first principles, and get their first love renewed in their bosoms, and then, while the blessings of the Lord are resting upon them, get them to show their faith by their works, in making every effort to gather to Zion. Should any who are called Saints prove to be so near dead as to be past a resurrection to newness of life, they should be cut off, that the tree may not be encumbered with dead branches.

Many of the Saints are borne down by poverty, sickness, and affliction; such need counsel, consolation, and comfort, and the Elders should so live in the spirit of their calling as ever to have a timely word for all, and a portion of the spirit and power of life to administer to each in due season.

This is a day of great manifestations of spirit, both false and true, and these are rapidly increasing in a great variety of forms, and in intensity of power, and unless the Elders have much of the spirit of revelation, which will give the power of discernment, the Saints may sometimes be led astray by evil spirits, and go into darkness. Therefore be prayerful and watchful, and think not that because a manifestation is wonderful or marvellous, it must of necessity be produced by a good spirit, for "every spirit, or vision, or singing is not of God." "The gift of discerning of spirits will be given to the Presiding Elder," and the Saints should pray that it may rest upon him. Speak not in the gift of tongues without understanding it, or without interpretation, for the devil can speak in tongues. He can also manifest himself in a great variety of ways in afflictions and contortions of the body, by luminous appearances, by spirit rappings, table turnings, mesmeric influences, and miracles. There is nothing done among the Saints by the power of God, that the devil cannot produce a case sufficiently similar to deceive those who have not the Spirit by which to discern between good and evil influences. The Elders should be dignified in all their deportment, and not given to levity. They should not trifle or meddle with those higher principles pertaining to the celestial law, which belong exclusively to Zion. On these subjects they should maintain a

dignified reserve, that the feelings and affections of none may be led astray. And finally we would exhort you to be humble, be prayerful, be vigilant, seeking wisdom daily at the fountain of all light and intelligence, that your hearts may be pure, that your head may not err, that your feet may not slip, and that you may not go astray and lead others into darkness.

HOME INTELLIGENCE—*Shropshire Conference.*—Shrewsbury, May 22, Elder James P. Park says that the Conference is exerting itself to straighten up financial matters. Both the Priesthood and the Saints are united, and willing to do all they can to advance the purposes of the Most High, and things look prosperous. From all parts of the country we are receiving similar cheering accounts.

"DER DARSTELLER."—With much pleasure we have received the first Number of this periodical, which we trust will prove instrumental in building up and edifying those Saints who speak the German language, and in bringing many honest souls to a knowledge of the truth. We pray that Elder Tyler may have the Holy Spirit to rest upon him richly in his editorial labours, that he may be enabled to introduce to his readers such matter as shall be most suitable for them, and most calculated to advance the purposes of our Father in Heaven.

If any of the Saints in these islands wish to become subscribers to Der Darsteller, they by doing so will not only benefit themselves, but assist Elder Tyler to carry on the good work he has commenced.

UTAH MAIL.—The March letter mail arrived just as we were going to press. The general news will be gleaned from the ineresting letter of Elder G. A. Smith, on another page.

Foreign Correspondence.

SANDWICH ISLANDS.

Stations and Labours of Elders —Baptisms.

Honolulu, Oahu, Nov. 29, 1854.

Dear Brother Brigham—Nine of the Missionaries last sent from Utah arrived here on the 27th of September, and seven on the 13th of November, and brothers Partridge, Caine, and Johnson are daily expected. We are cheered and encouraged by the cheerful and healthy countenances of our younger brethren, and greatly rejoice in the prospect of the good work we believe they will be able to accomplish. It seems that a better selection for the Island Mission could not have been made. They all appear anxious to speedily acquire the language, and cheerfully adapt themselves to the circumstances necessary to attain it. In separating to the different islands, brothers Silas S. Smith, Ward Pack, George Speers, and Eli Bell, of the First Company, sailed for Hawaii, to sojourn for a season in the fields occupied by Elders Keeler, Allred, Snider, and Linn, and have since been joined by brothers Richards, West, Pack, and King, of the second arrival. Brothers Silas and Joseph Smith, of the first, with brothers Rogers and Thurston, of the second company, are on the Islands of Maui, over which Elder Hammond is presiding. Brother J. Smith will probably cross to Moloki to associate with Elder Lawson, who is in charge there. Brother Molen is with Elder R. A. Allred, who is labouring on Kauai, for which brothers Whitney and Partridge will sail, after brother Partridge's arrival. Brothers William Cluff and John Young remain upon this island, and are diligent in rendering themselves useful, and in acquiring the native language. Brother Young and Elder Woodbury, President of this Island

Conference, are now on the other side of the island, engaged in doing a good work. Brother Whitney will probably remain with us until the arrival of the other brethren, and for a time be engaged in preparing the furniture, &c., necessary for putting our printing press in operation. A feeling to obey counsel, and to rejoice in their missions, seems to fill the hearts of each of our newly arrived brethren.

Through recent intelligence, we learn that the work is steadily progressing upon all the islands, and the Elders are not only blessed in their labours, but also in the enjoyment of good health, with the exception of Elder R. N. Allred, who through weakness of lungs has been debarred from public speaking for something like four months; but we learn that his health is improving, and trust ere long to hear of his full recovery. In relation to the native Saints, we have much reason to feel encouraged, as they are manifestly growing in knowledge, and in a spirit to obey counsel, and also increasing in the principles of virtue, and in a willingness to assist with their means in sustaining the various interests of the mission.

President Lewis, whose health is quite good, when not engaged in the duties of his calling, is earnestly employed in conducting his mechanical business, through which much means has been raised, and expended in supplying the various wants of the missions, and in making payments for our press and materials.

Among the many thousands who from all parts are visiting this port, only a few will spend even a dollar to purchase the principles of Light and Truth, while at the same time they may have thousands to squander in licentiousness and folly, but such is the present condition of the world, which is evidently becoming more and more corrupt.

This city, appointed for the field of my labours, embraces nearly all of the foreign population of the islands, and is the Seat of Government, and also of priestcraft and corruption. Here I have diligently sought to disseminate the principles of Truth, and attend to the various duties that have devolved upon me, in which I feel that I have been blessed and sustained agreeable to the promises of our Father in heaven. Although my labours have fallen among rank weeds and brambles, yet a few have been led to believe and obey the truth, and are now preparing to leave for the gathering places of the Saints, through the course of the coming season.

I have ever felt to rejoice in my mission to these lands, and to be thankful for the many mercies and blessings I have enjoyed since leaving the home of the Saints; and humbly trust that the experience I have gained may never be lost upon myself.

I feel to pray that I may ever be humble, and that I may live to become a blessing to my fellow man, and to manifest that love which is due to the cause of virtue and truth.

With love to yourself, brothers Kimball and Grant, together with all the faithful in Zion, I remain your servant and brother,

B. F. JOHNSON.

Elder John S. Woodbury writes from Honolulu, under date of October 27th, that he and Elder Young had just returned from a trip entirely round the island Oahu. The distance was about 175 miles, and the time 15 days, during which they preached often, and 24 persons were baptized by Elder Woodbury, and two by Elder Young.

On account of ill health, Sister Lewis, wife of President Philip B. Lewis, had left Honolulu for San Francisco.

President Brigham Young.

The Gathering Place—Location of a New City.

Honolulu, Oct. 15, 1854.

Dear Brother George—The blessing of prosperity seems to attend all the exertions that are being made upon the Islands for the spread of truth, and the native Saints are fast increasing in a spirit to obey counsel, and to assist in sustaining those missions that have been adopted for their benefit. Soon after you left, brother Karren and myself were sent to Lanai to select a place to commence operation, and to attend to any business that might be deemed necessary relative to the preparing a place for gathering. We selected a beautiful spot, an eminence just overlooking the valley of "Ephraim," containing perhaps some two hundred acres, as the site for a city which we called the city of "Joseph." This, in company with Elders Green and Hammond, we dedicated to the Lord, for the benefit of the Hawaiian Saints; and we felt to prophesy that from that place salvation should go forth to this people. Many of the breth-

ren were on hand as pioneers, and already engaged in putting in seed, and evincing an energy and zeal which with them we had never before witnessed. Since that period we have learned of their continued prosperity, together with an increase of facilities and help.

The press, &c., arrived on the 8th, and it would do you good to see the seventeen large bales of printing paper, each containing ten reams, all in good condition. The native brethren gather around with joy and emotion on their countenances, while beholding the press and material, and evince a great anxiety to see it in immediate operation.

Our books came duty free, but I am told by the collector of customs that it is a doubt whether our press will also pass free, as he does not recognize us as a "Christian community." I spent not less than an hour in showing him and others who were present, that we were the only "Christian community;" and you may believe that they heard some things they will never forget. I then addressed a note to the collector, to be presented to the Privy Council, demanding exemption for our mission property, and referring him to the law providing for the same, which I think will result in its release from duties.

Brother Keeler reports from a Conference on Hawaii over 800 members.

Your friend and brother,

BENJAMIN JOHNSON.

Elder George Q. Cannon.

Pioneers at the Gathering Place—Commencement of Operations.

Wailuku, Maui, S. I., Oct. 6, 1854.

Dear Brother George—The work of the gathering has commenced. I came home from Honolulu, and went straight to Walluku-nei and Kulu, and chose ten men from each place, as pioneers to go directly to Lanai, and commence sowing and planting. Brothers Kinoo Pelio and Kadanui were chosen leaders. They all joined me at Lahaina in about a week's time, with their tools, provisions, &c., &c. Brothers Karren and Johnson also arrived about the same time from Honolulu, and we all repaired to Lanai. Brother Lewis blessed brother Johnson before he left Oahu, and told him he should know the spot where to commence operations for farming, and also for building, when he should come unto it; and it was even so, the spot was pointed out by revelation where to commence farming, and also where to lay out the city.

At the dedication of our meeting-house we had a glorious time, and the Sunday following we had meetings nearly all day long, barely rested long enough to eat. The rain poured down beautifully for about five hours, wetting the ground for them to plant on the morrow, just as we had asked the Lord to do. I could realize in some degree the benefit of the gathering from these few meetings; there were none present of the Church, except those of strong faith, and they had come there according to the word of the Lord; therefore, He was ready to bless them, and He did so beyond all that I could have expected. So it will be when the multitude is gathered there, their faith will be increased through the sacrifices they have made; thenthe Lord will bless abundantly.

Last week we succeeded in getting four yoke of oxen landed there. We took an old scow of B. F. Rolles and Co., and took them all over at a load. Whites and natives all joined in saying that we would never land on Lanai with them, but the tides and winds would take us to sea, and we would be lost, &c.; but the Lord proved them all false prophets. We went over in the night, and had a very smooth time; had three whale boats to tow the scow. We pulled and tugged all night long, and about eight o'clock in the morning we landed safe. Oh! how my heart swelled with gratitude to my Heavenly Father, for His protecting care that had been over us through the night. When we returned to Lahaina, many were ready to congratulate us on our escape from what they considered a perilous trip.

The other islands being so far off, and our having no vessel yet, it will be a hard matter for them to send many pioneers; so it will fall mostly on Manie-nei to bear off this work—that is, the commencement of it, and I must say they are ready and willing.

F. A. HAMMOND.

Elder George Q. Cannon.

[The above are copied from the *Deseret News* of Jan. 4, and Feb. 16.—ED. *Star*.]

DESERET.

General Intelligence.

Historian's Office, Great Salt Lake City, Feb. 28, 1855.

Dear Brother Franklin—With pleasure

I again take up my pen to inform you of the proceedings of the past month. The fore part was exceedingly fine weather, as though spring had commenced, the latter part has been varied, sometimes snowing in the morning, a fine afternoon, beautiful sunset, and then considerable frost during the night. The health of the inhabitants of the territory, so far as I am acquainted, has been good, as usual.

We learn from Elder Dimick B. Huntingdon, Interpreter, that the Indians, after Walker's decease, besides killing sixty horses, and two squaws, buried a Piede boy alive in the earth, leaving an aperture for air, and then left him to die of starvation.

On Sabbath, the 11th instant, President Grant announced from the stand that President Young would deliver an address on the ensuing Sabbath, on our relationship with the General Government; and that if his health would not permit him to attend personally, he would write his views and have them read; he particularly invited the strangers. Accordingly on 18th at an early hour the Tabernacle was crowded by the Saints, insomuch that it was difficult for any of the strangers who came at the usual time to get in; therefore Elder Hyde requested the brethren to retire and give the strangers their places, which call was so universally attended to by the brethren, that outside there appeared a large congregation, which Elder Pratt addressed; while the Governor had his speech read, and afterwards addressed the people for about 1½ hours. As his address and speech are to be in this week's paper, together with a sermon delivered by the Prophet Joseph after his return from the Dixon arrest, which I had just been getting up for the history, I will refer you to the *News* for the particulars.

On the evening of the 18th, John Smith, eldest son of Hyrum, was set apart to his office as Patriarch, to hold the keys of the Patriarchal Priesthood in the Church.

Colonel Steptoe sent out Elder George Bean, Interpreter, to make a requisition upon the Pahvantes for the murderers of Gunnison and party; when Kanoshe agreed to deliver up seven of the murderers. Major Reynolds and a small party have gone down to bring the criminals up for trial.

I have noticed these two Saturdays past, fish, principally trout and suckers, selling in wagons near the Deseret Store, at five cents per lb., caught in Mill Creek. A brother was to leave the city last week to go into fishing in Utah Valley, with some brethren, who have prepared nets for the purpose.

Elder Ezra T. Benson and myself have visited the settlements in this county, west of Jordan, and preached on the Sabbaths. On last Sabbath we were north at Session's Settlement, and Centreville. The city building at Session's was unanimously voted to be called Bountiful. We have generally first-rate times, the people seem glad to see and hear us, and listen with breathless attention to our teachings. We have written to the *News* accounts of our tours, and the history of the various places; which no doubt you will peruse.

We have been engaged night and day lately getting up a synopsis of our history as a people, at the request of the President, as he has been witten to by the editors of the People's Journal, Lebanon, Ohio; who are publishing a work on the history of all religions. The Presidency have heard it read and are well pleased with it. I do not grudge the time spent on it if they will only publish it verbatim.

Public parties appear to be giving way for public associations for mutual improvement in the Arts and Sciences.

Elder L. Snow's Polysophical Society is doing well, and using a good influence in favour of education. Their library is becoming quite extensive, and is a very respectable collection. They are forming schools in all the common branches, with gymnastics and tactics for instruction as well as recreation.

I have delivered two lectures on history before the Universal Scientific Society, which meets weekly at the Council House.

Your family have had a party at your house; brother Robert L. Campbell attended, and reports that he had a good supper, a pleasant dance, and spent an agreeable evening. Sister Jane was in excellent spirits. Your father was present.

You will be pleased to learn that an association has been formed, with Elder James Smithies as their President, for the cultivation of vocal and instrumental music. The name of the organization, is the "Deseret Philharmonic Society." They wish their musical brethren and friends abroad to help them with donations of suitable music.

A Music Hall is about to be erected by the members of Captain Ballo's Band, aided by liberal subscriptions from their friends.

I am informed a meeting is to be held at the Social Hall this evening, to organize a Theological Institute.

The President's health has been poor, although yesterday he was able to visit the Temple Block, the Endowment House, and the new Bowery, which is in course of erection, and which we would like finished in time for the April Conference.

Two large ditches have been cut across the swamp north of the city, as a commencement to making a good road.

The Hot Spring has been lowered two feet, and a good road made across its outlet. The waste race on North Temple Street is still progressing.

Brothers John L. Smith, Leo Hawkins, Jonathan Grimshaw, Robert L. Campbell, and Thomas Bullock, who are with me in the Office, desire to be remembered kindly to you,

Yours truly,

GEORGE A. SMITH.

Elder F. D. Richards.

Home Correspondence.

BIRMINGHAM, WARWICKSHIRE, AND HEREFORDSHIRE CONFERENCES.

Increasing Interest in the Work—Baptisms—Lectures and Financial Efforts.

111, Warstone Lane, Birmingham,
May 22, 1855.

Dear Brother F. D. Richards—. . . . . I think we are going to have plenty to do here in this part, for our posting up bills headed "A Voice from Heaven," has made the devil mad. Parsons have commenced lecturing against us; we had a chance to reply to one last night. . . .

May 24.

Knowing the desire of your heart for the spread of truth, and the building up of the kingdom of our God here on the earth, I feel assured that any news that bespeaks the prosperity of this great work will be at any time interesting to you. I therefore feel inclined to pen a few items concerning the progress of the work of the Lord in this part of His vineyard, the Conferences over which I have the honour to preside.

The Birmingham Conference is, I consider, in a general state of prosperity. Brother Godsall, the President, and myself, are perfectly united in our spirits and in all our movements. The Priesthood generally partake of the same united determination to spread the principles of truth, to establish the principle of confidence so long lost to the world through the Branches of the entire Conferences. I feel that our united labours are blessed, for since the commencement of the year we have baptized about 100 persons into the Church, who are now rejoicing in the blessings of the Gospel. We have lectures advertized in various places, which are generally well attended. We have appointed a day of fasting and prayer, throughout the Pastorate, the first Sunday of every month, which I think will result in great good. The avails of the same are appropriated to the P. E. Fund and the liquidation of the Book debt. The avails of the fast in this Conference the last two months amounts to £35, which we forward to you.

I have not as yet had returns from the Warwickshire and Herefordshire Conferences, yet I trust the call meets with the same hearty response, for I know the Presidents are alive to this work, and are one with me in carrying out the purposes of *God*, as well as the Priesthood generally throughout those Conferences. With the addition of two Elders, which I am sending from this to the Herefordshire Conference, I think there will be a good work done there this season.

My health and spirits are first rate. I feel like labouring with all my might in the great harvest while the day lasts. I feel to thank you with all my heart for your kind wishes in your last letter, and in return I feel to pray God to bless you with health and with every blessing requisite to the work before you.

Brothers Wheelock and Godsall join me in kind love to you.

Yours truly,

E. ELLSWORTH.

Report of the Twenty-seventh Quorum of Seventies.

(*From the "Deseret News."*)

PRESIDENTS.

Stephen H. Goddard, Thomas Bullock, William C. Staines, G. S. L. City.

Allen Weeks, Cedar Fort.

John Pyper, Nephi.

William Glover, Charles A. Harper, England.

MEMBERS.

John O. Angus, John C. Badger, Matthew Clayton, Christian Christianson, Thomas W. Ellerbeck, Joseph Goodrich, George Gooddard, Leo Hawkins, John Hamer, Arza E. Hinkley, Ira Hinkley, Levi N. Kendall, Samuel Leaver, Bernard Snow, John Wardrop, G. S. L. City.

Charles A. Terry, South Cottonwood.

Royal James Cutler, West Jordan.

Eli Harvey Pierce, Box Elder.

Hathron C. Hadlock, Orren Hadlock, Weber.

Samuel Cotterell, Farmington.

John H. Ballard, Provo.

Dennison L. Harris, Cyrus Sandford, Edward Star, Springville.

George Curtis, T. C. D. Howell, Payson.

Alexander Gardner, William R. Holden, Nephi.

Elisha Hoopes, Furman Mulford, James Kippen, Fillmore.

Zachariah B. Decker, Charles Y. Webb, Parowan.

Joseph Matthews, San Bernardino.

Woodville M. Andrews, San Diego.

ON MISSIONS.

William Glover, Charles A. Harper, Joseph A. Young, England.

Robert Skelton, Hindostan.

James Hawkins, James Lawson, Sandwich Isles.

Thomas Morris, San Francisco.

Isaac Bullock, Elijah Wardé, Fort Supply.

RESIDENCE AND STANDING UNKNOWN.

Norman I. Bliss, William L. Davis, Harvey Fairchild, Calvin G. Flecher, Ethan Griffith, John Johnstone, William Standing, John T. Waite.

The Presidency of the Quorum in G. S. L. City, feel happy in reporting the Quorum in good standing, with the exception of those marked "Residence and standing unknown." We wish, if they are in the territory, they would report themselves in person, or by letter, to one of the undersigned, forthwith; *if not in the territory*, any person who knows any of them, is requested to write, giving the information where they are living, and what was their standing in the Church when last seen or heard of, in order that the undersigned Presidents may have the power to open a communication with them.

We wish the relatives or friends of Rufus Beech, Eli Chase, William Clements, Robert Hamilton, Israel Herriman, John Hyde, Wiley H. Holden, Wier Leavitt, David Smith, Milton Smith, William B. Weatherby, and William Williams, who are reported to be dead; to make out and forward to one of us, the date and place of their birth; parents' names; dates of baptism and ordinations; time of gathering with the Saints; together with a short sketch of their missions and lives; and the time, place, and cause of their death; that the same may be recorded on the Quorum records.

That portion of the Quorum living in G. S. L. City, (with two or three exceptions,) have hitherto met regularly every Tuesday evening, at the house of Elder Thomas Bullock, and will continue to meet on Tuesdays at early candle light in the same old place, and we kindly invite those of the Quorum not residing in this city, when they visit this place, so to arrange their business, that they may meet with the Quorum on said evenings, in order to join with their brethren in religious exercises, that we may be mutual comfort to each other, while we have the opportunity.

STEPHEN H. GODDARD,
THOMAS BULLOCK,
WILLIAM C. STAINES,

Presidents of the 27th Quorum of Seventies,

G. S. L. City, Jan. 5, 1855.

Varieties.

In many parts of Portugal the vine disease is worse than ever. The olive and lemon trees have been damaged at the roots by a worm, and the olives have suffered from myriads of flies.

The mortality in the Austrian army in Gallicia is so great that the bodies are no longer buried separately, but in large pits. About 15,000 men have died, and 23,000 are in hospitals.

An old Scotchwoman, being told on her deathbed that a number of mercies had been vouchsafed to her during her long career, replied, "It's a' very true, but they've been taken out o 'me in cor-r-rns!"

Come, haste to the Valley!

(Air—"Here's a health to the Queen, God bless her.")

Come, haste to the Valley far off in the West,
Ye Saints of the Lord, tarry not;
Old Babylon soon will be sorely distress'd,
For very near full is her cup.
Then gather your children, and neighbours all warn
That the hour of her judgment is near,
For soon great Jehovah will laugh her to scorn,
And mock when she 's quaking for fear.

You 've tarried in Babylon, brethren, too long,
Not thinking her hour was so near;
O mingle no more in her unhallow'd throng,
For shortly she 'll end her career.
Dire Famine and Pestilence, Battle and Strife
Will rage through her coasts far and near,
And if you don't flee, you will be like Lot's wife,
O'ertaken by judgments severe.

You 've a haven of refuge to flee unto now,
While the storm o'er the nations shall ride,
When the torrents of judgment shall furiously flow,
To punish foul Babylon's pride.
Secure you may rest till the judgments are o'er,
And the wicked are banish'd the world;
Enjoying the blessings our God has in store
Where the banner of Freedom 's unfurl'd.

And when our great Saviour in glory shall come,
To dwell with his Saints evermore,
O then we 'll rejoice in our beauteous home,
For Jesus "all things" will restore.
With him through the great Thousand Years we shall reign,
No sighing, nor sorrow, nor pain,
And then we shall see our great Father again,
And in His bright presence remain.

Simla, Himmaleh Mountains. WILLIAM WILES.

Address.—G. D. Keaton, 9 Willow Street, Willow Walk, Bermondsey, London.

Money List, May 18—25, 1855.

	£	s	d
Samuel Gentle	2	0	0
Henry McCreery	10	6	0
ditto (per J. Godsall, 25th April)	10	0	0
G. W. Davies	4	0	0
Benjamin Elliot, (per W. Woodward)	2	5	5
Carried forward	£28	5	5
Brought forward	£28	5	5
John A. Jost, (Halifax, N. S.)	5	18	8½
Robert Kirkwood	10	2	6
Jonathan Ellis	1	0	0
	£45	6	7½

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 24, Vol. XVII. Saturday, June 16, 1855. Price One Penny.

"Come out of her, my People."

Nearly eighteen hundred years ago, when persecution had laid its iron hand upon the primitive Church, and things looked gloomy for the gathering of Israel, a lonely exile on a little spot in the isle-studded Egean Sea was enwrapped in the visions of eternity, and he saw not only the time when the great whore of all the earth would triumph over the Saints of the Most High, and shed their blood like water, but also the great and glorious period when the Father would set His hand a second time to recover the remnant of His people from all nations among whom they were scattered, and a voice from heaven should be heard crying aloud to the pure in heart in the midst of Babylon—the nations of the wicked, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." That solitary servant of God, banished from the civilization of the day, was not forgotten by the Almighty, who comforted his heart in his isolation by pouring out upon him the spirit of revelation most richly and abundantly, showing him that although wickedness should reign triumphantly upon the earth, and the Church should fall away from the faith, split up into a thousand fragments, and in every respect so degenerate as to present scarcely a vestige of the original, yet the tables should one day be turned, and the great gathering and concentrated organization which Jesus attempted when on the earth, should in verity take place in the eyes of the world. The spirit of inspiration rested so powerfully upon the mind of this outcast of men but favoured of God, that the grand events of unborn time passed before his enlightened vision in magnificent display. Like as the traveller on an eminence looks through a powerful telescope at the vast plain before him, and finds that objects which he could not discern with the naked eye in consequence of their great distance, are brought into bold relief and apparent wondrous proximity to him, so did this Apostle of Jesus Christ, looking, by the eye of faith, through the telescope of the Spirit of God, on the vast vista of time, see most marvellous events brought from the dim distance into prominent and distinct view before him. He could see the restoration of the Gospel to the inhabitants of the earth by an angel of God, and the re-commencement of the gathering of Israel by a positive commandment from heaven, as distinctly as though they were actually transpiring before his eyes. Doubtless these heavenly visions were peculiarly grateful, refreshing, and soul-cheering to this lonely spirit, and were a joyful present recompense to him for his deprivation of the society of

his brethren in Christ, urging him to renewed faithfulness and integrity in the Truth. We can readily imagine that he was filled with joy unspeakable in contemplating the marvellous events of the distant future, even the separation of the righteous from the wicked for the day of judgment and burning, and the ultimate triumph of the Saints over their foes.

If the exiled Apostle John, on the Isle of Patmos, could so rejoice at the view of Israel's prospective gathering, and Babylon's judicial visitation by the Almighty, what abundant and ceaseless cause have the Saints now living on the earth to glorify their Father in heaven for the high privilege which they enjoy of living in the identical day when the prophetic visions of John are coming to pass! At this very time how evidently is the Almighty withdrawing His Spirit from the nations of the earth, and pouring out upon them His judgments. Pestilence, famine, commercial distress, fire, earthquake, and shipwreck have become quite familiar items of news. Civil and national war envelopes the earth in its fearful embraces. Statesmen are perplexed in spirit, not knowing which way to turn, or in what course to steer their rickety governments so as to safely clear the numberless treacherous sands and fearful breakers that are met with on every hand.

The nations are not aware of the fact, but it is none the less true, that the cup of the wicked is nearly full. The fearful storm of God's judgments is gathering most portentously over the nations, yea even now are a few fitful foretastes breaking amongst them, and already the most sagacious are bewildered and the wisest are confounded in their calculations. The Almighty has commenced to work. He is about to render to Babylon double for all her sins. The merchants and captains and mighty men will lift up their hands in astonishment when they behold the fulness of plague, pestilence, famine, fire, flood, and sword about to be poured out. But there is yet a chance of escape. The cry has gone forth to the ends of the earth—"Come out of her, my people." In Zion there shall be deliverance, saith the Lord. There shall be safety and peace. If any want salvation, let them flee to the mountains. There they can learn further of the will of the Lord. There they can learn and practise the laws of life and salvation. There they can be organized into a community living under the social institutions of heaven.

A few have heard the heavenly word with gladness, as the very thing they were waiting for. Fearlessly, yea joyfully, they obey the warning voice. Rending asunder all the ties which bind them to kith and kin and country, they boldly set their faces for the land of Zion—the continent of America, while at the gathering place the assembled thousands are rapidly becoming a peculiar and distinct people, favoured of the Lord, for the machinations of their enemies invariably come to naught, or help on the great work of God.

What say the majority of mankind in answer to the call? They cry, "False prophets, imposture, fanaticism, the deluded Mormons;" they eat and drink, marry and are given in marriage, commit whoredom and every abomination, as did the antediluvians, when Noah cried to the people to come out from their wickedness and be saved in the ark. Men have forsaken the true and living God, indeed they deny His existence almost universally. The benighted heathen bows down to blocks of wood and stone, the work of men's hands, and prays to them for salvation. The enlightened Christian pays his devotion to "airy nothing," for he says his God is without "body, parts, or passions," a far more senseless and degrading belief than that of the heathen after all. And mankind in general have so repudiated the idea of the Lord doing any thing upon the earth, that the man who declares He is now working for the salvation of His people is considered a fit subject for a lunatic asylum. What pious archbishop, bishop, or divine, what learned professor or savan do we hear declaring that the Lord is the direct organizer and director of any one of the numberless religious, political, moral, social, or scientific movements of the day? Does any emperor, king, or prince acknowledge that the Lord gave him his authority direct, or that his realms are governed by the direct revelations of the Almighty through him? Are not the Latter-day Saints accounted fools and madmen because they say that Joseph Smith was commissioned from the Lord to lay the foundation of His kingdom on the earth in these latter times?

Notwithstanding all this the people are troubled in spirit, and they are afraid of the Saints; they scarcely dare permit

themselves to reflect on the destiny of the people they despise; they fear returning Israel will one day, not far distant, emerge into position, power, and influence that will astonish the world, and will be wielded with telling effect against every species of wickedness and corruption. Thousands who utter the cry of "Fanaticism" when they see a ship-load of Saints departing for Zion's land, wonder whereunto this work will grow, and have a mortal fear that it will be something great by and by, absorbing the attention and commanding the homage of nations.

And so it will. A commencement has been made to the great work of restitution, but the end who knoweth? Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive. But this much is certain—the sound of the latter-day gathering shall go into all the earth, and into heaven also, and salute the ears of every nation, kindred, tongue, and people, that all may be warned, and all be left without excuse when the flood-gates of the wrath of Almighty God shall no longer stay His vengeance. Let the wise, then, hear and obey, that they may not partake of the sins of the times, nor receive of the consequent plagues, but that they may be led to a place of refuge, and be accounted worthy to stand at the coming of the Son of Man.

History of Joseph Smith.

(*Continued from page* 360.)

[October, 1839.]

Friday, 11th. This evening, Elders Young, Kimball, George A. Smith, Hedlock, and Turley started from Springfield, travelled eight miles on their journey, and staid with father Draper.

Saturday, 12th. They left father Draper's and pursued their journey towards Terre Haute.

This day President Brigham Young's father, John Young, senior, died at Quincy, Adam's County, Illinois. He was in his seventy-seventh year, and a soldier of the Revolution. He was also a firm believer in the everlasting Gospel of Jesus Christ; and fell asleep under the influence of that faith that buoyed up his soul, in the pangs of death, to a glorious hope of immortality; fully testifying to all, that the religion he enjoyed in life was able to support him in death. He was driven from Missouri with the Saints in the latter part of last year. He died a martyr to the religion of Jesus, for his death was caused by his sufferings in that cruel persecution.

Saturday, 13th. I attended meeting in the Grove. The assembly was small on account of the cold weather.

Tuesday, 15th. In the afternoon I went to Quincy in company with brother Hyrum Smith, John S. Fulmer, and Bishop Knight. Quite a number of families moving into Commerce.

Thursday, 17th. The brethren arrived at Terre Haute. Brothers Smith, Hedlock, and Turley stopped at brother Nahum Milton Stow's.

In the evening Doctor Modisett went down to see the brethren, and appeared to be very much affected to see them so sickly, and having to lie upon the floor, on a straw bed that had been put into the wagon at Springfield, by the brethren, for Elder Young to lie on, as he was not able to sit up when he left there. When the Doctor returned home, he told Elders Young and Kimball, he could not refrain from shedding tears to see the brethren going upon such a long mission, and in such suffering circumstances. Elders Young and Kimball said they thought the Doctor might have relieved them from "their suffering and indigent circumstances upon their long mission," for he told them in the course of the evening, that his taxes in that place amounted to over four hundred dollars, besides having other property to a great amount.

Elder Kimball was very sick; he stopped with brother Young at Doctor Modisett's. In the evening Doctor Modisett gave Elder Kimball about forty drops of morphine, saying it would relieve him of his distress, and probably he would get a nap. In about fifteen minutes brother Kimball complained of feeling very strange;

he rose from his seat and would have fallen, but brother Young caught him and gently eased him to the floor, where he lay for some time; and it was by faith and the close attention of brother Young and the family that his life was preserved through the night.

Friday, 18th. Brothers Smith, Hedlock, and Turley went on their journey.

Saturday, 19th. The High Council appointed for the Branch of the Church in Iowa met at Asahel Smith's, Nashville, and organized; John Smith, President; Elias Smith, Clerk; Reynolds Cahoon and Lyman Wight were chosen Counsellors to President John Smith, and approved by the Council. Council organized according to number.

Sunday, 20th.

The members of the High Council elected at the October Conference, met and organized at W. D. Huntington's, where Harlow Redfield was restored to fellowship; and voted that this High Council disfellowship any and all persons that shall hereafter carry over or ferry across the river any people or freight to the injury of said ferry from Commerce to Montrose.

Voted, that the Horse Boat be repaired from the moneys received on sale of lots in Nauvoo, and that D. C. Davis be master of aid ferry boat for the ensuing year.

Voted, that Joseph Smith, junior, and his family be exempt from receiving in future such a crowded throng of visitors as have formerly thronged his house; and that the same be published in the *Times and Seasons*.

Voted, that this Council disfellowship any and all persons who shall knowingly suffer and allow any animal (subject to their control) to destroy the crops, fruit, or plants of the earth belonging to any other person or persons, and to their injury, and that this Resolution be published in the *Times and Seasons*.

Adjourned until to-morrow evening.

HENRY G. SHERWOOD, Clerk.

Monday, 21st. High Council met pursuant to adjournment, and voted that President Joseph Smith, junior, go as a Delegate to Washington; and that if he went he should have a recommend from the Council.

Voted, that James Mulholland be Clerk for the land contracts when needed by President Smith; that Joseph Smith, junior, be Treasurer of said Church, and James Mulholland Sub-treasurer.

Voted, that Henry G. Sherwood price, exhibit, contract, and sell town lots in Nauvoo, when needed, and present his doings to Presidents Joseph Smith and Hirum Smith, for their approval, and that five hundred dollars be the standard price of lots, i.e., none less than two hundred dollars, nor more than eight hundred dollars.

Voted, that the High Council meet every Sunday evening at D. Huntington's; that D. C. Davis have thirty dollars per month for his services as ferryman; and that these proceedings be published in the *Times and Seasons*.

Tuesday, 32nd. Brother James Modisett took Elders Young and Kimball in his father's carriage and carried them twenty miles to the house of brother Addison Pratt; from thence they were carried by Elder Almon W. Babbitt to Pleasant Garden, and put up with brother Jonathan Crosby. Elder Almon Babbitt was preaching in that region with good success; he had baptized five.

Saturday, 26th. Brother Babbitt took Elders Young and Kimball ten miles on their way to father Scott's.

King Follett, the last of the brethren in bonds, had his trial and was set free some time previous to this day.

Sunday, 27th. John Scott took Elders Young and Kimball on their way fifteen miles, some part of it in the rain; they were yet very feeble, and put up at a tavern in Belville, and when the stage coach came along, took passage, and rode night and day to Willowby.

High Council of Nauvoo voted that the Clerk's fees of James Mulholland be thirty dollars per month; that the Treasurer pay Vinson Knight one hundred and fifty dollars for the Iowa side of the ferry at Montrose as per charter.

Voted, that sister Emma Smith select and publish a Hymn Book for the use of the Church, and that Brigham Young be informed of the same, and he not publish the Hymns taken by him from Commerce; and that the Council assist in publishing a Hymn Book and the *Times and Seasons*.

Monday, 28th. The High Council voted to build a stone house at Upper Commerce, to be used for boarding; that Elder Granger be requested to assist with funds to print the Hymn Book; that Samuel Bent, Davison Hibbard, and David Dort be Trustees for building the stone school house in contemplation; and that Alpheus Cutler and Jabez Durphy be

the Architects and Building Committee for said house. Voted to finish the office of President Joseph Smith, junior. Voted that the recommends drawn by Elder Sherwood, recommending, constituting, and appointing Joseph Smith, junior, Sidney Rigdon, and Elias Higbee, Delegates for the Church, to importune the President and Congress of the United States for redress, &c., be signed by this Council.

Tuesday, 29th. I left Nauvoo in a two-horse carriage for the city of Washington, to lay before the Congress of the United States, the grievances of the Saints in Missouri, accompanied by Sidney Rigdon, Elias Higbee, and Orin P. Rockwell. Passing through Carthage, we staid at Judge Higbee's over night, and the next day we arrived at Quincy.

Thursday, 31st. We tarried at Quincy to complete the necessary papers for us on our mission. Elder Rigdon was also sick.

Friday, November 1st. We purused our journey towards Springfield, Illinois, and put up with brother Wilber, where we found Doctor Robert D. Foster, who administered to Mr. Rigdon.

Saturday, 2nd. Continued our journey, and during the day put up with a friend on the bank of the Illinois river, so that Doctor Foster, who had accompanied us so far for that purpose, might administer medicine to Mr. Rigdon again.

Sunday, 3rd. Continued our journey and staid with a friend over night. Doctor Foster continued to accompany us.

Elders Young and Kimball arrived at Cleveland, Ohio, about one o'clock in the morning; and while waiting for the stage about noon, Elders Smith, Turley, and Hedlock, who left them at Terre Haute, drove up, having picked up Elder Taylor by the way, he having been left sick by his company in the east part of Indiana. They were in good health, compared with what they had been, and in fine spirits. George A. Smith tarried in Cleveland till the next day, to visit his relatives. Brothers Young, Kimball, Taylor, and Turley rode in the stage, and brother Hedlock and Mr. Murray in their wagon to Willoughby, and from thence they all rode into Kirtland together.

Monday, 4th. We arrived at Springfield, and put up with brother John Snider. When within one mile of the city, we met William Law and company with seven wagons from Canada, who returned with us to Springfield, and tarried while we did, until the 8th. I preached several times while here. General James Adams, Judge of Probate, heard of me, sought me out, took me home with him, and treated me like a father.

President Young and his brother John visited their sister Kent.

There was some division of sentiment among the Kirtland brethren.

Thursday, 7th. The High Council of Iowa completed their organization at Elijah Fordham's, in Montrose.

Friday, 8th. We started from Springfield. Doctor Foster having concluded to continue on the journey on account of Elder Rigdon's health, which continued quite poor, we pursued our journey through Indiana towards Columbus, Ohio. The travelling was bad, and our progress slow.

Saturday, 10th. Elder Taylor preached in the forenoon, and Elder Kimball in the afternoon, in the House of the Lord at Kirtland.

Thursday, 14th. Elder Orson Hyde left Commerce, Illinois, intending to go east as far as Philadelphia. He had just begun to recover from a four months' course of the fever and ague.

Sunday, 17th. President Young preached in the House of the Lord in the forenoon, and John Taylor in the afternoon. In the evening, President B. Young anointed Elder John Taylor in the House of the Lord, and Elder D. S. Miles anointed Theodore Turley, all of which were sealed by Hosannah.

Monday, 18th. President Young visited brother R. Potter at Newbury, and returned on Tuesday to Kirtland. About this time we had arrived near Columbus, when the roads were so bad, Elder Rigdon's health so poor, and the time so fast spending, when it was necessary for the committee to be in Washington, that I started in the stage with Judge Higbee on the most expeditious route to Washington City, leaving Rockwell, Rigdon, and Foster, to come on at their leisure in the carriage. Elders Young and company went to Fairport, where they waited for a steamboat until Tuesday.

Elder Parley P. Pratt and company sold their horses and carriage at Detroit, and went on to New York City by the canal, railway, and steamboats.

(To be continued.)

Voyage of the "Juventa."

Arrival at Philadelphia—Company despatched to, and arrive at, St. Louis.

Ship *Juventa*, Off Cape May, 4 P.M.,
Friday, May 4, 1855.

President F. D. Richards.

Dear Brother—As we are now lying at anchor, waiting a favourable wind to take us into the river, I desire to pen a few lines to you, informing you of the prosperity which has attended us thus far, and, as we expect to proceed on our way about 6 p.m., I may be ready to post this as soon as I can advise you of our arrival in Philadelphia.

Thus far the blessings pronounced on our heads by you, when you parted from us in the Mersey, have been fulfilled to the letter, and we have endeavoured to live for them all the day long. Since we left the shores of Old England, we have experienced the hand of the Lord over us for good, in that we have had a pleasant and prosperous voyage. Under the influence of His Holy Spirit we have enjoyed peace and happiness, the utmost order and tranquility prevailing amongst all the passengers, and to-day, whilst we write to you, we can heartily thank God that we have every soul which left Liverpool with us rejoicing (on deck) in the fulness of health and strength, not one out of such a large company having met a watery grave. We have been free from disease, with the exception of sea-sickness, and a few cases of measles, which occurred amongst the children. And here we cannot omit expressing our gratitude to our worthy captain, Mr. Watts, whose attention to the comfort and safety of the passengers was indeed unbounded, and his kindness to us shall ever be remembered with thankfulness. He was ever ready to grant us any privilege which we asked, and to offer any advice which suited us, and from his table supplies were regularly sent to the sick, aged, or infirm. The surgeon, Mr. Edie, has manifested the greatest solicitude for the health of the people, and has proved himself kind, attentive, and obliging, so much so, that he has gained the goodwill of the passengers. Indeed there could not be a people more blessed than we have been, for we met with the kindest treatment from every officer of the ship. We must also notice the benefits we have derived from the experience of our brother Captain Stayner, who was always on hand to give us a word of counsel where it was needed.

On Sunday, April 1st, being the day after we left the Mersey, we held a Council meeting at 9 a.m., and organized the ship's company into twelve wards, and set apart the ex-Presidents of Conferences and missions to preside over them; Elder Patrick Lynch, clerk of the company. We found it was essential to the safety of the passengers that the utmost strictness with regard to cleanliness and order should be observed, and to that end it was resolved that each ward should furnish every morning a sufficient number of men, whose duty was to clean the ward thoroughly, washing and scraping out the same; these cleaners to commence at 4 o'clock each morning, so as to allow the females to get up at 6. The cooking operations were attended to in wards, each President seeing that none (except for the sick) came into the galley during the time his people were cooking, but the members of his ward. The same order was attended to in serving out the water and provisions. Thus, under the influence of the Spirit of God, all things passed off well with us. Meetings were held regularly in each ward morning and evening, and on Sundays we always observed a fast, and held meetings on deck, where discourses were delivered by the various Elders, which were always listened to by the officers of the ship with all due attention and respect. The Sacrament was administered between decks each Sabbath at 1 o'clock, after which the Saints repaired to the galley to prepare their daily meal, and having satisfied themselves with temporal food for the

body, composed themselves again for preaching at 6 p.m. Thus the time passed on without a dissenting jar, all feeling thankful for the manner in which they were supplied with provisions for the voyage, and if any were dissatisfied with anything, they were so few that they do not need to be noticed.

Although we have not had favourable winds, yet we have got on prosperously and safely, not having had to encounter anything which could by the most timid be called a storm, with the exception of a few hours on the night of the 21st April, when we had quite a gale, but while it lasted the Saints were composed, no cries of alarm being heard, as amongst other emigrants, but all was peace, for our people knew in whom they trusted, and that He was able to save us. During the gale, we had 2 close-reefed top-sails, 1 fore-top-mast, and 1 fore-stay-sail blown away. While this scene was being enacted aloft, the doctor was busily engaged "'tween decks" ushering another actor on this stage of action. Thus, amid a perfect tornado on the bosom of the deep, did young "Juventa" Beck make her *debut* on this terraqueous ball.

As already observed, we have had a few cases of measles on board, but they were of a mild nature, and are now almost entirely removed off the ship.

Yesterday, at 7 p.m., the pilot came on board, and expressed himself regarding the cleanliness and health of the passengers in such a manner as was indeed merited, and was pleasing to us. The captain, surgeon, and officers always expressed themselves in like manner, and oft testified that they never crossed the seas with such an agreeable lot of emigrants.

On several occasions, during the fine weather, Captain Pitt and some brethren from the Manchester Conference, entertained us with instrumental music, brother Clegg, from Liverpool, often performing on the dulcimer, which, with singing Zion's songs, kept our minds continually occupied, and made the time to pass quickly to all appearance. Our brethren and sisters also found relaxation in tent and wagon cover making, at intervals during the passage.

In several instances manifestations of the healing power were in our midst, one or two we will mention. On Sunday, 15th April, Elder Thomas Hunt, while attending to his cooking in the galley, was seriously scalded by the passengers' steward throwing a potful of boiling pork in his face, thus endangering his eyesight. He was led down to his berth in extreme agony, and continued so until evening, when he was administered to, and the pain left him, and from that hour he began to amend. Another is the case of a child of sister Elizabeth Davis, whom the doctor despaired of, as being incurable, it being to all appearance lifeless. When we administered the ordinance to it, it instantly was restored, and it gained strength from that time.

Six p.m. The steam-tug *America* came alongside, and took us in tow, but because of a strong head wind, we could not proceed up the river. Cast anchor for the night.

Saturday, 5th. Proceeded up the river. Anchored at the wharf at 8 p.m.

Sunday, 6th. The health officers came on board, and expressed their satisfaction regarding the cleanliness and health of the passengers.

At a meeting called on deck, complimentary votes were given to the captain, surgeon, and officers of the ship. The captain acknowledged the same, and expressed his feelings regarding us as a people in the most satisfactory manner. Votes of thanks were also given to Elder Glover, President, and to Elder Lynch, Clerk of the Company, for the services rendered by them to the passengers; also thanks to the Presidents of the twelve wards, and to Elder Gardner, Captain of the Guard.

Monday, 7th. P. E. and through emigrants luggage examined by the Custom House officers. Their feelings towards us very kind.

Tuesday, 8th. Emigrants started for Pittsburg at 12 noon, all rejoicing in health, and feeling good in the work of the Lord.

Dear brother, these are a few items connected with our journey thus far, and we can say that God has blessed us, and we feel to praise His name continually.

Yours in the bond of Peace,

WILLIAM GLOVER, President.
P. LYNCH, Clerk.

Wednesday 9th, 8 p.m.

In connexion with Elder Glover's letter, we have much pleasure in presenting, from the *Luminary* of May 19, the following

account of the arrival of a portion of the *Juventa's* company at St. Louis—

"The steamboat *Equinox* arrived at this city on Thursday morning, the 17th instant, with about two hundred of the *Juventa's* company in charge of Elder William Glover; about one hundred and fifty on the *Washington City*, under the Presidency of Elder Guyman, will doubtless be here before this goes to press.

"Elder Glover's company has come through from Liverpool to this city, in forty-six days. The entire company of Saints numbered five hundred and seventy-two souls on leaving Liverpool, and not one soul was lost, although the measles prevailed to some extent among the children; yet every soul of the company was saved, and those that have arrived appear full of health and vigour, and full of praise and thanksgiving to the God of Israel, for His mercy and salvation extended towards them; and those who are left behind, as far as we are informed, are all healthy and strong.

"These things argue strongly in favour of the new route, and we doubt not but every company will furnish additional evidence, and confirm our predilections. As demonstrative evidence of the superior advantages of this route, Elder Glover says he had three more in his company, and $50 more in his pocket on arriving than when he started, which constitute the most conclusive and tangible arguments that can be adduced.

"These facts are interesting and important, for they prove indubitably the advantages of this route. The first advantage is the saving of life—the second is the saving of time, and we can neither afford to waste the one, nor sacrifice the other. We therefore reiterate our praises to God, and thanks to his servants, for the superior wisdom displayed in this year's emigration."

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 16, 1855.

THE EMIGRATING SAINTS.—We would call the attention of our readers to the letter of Elder William Glover, President of the Saints who went out on the *Juventa*, and the report of President E. Snow, anouncing the arrival of the company at Philadelphia, and a portion at St. Louis, without the loss of a single soul out of 572. We presume that the annals of emigration from the port of Liverpool for many years past might be searched and not another instance of the kind be found on record. Surely the Saints have great cause for thankfulness and rejoicing in the goodness and power of the Lord, which are continually made manifest in the deliverance of His people from the raging elements and from pestilence and disease in crossing the sea.

It was not without much serious consideration that we sent so large a number of passengers on the *Juventa*, but through the prayers and faithfulness of the Saints the Lord has signally sanctioned our doings by His blessing, not only in this particular instance, but in the emigration of the Saints generally.

As a further evidence of the power of the Lord made manifest in the preservation of His Saints, we make a few extracts from some letters of Elder Milo Andrus to President E. Snow, giving some incidents of a trip up the Missouri river with a company of Saints—

"Fifteen miles below Lexington, April 24th, 1855.—A few words in regard to health. We have had four cases of cholera on board; one is dead, and two more I think will die, but not of our people, thank the Lord. The death was the carpenter of the boat. We have had some slight attacks among our people, but all are getting better. Brother Gregory has been in poor health since he started; I think

nothing but the mountain air will cure him. There were two died on the *Australian* last night. She is loaded with Uncle Sam's boys.

"Lexington, April 25.—There has been another death since I wrote you yesterday. One of our company is very sick. There is more sickness on board, but not among our folks. I feel as though I should be worn out if we are on the river many days longer, for I must be right at their side all the time. I hope we shall get along now, we got over the bar last night.

"Kansas, April 26.—Feeling as though you would be anxious to hear from us often under existing circumstances, I feel to drop you a line from this place; and to commence, I have the unspeakable satisfaction of saying that we are all alive yet, as far as the Saints are concerned, but not so with all on board. We have had one of the most malignant attacks of any on board, and all said she must die—that is, the Gentiles said so—and now they see her recovering, they say, 'Well, you must be a skilful doctor,' but they know not the ways of the Lord. But we feel to thank him, for unto him be all the glory.

"Camp of Israel, near Atchison, K.T., Sunday, April 29, 1855.—We arrived here at 12 o'clock p.m., Friday, 27th inst., with the same number that we left St. Louis with, so far as the Latter-day Saints are concerned, although many others, through fear, left the boat. Three deaths occurred on board, and several were put off on account of sickness. We have three cases of sickness in camp that are still very bad, and we are not fully prepared to say how they will terminate, but we hope and pray for the best."

The Lord makes it His business to provide for the temporal as well as the spiritual salvation of His people, and for this purpose an Office has been established here in Liverpool, to superintend the interests of the emigrating Saints. These interests are always under the care of some person appointed by the First Presidency. The business of this Office is conducted according to their counsel, and has their blessing as well as our own on all its transactions.

The emigration of the Saints from Europe elicits the deepest attention and interest from the Presidency and Church in Zion. We pay the most thorough attention that the circumstances will admit of to obtain first class vessels on which to embark the Saints, and then to furnish provisions of a superior quality, as well as extra in quantity to those supplied by any other ships in the trade; and also see that the passengers are placed under a thorough and efficient organization, with good men to preside over them, to attend to their health and comfort, to teach and instruct them in their duties, that the Holy Spirit may dwell with them, that they may put away all iniquity from their midst, that they may be united in their faith in times of danger and difficulty, and call in confidence upon the Lord for deliverance. Herein is wisdom, and we say to all the Saints that this is the Office at which to obtain their passage across the sea, and this the port to embark from on ships chartered for the special use of the Saints, where they can enjoy the society of their brethren and sisters, and be the special objects of the prayers and faith of all the faithful in Zion and elsewhere who remember them daily before the Lord.

This is the way of salvation and safety to all who have faith in the organizations of the Church and the power of the Priesthood, and it is of but little use for any to try to gather with the Saints who have not. The days are full of evil, and destruction stalks forth upon the waters as well as on the land, and there are but few worse sinks of sin and pollution, moral and physical death, than many of the emigrant ships which cross the Atlantic; and when the tempest rages, and the Prince of the power of the air puts his engines of destruction into operation, there are none on board such ships to whom the Lord has regard by covenant, and He suffers them to be buried in the deep, that their iniquities may be hidden from His sight.

When Saints embark with such a company, they will find the powers of darkness too much for their faith, and their spirits will become assimilated to those around them. In the hour of danger they will find that they are far from the Lord, and that they must suffer with the company they have chosen.

The fact that of between ninety and a hundred ships companies of Saints which have been despatched from this Office, not one has met with any serious disaster, and that so very few deaths have occurred on them when compared with other emigrant vessels, should be to all the Saints a sufficient testimony that obedience to the counsels given them on this subject is the only course in which they can feel an assurance that the blessings of the Lord will be over them in crossing the great deep. As this kingdom rolls on, the power of Satan increases, and the necessity of union and concentration of power through organizations dictated by revelation, and under the control of the Priesthood, becomes daily more apparent, and under no circumstances are these things of more importance than in travelling towards Zion, whether on the sea, the rivers, or the land.

Nothing but a deep solicitude for the safety and welfare of the Saints induces us at this time to urge this subject so strongly upon their attention. It is impossible for us to suit the convenience of all, by at all times having a ship on hand when each Saint is ready to go. It will be far better to wait awhile, if necessary, and suffer some inconvenience before starting, than to be exposed to the diseases and dangers of Gentile ships, and, if going safe otherwise, perhaps make shipwreck of their faith. Therefore we counsel the Saints in the British Isles to send up their names, ages, deposits, &c., and as soon as a sufficient number have signified their wishes to emigrate, we will manage for them to go together, and will inform them by printed notification some three or four weeks before the time of sailing, and give them all particulars relating to their embarkation. Saints recently baptized into the Church, and who are not familiar with our arrangements, which have been published repeatedly, will inquire of their Presidents, who can inform them.

FOREIGN INTELLIGENCE—*St. Louis.*—By the *St. Louis Luminary* we learn that about 200 of the *Siddons'* company of emigrants arrived at St. Louis May 7, no death on the journey from Philadelphia, excepting one of an infant born on the *Siddons.* The same day most of the luggage was re-shipped on the *Polar Star*, and on the 8th about 150 of the company embarked on that steamer for Atchison, under the Presidency of Elders Parson and Ferguson.

On the same day another goodly number of Saints, principally composed of old faithful members of the St. Louis Branch, were shipped on the steamer *Golden State* for Atchison, under the Presidency of Elder John Clegg, assisted by Elders Worley and Burgess.

Atchison.—From a letter by Elder Milo Andrus, dated April 29, in the same paper, we also learn that Elder Ballantyne's camp was in good health. Four or five families moved out to Mormon Grove, and commenced putting in early garden seeds early on the morning of the 28th. Elder Andrus says—"In council with Elders Ballantyne and McGaw, it was resolved that we would fence in 160 acres, to be called the P. E. Fund Farm; that the entire farm and its interests be under the immediate control of the P. E. Fund Company."

The following is from the *Squatter Sovereign* of May 1—"The Golden State arrived at our wharf last Friday, and put off a large number of Salt Lake emigrants. This is the third detachment that has arrived at Atchison this season, and others are soon to follow. The camp of the emigrants, just back of town, presents a city-like appearance, their tents leaving streets, alleys, &c., between them. The health of the

emigrants is good, with but little or no sickness among them. Those who were indisposed when first landed have regained their accustomed health, and are now congratulating themselves on being landed at so healthy a point. All speak well of this place, and endorse it as a most desirable out-fitting and starting point."

Deseret.—The April mail, bringing letters, and *Deseret News* No. 52, Vol IV., and Nos. 1 to 3, Vol. V., arrived on the 3rd inst. Part of the same mail arrived on the 4th inst., *via* Southampton, bringing letters to April 4.

THE "MORMON" AND "LUMINARY."—*Notice to Pastors, Presidents, and Book Agents.*—We are informed that there are many persons anxious to take the *Mormon* and the *Luminary* who are unable to pay for them in advance, but would gladly subscribe, if allowed to pay on receiving the papers. To accommodate such persons we recommend to the Conferences that they permit their Book Agents to receive subscriptions for not less than *Six Months* upon these terms. On receiving the orders from the Agents, we shall, as at present, charge the Conferences, in advance, with the amount of the subscription; and Agents, to secure the Conferences from debt, must see that subscribers take, and pay for, the papers until the expiration of the time subscribed for.

All persons who wish to renew their subscriptions must give us not less than three weeks' notice for the *Mormon*, and four weeks' for the *Luminary*, before their present subscriptions expire.

Foreign Correspondence.

HINDOSTAN.

Journey from Poona to Ahmednugger—No Liberty to reside or preach in Cantonments—Kind Reception at Jaulnah—Exertions at Secunderabad.

Secunderabad, March 29, 1855.

Beloved President F. D. Richards—It is with pleasure I undertake to give you a short sketch of my travels and proceedings, in connexion with the great work of restitution and warning of the last days, in this benighted and spiritually barren part of the world. Not that I have anything of very great moment to communicate, at the same time I trust the few particulars to be related will not, altogether, be void of interest to you.

As all incidents worthy of remark relative to Poona, have already been noticed in communications to the *Star*, by my brother Elder H. Findlay, I shall merely remark, that previous to my departure from that place, the brethren were unanimously confident, that, for the present, at least, no further good could be done among that people. And having given them every opportunity of coming to a knowledge of the truth, had they desired it, by circulating the written word from house to house, also *invitations* announcing lectures to be delivered in our place of worship, but all to no saving purpose, therefore we felt justified in leaving them.

Early in the month of November last, I gave the parting hand and blessing to the faithful brethren in that place. At this juncture, I cannot do justice to my own feelings, without expressing my unfeigned gratitude to brother and sister Tait, for their unceasing kindness to me during my sojourn in Poona. From this place I proceeded to Ahmednugger, a military station, about seventy-six miles north-east of Poona.

After fruitless search for a suitable house in which to convene meetings, I was compelled to rent a small hut, with an entrance something under four feet high, and it the only medium of lighting the interior, excluding the crevices in the roof, through which heaven's bright luminary darted his thousand golden beams.

The same day, the cotwal (head native officer of police) sent for me, and asked, in Marathee, a few questions, such as the following — "Whence have you come? How long do you intend to remain. For what purpose have you come?" &c. Hav-

ing answered his queries, he informed me he would report my arrival to the superintendent of bazaars, and let me know his reply.

A few days having passed without receiving an answer, and having found a suitable house in which to hold meetings, but not having obtained permission to remain in cantonments (to rent it and commence public operations without said permission would incur almost certain expulsion, as it would be a breach of a military cantonment regulation), I therefore waited on the superintendent of bazaars, and requested permission to live and exercise the functions of a missionary in cantonments. He inquired to what denomination I belonged? I replied, "I am an Elder of the Church of Jesus Christ of Latter-day Saints." "Latter-day Saints!" ejaculated he, "that 's the same as the Mormons?" "Yes," I replied, "the world are generally pleased to term us so." It is rather amusing to see the visible change of countenance at the mere mention of the term "Mormons," as if there were some magic influence in the simple sound, but it sadly betrays the ignorance of the party, as to the true nature of the subject at which he sneers.

Recovering somewhat from his momentary phantasy, he told me he would see the brigadier on the matter, and give me an answer the following day. According to promise, the answer was received, but not such a one as I wished for, or that satisfied me. It was as follows—"The brigadier commanding this station cannot give permission to Mr. Findlay, either to live or preach in cantonments." Not being willing to be thus summarily ejected from cantonments, without using every effort in my power to prevent it, I waited on brigadier Reid himself, who, on this occasion, was quite courteous.

In answer to my inquiry, why I could not have permission to live and preach the Gospel in cantonments, he said, that he was under the impression that I and the military authorities of Poona had had some difficulties sometime ago. I assured his honour, that difficulties never had existed between me and said authorities; but to the contrary, that I had enjoyed untrammeled liberty to go in and out of cantonments as my duties required; that I had often preached near to the barracks of H. M. 78th Highlanders, also the 10th Royal Hussars; that Colonel Hamilton commanding H. M. 78th Highlanders, at my request, gave permission to such of his men as were members of our Church, to march to it on Sundays, instead of being compelled to march to another; and also, that my brother, Mr. H. Findlay, who was the person prohibited from preaching in Poona camp, had *now* full permission to live and perform the duties of a minister of the Gospel, in Belgaum cantonments; therefore, the Poona ejectment could not reasonably be used as a precedent on which to found my expulsion. He expressed himself a friend to religious liberty, and that it was not his wish to withhold any privilege he could grant, but, at the same time, he wished to act with caution, therefore he would make a reference to his superior officer in Poona, and if he consented to my remaining, I should have permission to do so.

With his permission, I left Elder L. Snow's tract, *Only Way to be Saved*, and afterwards sent P. P. Pratt's *Voice of Warning* for his perusal.

While waiting for the reply, I made myself as busy as possible, circulating tracts, and privately preaching the Gospel when opportunity offered; and while doing so, fully learned that the same spirit of haughtiness in one class, and utter regardlessness as to their eternal interests in another, predominated here, as much as, if not more than, I had met with in Poona. Still I hoped there were some of the seed of Israel located here, who only required to be fished out, and I longed and prayed to have full liberty to do it.

An answer having been received from Poona, the cantonment adjutant sent me a note, requesting me to come to his office, as he had something to communicate by order of the brigadier. By this time, I was perfectly aware what the something to be communicated was, for the night previous, the Lord gave me a dream, in which I thought a number of men were hunting me from place to place, wishing to seize me, in order to imprison me. However, while thus hunted, I was perfectly composed and happy, feeling confident I was innocent of any crime. On awaking and reflecting on the nature of my dream, I was strongly impressed that I was not to be permitted to remain in cantonments; and by reflection, and giving heed to the whisperings of the good Spirit, this impression increased almost to certainty; so

that while on my way to the cantonment adjutant's I was, in my mind, remonstrating with him against such treatment. Well, it turned out as I had anticipated—I could not have permission to live or peach in cantonments.

On the following day, I again waited on the brigadier; not with the view of obtaining a rescindment of the order of ejectment, as I considered that hopeless, but to faithfully inform him of the great message I had been sent to deliver. On my sending in my card, he said, in rather a surly tone, "What's the matter now, Mr. Findlay? Have I not sent you my order through my staff [officer]? Was not that sufficient?" Knowing that "a soft answer turneth away wrath," I calmly replied, "Yes, sir, certainly it was sufficient. Still I could not feel justified without waiting on you once more, as my mission is of a serious and most important nature," and I continued—"I am a servant of the Most High God, come with a message of salvation to this people, but you are, without cause, driving me from their midst, which is a fearful responsibility you are taking upon yourself." Here he said, "It is not I that 's putting you away, but my superior officer; he has written to me definitely on the matter, therefore the order cannot and shall not be altered, so that 's an end to the matter at once." I replied, "Well, my dear sir, I am perfectly satisfied that it be so, but I have this much to add—that I know that the principles I have embraced are truth, for which I am being expelled—there being no other cause—and that God has most assuredly restored the fulness of the Gospel *in this age*, through the administration of a holy angel, to be preached to all mankind in every grade and condition in life; and it shall indubitably prove either the salvation or condemnation of every soul," &c., &c. We then had a conversation on the principles of our Church, its rise and progress, &c. On my taking leave, he again assured me, that it was his superior officer who objected to my remaining.

By thus being prohibited from living or doing anything in cantonments, the way was entirely blocked up for doing any good. It is true, I could have gone to the native city, where, perhaps, with some difficulty, I might have procured a place of shelter; but as it was about two miles distant from the European soldiers' barracks, also no soldier being allowed to enter its gates, without a written *pass* from his commanding officer, there was little likelihood of good accruing from so doing; therefore, in obedience to our Saviour's injunction (Matt. x, 23), I fled to another place—Jaulnah, nearly an hundred miles to the north-east of Ahmednugger.

To accomplish this short journey, took about six days with a pair of bullocks and cart—what can be done in England, any day, easily before dinner; but here mostly everything advances at a very slow pace, so we have to exercise patience, and make the best of it.

The most of the way being through the jungle, I had an opportunity of meeting with the natives in their true, natural state, European influence not having reached them, so as to make any impression. At nights, when putting up at their villages, I entered into conversation with them, as far as my colloquial knowledge of Marathee would admit, and truly their ignorance and superstition are very great indeed—in fact, not easy to be imagined by a person who has never come in contact with them, or others similarly circumstanced. Regarding the general character of the natives, I need say nothing, as it has been truly and minutely described in communications which have already appeared in the *Star*.

On my arrival at Jaulnah, I procured a small place in which to put my few trappings till I could find a convenient house for my purpose. The same evening, a good Samaritan came to me and asked if I could not get a better place than the one in which I was? I told him I had been up and down the bazaar inquiring for one, but had been unsuccessful so far. He then said if I would go along with him, I should be most welcome to a part of his humble domicile. I gratefully accepted his kind offer, and in a few minutes afterwards was in his house, baggage and all, seated at his hospitable board. We then spent the evening discoursing on our holy religion.

Jaulnah being in the Madras Presidency, I had now a new class of rulers to treat with; and as the adage says—"New kings make new laws," such also is the case among brigadiers and other military functionaries. Here I found no difficulty whatever in obtaining permission to live and perform the duties of a missionary in

cantonment. This, however, is not all that is requisite to secure success, though it affords an opportunity of proving the people.

The morning after my arrival, I waited on Captain Hutchison, superintendent of bazaars, and having reported myself—what I was, and for what purpose I had come, he asked me to come into his parlour, where we had a very pleasant, interesting conversation. He having learned, through my answers to his numerous inquiries, that I, in common with all our Elders, was sent forth to preach the Gospel without fee or salary, said, "Well, Mr. Findlay, I am unacquainted with the doctrines of your Church, but I believe your motive is to do good, therefore, should I not be removed from the station, (which at present there is no likelihood of my being so), I guarantee to give you ten rupees per month for the first twelve months, to assist you in your mission in this place." For this generous offer, I most cordially thanked him, and at the same time felt to assure him that he would not lose his reward for it. He is not a religionist, in the general acceptation of the term, though little the worse for that, but a fashionable gentleman of the world, full of charity and good feeling to all, and much beloved, by the natives in particular, for his impartial decisions on all cases brought before him, *without respect of persons.*

I soon procured a house, and got it furnished with benches and chairs, &c.; filled up invitations, then circulated them, talked to a good number of people and gave them tracts. A few seemed to receive the word with joy, and were quite friendly; but when they found it was an unpopular system, and that a few officers were busying themselves in decrying it, they wheeled round. The officer commanding the horse artillery, wrote to the brigadier, stating, I "ought to be got out of the way." However, the brigadier did not see fit to follow his suggestion, as no direct steps were taken to perform it, though, I believe, the artillery-men were warned not to attend my lectures; and they being the only European soldiers in the station, it proved an effectual barrier to the progress of the work.

At my first lecture only four men came; the second, five; and this was the last meeting I could obtain.

About eight days after my arrival, with the sanction of my first host, at the request of Mr. A. McKinzie, cantonment sergeant-major, I removed to his house, and was treated with great kindness for upwards of five weeks, the remaining part of my stay in that place, during which he had to endure many slurs from a few bigoted officers. He believed the first principles of the Gospel, but polygamy and one or two other points he could not well get over; still I hope that he and his kind lady, with their family of fourteen sons and daughters, will yet find their way into the kingdom of God.

Having circulated tracts, and conversed with as many as opportunity afforded, but finding none would receive my testimony, also being fully satisfied that I had done my duty to them, I took an affectionate farewell of my host and family, and started for this place (Secunderabad, near Hydrabad, Deccan), 260 miles to the south-east.

I will here remark, that Jaulnah is but a small military station, especially for European troops, there being only one European troop of horse artillery. There are two regiments of the line and one cavalry corps, all native troops.

While travelling in the Nizam's territories, one or two things attracted my attention, viz.—to see every traveller armed to the teeth with sword and buckler, and pistols, or a match-lock; from the young urchin of twelve or fourteen years, to the hoary-headed old man. Also the walls around the villages are here kept in repair; whereas in the Marathee country, they are generally dilapidated and mouldering to ruin; showing the latter people are living under a feeling of security, to a certain degree, which is not so much the case in the territories of the Nizam.

After having been on the wing eighteen days, through the kind protection and blessing of the Lord, I arrived in this place on the 12th of February last, and again commenced to break up new ground.

Here I had the sanction of two departments to obtain, before I could find a resting place—first from the British resident at the Court of H. H. the Nizam, to reside in the Nizam's dominions, and second from the military authorities, to live in military cantonments.

The former I obtained without difficulty. As to the latter, after calling on the superintendent of bazaars, then having two or three *notes* back and forward between us, and lastly waiting on the brigadier himself,

permission was granted me to live and perform the duties of my calling in cantonments.

After renting a pretty large house, and furnishing it with all necessaries for public meetings, I then got two hundred syllabuses printed, announcing a course of twelve lectures, the two first of which were well attended; since then the attendance has been irregular, some lectures more, then others less. I have had numerous inquiries from all the different grades of society, but their appetite for truth in general is very slender, so that very little satisfies it. As yet, I have not met with one in this place to lend a helping hand, nor one of whom I have much faith of him receiving the truth; and as far as present circumstances indicate, my stay in this place will not be a very protracted one, unless the prospects alter. However, my determination is, through the assistance of the Holy Spirit, to do my duty faithfully to them, as a servant of the Most High, sent to warn them to flee for safety from the awful judgments of the Almighty, that are pending, ready to burst with dreadful fury on the wicked nations of the earth. When I cast my mind's eye but a little distance into the future, and behold the dire calamities that will overtake them because of their wickedness, and their rejection of the deliverance now being offered them, my soul feels to mourn over their present blind, infatuated condition. But what can be done?

A few nights ago, I had the pleasure, in a dream, of conversing with President Heber C. Kimball. He had come to the place where I was labouring; when I first saw him, he was sitting apparently in a deep meditative mood, reflecting, as I thought, on the regardlessness of the people around him. After a short time, I went up to and sat down beside him, then putting my right hand on his knee, said —"Brother Heber, there seems to be little likelihood of much good being done in this place?" "No," answered he, "matters are nearly sealed up here." This part of my dream was most firmly impressed on my mind, and while reflecting on it, I instinctively, as it were, asked myself, "Is this also to be an unfruitful place?"

I fear my letter is already too long, so I must leave a few other matters till another time.

Before concluding, allow me to state that Elder H. Findlay, brother and sister and child, and I presume brother and sister Davis and child embarked at Bombay about the 15th instant for Hong-Kong, China, hence for California, on their way to the Saints' home. May the Lord speed their way.

With feelings of profound esteem, I subscribe myself, your humble fellow-labourer in the cause of truth,

A. M. FINDLAY.

P.S.—Should you deem this letter, or any part of it, worthy of a place in the columns of the *Star*, I hope those of my acquaintances who may read it, and who may have expected to hear from me direct, will accept of the above as if they had, and excuse me in what I may have come short of their expectations.

Can old scenes of joy and gladness,
Where each eye did beam with love,
Where strong ties of lasting fastness
Were cemented, e'er from the mind remove?

A. M. F.

NOVA SCOTIA.

Emigration of Saints for the Valley.

Dartmouth, Halifax, N.S.,
May 9, 1855.

President F. D. Richards.

Dear Brother—. . . . . I expect to leave Halifax with 53 or more Saints, including children, on the 12th inst., in the barque *Halifax*, for Boston, on our way to the Valley, by way of St. Louis. Some of them may not be able to go farther than St. Louis, but I shall use every effort to get them all through, as there is means enough amongst us.

The devil is very busy, and is, as far as he is permitted, using all his powers to stop us by sickness and other agencies; but I hope to overcome by faith and prayers. Some have to leave wife behind, and I fear some will remain and perish, rather than leave wife, or use the firmness and determination in the truth which belong to them. However I feel pretty certain that at least 50 of us will overcome the old Usurper, and join the ranks of the rightful Sovereign. . . . . .

Wishing you a continuance of good health, and the guidance of the Spirit of God, I remain, in haste, yours truly in the New Covenant,

JOHN A. JOST.

Varieties.

STATISTICS OF PAUPERISM.—From returns which have just been issued, it appears that on the 1st of January, 1852, there were in England 607 unions and 835,360 paupers relieved; in 1853, 608 unions and 799,446 paupers; in 1854, 618 unions and 818,822 paupers; and on the 1st of January, 1855, 620 unions and 840,720 paupers relieved. The proportion of paupers relieved to the population was, in January, 1852, 1 in 19; in January, 1853, and January, 1854, 1 in 20; and in January, 1855, 1 in 19. The number of adult ablebodied persons in receipt of relief in 620 unions on the 1st of January, 1855, was as follows—married males, 1,052; married females, 1,286; other males, 5,331; other females, 14,756. These received indoor relief, while the number relieved outdoor were, males, 29,729; and females, 90,502; making a grand total of 142,656. Of this number 106,544 are females, or about 75 per cent. of the whole; the remainder, 36,112, being males, or 25 per cent. of the whole. Of the 106,544 ablebodied women 49,375 are widows with children dependent on them for support, and 2,150 are wives of men in Her Majesty's service. That crime does not exist to a great extent among paupers is shown by the fact that out of the whole number of the females only 1,967 were receiving relief on account of their husbands being in gaol—a proportion of about 1 in 54, or less than 2 per cent. Of the ablebodied men about 70 per cent. were relieved on account of sickness.—*Times*, April 13.

Home, Sweet Home.

The faithless may dream of a far distant land,
Where the gold sparkles bright on a fair sunny strand;
But the spirit of wealth, like a phantom, will roam,
Till they're lured far away from the Saints' lovely home!
Home, home, sweet, sweet home—
There's no place on earth like our own mountain home!

Ah, their friends they will think of in hopeless despair,
When the shade of their day dream's dissolved in air,
And the spirit is fled, that in days past said, "Come,"
Will leave them in sorrow, far, far from their home.
Home, home, sweet, sweet home—
Ah, who would give gold-battered wealth for their home?

We've wealth in our cornfields, the gold mines can't give;
And health in the water, and air breeze to live;
Then who would exchange, for a king's palaced dome,
With his minions and power, our own peaceful home?
Home, home, sweet, sweet home—
With friends, wives, and children, our own mountain home!

Then let us still live where the fountain of love
Flows with life-giving Truth from the mansions above,
In "Ephraim's fat valleys," where fear will ne'er gloam!
The day-star of hope, of her glory to come!
Home, home, sweet, sweet home—
Ah, who would exchange, for this world, their home?

G. S. L. City, 1854. LYON.

Money List, May 25—June 1, 1855.

	£	s	d
William Peacock	9	0	0
Richard Harper	5	0	0
James Duff	1	10	0
William Brownlow	4	0	0
Carried forward	19	10	0
Brought forward	19	10	0
G. W. Davies	2	0	0
Josiah Holmes	5	0	0
John Aird	3	0	0
	29	10	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 25, Vol. XVII. Saturday, June 23, 1855. Price One Penny.

God's Latter-day Church and Kingdom.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—*Daniel* ii. 44.

We presume that every person who has read the Bible with any care, is conscious that it foretells a great work to be accomplished by the Almighty in the last days—nothing more nor less than the establishment of His kingdom on the earth, which shall eventually bring into subjection to it every other kingdom, authority, and power. Should there be any Bible readers who are ignorant of these all-important facts, we can only say that it is a strong evidence of the truth of the Scripture which says, that darkness shall cover the face of the land, and gross darkness the minds of the people, and we would recommend such to read the whole Bible over again carefully, especially the writings of Isaiah, Jeremiah, Ezekiel, and Daniel. Then they will gain some idea, however faint, of the great and glorious purposes of the Almighty on the earth in these last days.

Why, is there a single subject in the whole range of the inspired writings that called forth the songs and praise and thanksgiving of the servants of God which this subject did? Is any other topic dwelt upon with more faith and fervour of spirit? Did not the fire of inspiration burn in the bosoms and blaze from the mouths of the ancient Apostles and Prophets most intensely when discoursing upon this pregnant subject? Were not the glories of that time when the kingdoms of this world should become the kingdom of our God and of His Christ, described in strains of the holiest and loftiest eloquence? Did not Prophets and righteous men desire to see that day, but die without the sight? Did not Jesus himself teach his disciples to diligently pray, "Thy kingdom come?" Was not this the burden of the song of the Elders in heaven—"We shall reign on the earth?"

It is very easy to acknowledge the truth with one's lips, but not so easy to acknowledge it in one's heart. Very many will be ready to say that all we have just written is very true and pleasing, but the realization of the matter—the practical part of the subject, there is the rub! How many amongst the mass of mankind really believe in their hearts that God may be *now* about doing His great work? And who, notwithstanding all that has been written of it, can realize to themselves a true view of the work in its commencement and progress—its varied phases, and the way in which it would be looked upon and treated by mankind in general? Few, very few indeed.

Well, reader, startle not when we inform you that the kingdom of God so

much spoken of is actually set up—yes, is now existing, and in rapid progress towards the attainment of that position in authority, power, and dominion, which it is destined, according to prophecy, to reach. Suppose we give its past history in brief. First, reader, if you have any idea that the kingdom of God can exist without any relation to space, at once divest yourself of that notion. Room there must be for either an earthly or a heavenly kingdom. Where then is the territory—the place, for the establishment of the kingdom of God. Is there a spot in the eastern hemisphere where a people could grow up in the laws of God, and be as God's people always are—a separate and distinct people, holy unto Him, governed by His laws through the instrumentality of Apostles and Prophets, in short, of the Holy Priesthood? We unhesitatingly say no. The tyranny of emperors, kings, princes, and rulers, and the frigid illiberality of the laws, render it impossible for so choice an institution as the kingdom of God to gather together its subjects, and organize them according to His laws. A goodly land was held in reserve for this purpose, where the iron bondage of the governmental traditions of the old world cannot prosper. Four hundred years ago America was unknown to the eastern world. From its discovery by Columbus until the present, many of the boldest, freest, and most energetic spirits of the old world have been emigrating to the new, until it now possesses the most enlightened, liberal, and powerful people in the world. Though subject, in great part, to the domination of European powers for a time, God, to prepare the way before Him, inspired many of the people to throw off the foreign yoke, and to adopt a constitution the most liberal in the world, and one which presented not a single obstacle to the establishment of His kingdom.

The place being prepared, now for the commencement of the kingdom. And how was that brought about? Did some great soldier or tyrant make war upon and subdue a people, and then assume the right to rule over them? No, such wickedness and oppression are contrary to the common law of both heaven and that portion of the earth. God's kingdom is a kingdom of righteousness and peace. If it is ever at war it is defensively, or judicially—war either of self-defence, or as a punishment to the wicked. But the pure policy of the kingdom of God is peace and good will to men, liberty to all to do right, and follow the principles of virtue, truth, and integrity. The policy of the kingdom of God is ever to increase life and happiness. Therefore not after the manner of men did the Lord set up His kingdom in these last days.

Behold that unlettered youth of 15 years of age. He can read and write imperfectly. He goes into yonder wood, and pours out his soul in prayer with faith to the Lord. The heavens open above him, the glory of God descends upon him, God the Father and His Son Jesus Christ reveal themselves to him. He is called to do a great and marvellous work. Afterwards John the Baptist confers upon him the Aaronic Priesthood, and at another time Peter, James, and John bestow upon him the Priesthood of Melchisedec, with authority to build up the kingdom of God, and to administer in all the ordinances thereof, and on the 6th of April 1830, at the house of Mr. P. Whitmer, Fayette, Seneca County, State of New York, United States of America, the Latter-day Church or kingdom of God was organized with six members, Joseph Smith, President, by revelation from God, and was called the Church of Jesus Christ of Latter-day Saints.

From that time its numbers and its influence have continued to increase until at the present the Saints people the Territory of Utah, a dependency of the United States, and the Lord rules there, through His servant Brigham Young.

As God has not used fire and sword to obtain subjects and territory for His kingdom, by what means have they been secured? The subjects by the testimony of the truth, the territory by the oppression of the wicked. The Lord sends His servants into all the earth, crying repentance unto all people. Mankind in general are alienated from the laws of the kingdom of God, and are as foreigners. They may become its subjects by obedience to the law of naturalization, which is very simple—baptism in water for the remission of sin, preliminary to which are faith in God, and repentance of sin. The gift of the Holy Ghost is then imparted by the imposition of hands, which cheers the soul, enlightens the mind, strengthens the memory, purifies the affections, and unites in one the hearts of all. A life of conti-

nual and perfect obedience to the laws and wishes of God is then required, which, if rendered, entitles the subject to every blessing which he is capacitated to enjoy.

How are the officers or Priesthood of that kingdom chosen? By God Himself, He alone having the right—not by Him in person, but by revelation, or by dictation of His Holy Spirit, through those who hold the Priesthood.

How is this kingdom received by mankind in general? In the worst possible manner. The founder of it, with many others, has been barbarously murdered, the murderers still at large. The whole community have been driven at the point of the sword and bayonet time after time. The name of a Saint of God is considered but another name for everything that is false, ridiculous, vile, and degrading, and is consequently evil-spoken of, despised, and treated with contempt, yea, by some it is execrated.

But why? No satisfactory reason has been advanced. The strongest seems to be, "God damn the Mormons," as the Saints of the Most High are designated by the world. At the present time no pains are spared by those who do evil in secret to prejudice the minds of the government and people of the United States against the kingdom of God. It has broken no law to which it is subject, it has done or spoken no evil of any man. God is its guide and protector. It invites all men to become His subjects, to leave all wickedness, and to practise every virtue. Its words are for peace to all men all the day long, eternal life and happiness to all who will have them. Driven from civilization, it has found a refuge in the midst of the Rocky Mountains, where it has erected the standard of Truth and Liberty to the upright of every clime. But even there, in its secluded retreat, does the oppressor hunt for his prey, and strive his utmost to destroy the kingdom of God, by instigating a collision between the U. S. Government and the people of Utah. There seems to be a clique who are resolutely bent upon bringing such an issue to pass, like a parcel of brutal characters who pen two birds or animals in a corner, throw between them a bone of contention, and then urge them on by every horrid imprecation and uncouth gesture to an exterminating battle. But here failure is certain. Utah will not be caught in that trap, at least if she is faithful to the Lord, through those whom He has appointed. This trick has been tried before with the Saints, and has failed. She will bear much with patience. She will be long suffering and charitable. She will do everything that can reasonably be desired, and more. If smitten on one cheek, she will present the other. But if smitten on both sides, then she will commit her cause to the Almighty, and He will fight her battles, and overthrow her enemies with pestilence, fire, sword, and the elements, yea, they shall be consumed of the Lord, as effectually as were Sodom and Gomorrah of old, and the line of their posterity shall be cut off.

Will there be difficulty between the kingdom of God and the government of the United States? Perhaps there will be, but the provocation will arise outside the kingdom. The kingdom of God is bound to prevail over all the earth—to it every earthly government must eventually succumb, that God may be all in all, but, as far as His kingdom is concerned, this will be done on principles of honour, virtue, and righteousness, not by oppression and wickedness, so that the pure and upright among men will rejoice exceedingly all the time, and the wicked be condemned, and be continually fearing the future. The Saints will not seek provocations, they have higher things to do—their business is to proclaim repentance to all the world, and to build up the kingdom. They know that the Lord will take care of the difficulties, for He has said He will provide for His Saints. But difficulties are bound to arise, opposition is sure to present itself, and as the United States government is now more nearly related than any other government to the people of Utah, it is possible that the next great difficulty and opposition will be with it, though the Lord knows, and every sane man ought to know, that Utah is the most loyal, patriotic, virtuous, and righteous territory of the United States. We cannot do better here than refer our readers to two discourses by President Brigham Young, and one by President Joseph Smith, on the relation of the Kingdom of God to the Government of the United States, published in the *Journal of Discourses*, Nos. 11 and 12.

God has declared that His kingdom shall never more be thrown down, nor the Priesthood be taken from the earth.

What could be a more thrilling and soul-inspiring promise than this? We may expect difficulty after difficulty, opposition after opposition, each more formidable than its predecessor, for how can it be supposed that Satan will relinquish without many a convulsive struggle, the dominion he has so long held, though usurped. But the victory—that will repay. Not only must the government of the United States acknowledge the hand of the Lord, and submit to His kingdom, but the government of Great Britain, of France, of Russia, yea, every government on earth, so they may as well do it with a good grace at first as an ill grace at last. Blessed is he who doeth right when he is obliged to it, but far more blessed is he who doeth right of his own free will and choice. It may be thought a bold word to hazard, but the governments of America, Britain, France, Russia, and every other nation will yet know that if they voluntarily submit their authority to the Lord, through His Prophet Brigham, and bring over their nations with them to the Lord's side, they will save an untold amount of suffering. They may do it now with everlasting honour and benefit to themselves, but if they do not, the judgments of the Lord will eventually reduce them to submission to His laws, perhaps accompanied with eternal shame, and certainly preceded by the most "horrible and heart-rending" suffering.

We know that many people are dreadfully afraid of the "Mormons," but why need they be? The Saints are a poor and humble people, few in number, and destitute of the learning and science of the day. No righteous man need fear the Saints. Do they not traverse sea and land, without purse or scrip, to preach the Gospel of Christ to those that sit in darkness and the shadow of death? Have they not forsaken home and friends and comforts for the sake of truth and peace? Are they not a virtuous and upright people, striving with all their heart and soul to subdue every evil principle, and to continually watch every weakness, that they may be fit temples for the Holy Spirit to dwell in, and that the blessings of the Lord may rest upon them continually? Are they not ready to go to the ends of the earth, if the Lord says go, and to give up cheerfully their money, property, wives, children, yea, even the last drop of their blood, if the Lord says give? Are not their voices and their hands continually uplifted against evil? Do they not stretch forth their hands to far distant countries to help the upright poor to an abode of comfort and liberty? Then why should fearfulness seize on any but wicked hypocrites at the mention of the name of Saints? Is the time come when one of the Lord's people shall chase a thousand, and two put ten thousand to flight, and do it without moving a foot? Verily the unnatural tremour which many exhibit concerning the kingdom of God, cannot be the attendant of righteousness, for the Scriptures say "the righteous are bold as a lion," but "the wicked flee when no man pursueth."

But for their own sake, why do not the people let the Saints alone? Is it not plain enough for a wayfaring man though a fool, much more 'cute Yankees, to see that every attempt to put down "Mormonism" has only produced a diametrically opposite result? Remember the anecdote of the man kicking the mustard tree all over his field, and then, in a short time after, discovering, to his keen but unavailable chagrin, his whole field covered with mustard plants. So it has been with "Mormonism," and so it will be, for Jesus said the kingdom of God was like to the mustard tree.

As the kingdom of God grows in righteousness, and increases in power and influence, it will attract more and more the attention of the nations, and ere long will be the one great and all-absorbing topic of the day, filling the newspapers with speculation and gossip, quite as much as the present war does. The latest news from Zion will be sought after with the most astonishing avidity, and every step and move which the kingdom makes, will be passed with lightning rapidity from mouth to mouth, causing men's bosoms to heave with the pulses of uncontrollable passion, and raising the nations to the highest pitch of feverish excitement. But amidst it all, let the Elders and the Saints live continually in the practice of righteousness, walking humbly, faithfully, and diligently in their duties before God; so shall His Holy Spirit be their companion, and they shall be enabled to look with calmness and satisfaction, yea with increasing thankfulness and holy joy, when the wicked are paralyzed with fearfulness at the advances of the Church or Kingdom of God.

Christian Preachers and "Mormonism."

A DIALOGUE BETWEEN A METHODIST PREACHER AND A SCEPTIC.

BY ELDER JOHN HYDE, SENIOR.

As several persons rode along in a railway carriage, the time was very pleasantly occupied in the discussion of various topics, political and religious. The conversation however at length seemed to confine itself to two gentlemen, one of whom was a Methodist minister, evidently under the influence of potent religious feelings, which prompted him from time to time to offer remarks, which to him seemed likely to promote the spiritual welfare of the company. The other gentleman very definitely expressed his utter scepticism as to the truth of all religions. Said he to the Methodist—

But if you have any reasons, clear and valid, to urge in favour of your religion and system, why I should embrace the one, and become a proselyte to the other, I am ready to hear you, provided you will allow me equal freedom to scrutinize every argument you advance, for if truth lie on the side of your system and religion, they have nothing to apprehend from the most searching analysis through which they may be passed.

Meth. To a proposal so reasonable, I cordially accede. If, indeed, truth be the element of my religion, it is vitally important that all should know it; if false, it is equally important to discover and crush it, to prevent the evil which error inevitably inflicts. My religion, sir, teaches that the salvation of the soul is "the one thing needful." May I hope that this most transcendently important subject engages deeply your attention?

Scep. It is indeed a subject upon which I have thought often, upon which I am intensely anxious to be altogether right, but who can tell which, out of all the numerous religions, is the one possessing truth and certainty? Can you? Will you undertake to lead me into religious truth and certainty?

Meth. Yes, yes, as a minister of the Gospel—an ambassador of Jesus, I urge upon you the beautiful words of our hymn—

> "Believe, and all your sins forgiven;
> Only believe, and yours is heaven."

Hallelujah! I love to invite, and exult in prevailing upon, souls to "believe and be saved."

Scep. You are, no doubt, influenced by very benevolent motives and very kind feelings, but it is not with your feelings and motives that I have to do. You proclaim yourself an "ambassador from God," I want to be assured that you are so, that God will acknowledge your authority, and recognize your teaching, fulfil the promises you make, the predictions you utter. If I were in a foreign country, and circumstances rendered it needful for me to claim the protection to which, as a British subject, I would be entitled, I should of course apply to the ambassador of my sovereign. The Queen would ratify what he said, and confirm what he did; the evidence of his ambassadorship would be manifest and undisputed. You say you are an ambassador from the August Majesty of Heaven, and invested with authority to act in His name. Before I place myself under your instruction, you must allow me to demand evidence of your appointment as an ambassador by Him, and your authority from Him.

Meth. Sir, I *feel* called by the Holy Spirit to proclaim the Gospel to perishing sinners. I have spent several years in reading, study, and college training. I preached for a considerable time as a local minister, and ultimately I was sent out to itinerate and preach with the entire sanction and full authority of the Methodist Conference. Sinners have been converted by scores under my ministry; Glory be to God, I am His servant, I *feel* I am.

Scep. Sir, your evidence of ambassadorship is no evidence at all. You say you *feel* called by the Holy Spirit to preach, of course, the Arminian doctrine, that Jesus Christ died for all men?

Meth. Yes, sir, that is the glorious doctrine I *feel* I am sent to proclaim.

Scep. A Calvinist minister declares that he "feels" called by the Spirit to preach, that your "glorious doctrine" is a lie, that Jesus died only for the elect. You say you *feel* called by the Spirit to

preach that infants ought to be sprinkled, the Baptist minister declares he *feels* called by the Spirit to preach that your doctrine is false, that none ought to be baptized but those who first believe and repent. You say you feel moved by the Spirit to assemble your members in prayer meetings, and there to call aloud, and at times with great vehemence, upon God, to come down and save sinners; the Quaker declares that he is moved by the Spirit to do nothing of the kind, for it is highly absurd. These ministers, like you, profess to be ambassadors from God. What! the God of order and peace send men to disseminate doctrines the most contradictory and conflicting? Preposterous!

Meth. Sir, it is truly a painful fact, that such antagonistic doctrines should exist. They fearfully retard the spread of truth. It is, however, very cheering to think how far the "Evangelical Alliance" has succeeded in uniting the several Christian denominations, for though we differ in some points, on the essential doctrines we are agreed.

Scep. I must emphatically remind you, that yet you have adduced no evidence that you have received ambassadorship from God. We never read that ancient ambassadors from God to men, such as Patriarchs, Prophets, and Apostles, talked of points "essential" and "non-essential." Anything and everything God thought proper to enjoin were by them regarded as essential. The sovereign of this country never sends several ambassadors to a foreign country, to give contradictory representations of her policy, certainly not—the members composing each embassy, in their several gradations and subordinate duties, act in the most perfect harmony. God, according to the Bible, anciently sent ambassadors to declare His behests to men, and no discord ever disturbed the deep harmony that prevailed amongst them. But how strangely do the positions, the teachings, and movements of modern religious teachers contrast with those of Patriarchs, Prophets, and Apostles. The mission of modern divines seems to be to invent and pursue courses of strife and confusion, terminating frequently in hatred and persecutions. The history of your ambassadorship since Apostolic times is written in blood. God is the fountain of peace and harmony. From Him, I am forced to conclude, you have received no mission. The efforts of your "Evangelical Alliance" to create union among yourselves, are additional demonstrations that God's ambassadors you are not. Patriarchs, Prophets, and Apostles had not, and needed not, an "Evangelical Alliance" to keep them one—no, taught by one Spirit, they were all taught alike. You teach mere opinions, you support systems of mere human invention. Those opinions you are frequently changing, and those systems you are perpetually reforming. If your opinions and systems had originated with and come from God, you dare not presume to change the one, nor reform the other! Your ambassadorship remains to be proved; until it is, I am compelled to consider your pretentions and instructions as alike unworthy of regard.

Meth. I am compelled to admit, that I cannot prove my ambassadorship from God, as an earthly ambassador can prove his ambassadorship from his sovereign. I will also admit that mere "feeling to be sent" is not evidence sufficient, but I have received ordination from those who received it from John Wesley, he having received it through the Episcopacy of the Church of England, her Bishops deriving their orders through the Church of Rome, she tracing her authority and priesthood up to the very Apostles, and, above and beyond all this, God hears my prayers, and blesses my labours, and many rejoice in my ministry.

Scep. You try to trace your authority from the Apostles then, through the Church of Rome, her whom you denounce as the "Mother of Harlots." If she holds true authority, you are guilty for having left, or criminal in remaining out of, her communion. If she had true Priesthood to bestow, she has equal power to withdraw it. Did she not denounce, execrate, and anathematize the English Church and clergy, and their foul and barbarous founder? Therefore the Church of England is without authority, and had none to give Wesley, so he had none to give you. I am surprised to hear you reason in this style, because Methodist and other dissenting ministers pour scorn on the pretensions to priesthood of the Romish and English clergy. But in behalf of your ambassadorship, you urge that God hears and answers your prayers, and blesses your labours. The pious members of your society declare that their prayers are answered, and their labours blessed. If

this be a proof of your ambassadorship, it is equally a proof of theirs. Your argument proves too much, and therefore proves nothing. I will, however, examine as to your prayers being answered. You pray for peace and prosperity in the Methodist society, yet at the present time, its condition is one of strife, confusion, and division, and, like a divided house, its doom and downfall are inevitable. You pour out the burning vials of wrathful words on the Wesleyan Reformers, while they return the fierce and fiery compliment cent per cent! Is your prayer for peace answered? In your prayer meetings you pray for the conversion of England and other countries, while your responding associates vociferate their vehement Amen. Are the people of this country becoming converted? The press demonstrates, with inexorable exactness, that despite your prayers, labours, and sermons, thousands become Papists, and tens of thousands Puseyites, and everything else you consider evil. "Wealth riots, debauchery revels and rots, poverty crouches, woe utters its moan, and starving thousands pine and die! Masses of men and women are, and become, through dissipation, increasingly debased and brutalised. Beautiful women, by hundreds of thousands, are blighted, blasted, and homeless, and the number increases annually at a fearful ratio. Oh horror, hundreds of these once fair beings, fashioned to delight, and formed to shed a halo of happiness around the homes and habitations of men, aye, thousands of them, unpitied, forsaken, and forlorn, seek, by suicide, to forget in the cold grave the cruel wrongs inflicted upon them by fiends bearing the forms of men—agonising wrongs, for which no human law provides prevention, and no earthly tribunal affords redress. These, with other giant evils, stalk on with shameless front, ruthless tread, towering and triumphant crest. These monster evils pour scorn on your prayers and efforts, even in what is called Christian England! Is Europe more or less paralysed by oppression or palsied by superstition? Is Europe becoming converted? Or America? Or Asia? Or Africa? The bitter and crushing truth stands out in burning relief—your prayers are not answered! Either your petitions are wrong, or the God to whom you pray cannot answer! Your arguments in support of your divine ambassadorship are vain and absurd. Permit me to contrast you with those ambassadors whose histories are recorded in the Bible. *When they prayed*, the sun paused, and the moon stood still; the heavens became brass, or the clouds gave rain; opposing foes were blasted into blindness, or consumed by descending fires! To attest the authority of those ancient ambassadors, the rolling thunders, the flashing lightnings, the darkening heavens, and the descending torrents were wont to give testimony in tones carrying thrilling demonstration to foes and friends alike. To these ancient ambassadors the Most High revealed His lofty behests, ofttimes in the might and melodiousness of His own august voice, by the undimmed splendours of the gleaming Shekinah, by the glowing Urim, and the glistening Thummim, by the ministering angel, by the ravishing dream, or the transporting vision. Such were the means by which they were taught to know, and sustained while unfolding to men, the mind and mandates of the Eternal. Again I urge home the resistless conclusion, from God, like them, you have received no authority. For a man to assume the duties of ambassador, judge, magistrate, or agent, without credentials, containing his own name and appointment, signed by the proper authorities, would expose him to the fate of a knave, a forger, and a fool!

Meth. But you must remember that it is with Gospel truth we have to do, and not so much with the men who preach it. The preacher is nothing, the Gospel everything.

Scep. Rather expensive "nothings." But suppose I were to say the law of this country is everything, the judge, the magistrate, and the officer nothing! How intolerable, ridiculous, and unpardonable would be my folly! What use were the law, no matter how excellent its provisions, without the duly appointed judge to pronounce, the magistrate to administer, and the officer to execute it? The Gospel was efficient when its principles were taught and the ordinances administered by the Patriarch, the Prophet, the Apostle, or the Elder. Who would submit his legal affairs to the divisions of a self-appointed judge, magistrate, or officer? None but fools! And who would submit the affairs of his salvation to the bewildering and jarring opinions and speculations of self-appointed preachers? Why none but

egregious fools! You speak of the importance of hearing the truth; you mean, I presume, the truth contained in the Bible?

Meth. Yes, sir, that is the Book "able to make us wise unto salvation."

Scep. Is it, then, my duty to act as ancient people were commanded to act? For instance, am I to build, and take refuge in, an ark?

Meth. O no, that was a special message from God, to the people alone who lived then. Such were also the messages to Abraham, to abandon his country and sacrifice his son; to Pharaoh, to liberate the Israelites; to Joshua, to exterminate the Canaanites, and allot their country to the several individuals and nations of whom we read in the Bible, to whom the Prophets were, with those messages, sent —specially sent.

Scep. I perceive the plain principle you postulate. I am, then, to understand, that the messages of Noah, Moses, Jonah, Isaiah, Daniel, and Malachi were not sent to me. I have therefore no title to take to myself the instructions they taught, or claim for myself the fulfilment of promises they uttered.

Meth. Certainly we are not to build an ark, nor be circumcised, nor fly out of Sodom, nor sit in sackcloth and ashes, &c. Warning and instructions sent to ancient Israel, Assyria, Egypt, Babylon, and Nineveh, are not addressed to us, yet it is instructive to read, and absorbing to ponder upon, the wondrous predictions uttered by ancient Prophets and Seers—men to whose rapt spirits were unfolded visions of the mighty future, adumbrating the career of empires which have "brightened, blazed, and passed away"—magnificent spirits privileged to behold, and inspired to describe, vast dramas involving the destiny of earth, the august actors in which were to be the lofty intelligences that encircle the throne of the Eternal!

Scep. Sir, sceptic though I be, I feel a speechless admiration at the justice of your thrilling description of these Prophets and Seers! at the faithful and fearless zeal that inspired them, the hopes that sustained them faithful to God in life and suffering, and fervently faithful in death. You say you have the Spirit that illuminated them. Can you explain to me the meaning of their mysterious utterings?

Meth. Alas, no, sir, I can only guess at the meaning of some, and I am not certain of the unquestioned meaning of any. I have carefully studied our commentators, but they are very much divided as to the exact terms used, consequently as to the precise ideas intended to be conveyed.

Scep. Then it is manifest, from your admission, that the Spirit that inspired ancient Prophets neither inspires you nor the commentators, whose contradictory renderings and bewildering speculations you so laboriously study. How resistless is the conclusion, that as you are not inspired infallibly to understand, you are not sent to explain. So certain as ancient Prophets, &c., were true ambassadors, just as certain is it that modern preachers are spurious and counterfeit.

Meth. Sir, the glorious Gospel is very plain and easy to be understood. God's love to sinful man in the gift of His Son Jesus Christ—this, sir, is the truth that sanctifies and saves, and which is vitally important to hear and obey.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 23, 1855.

PROSPECTS IN UTAH.—By the last mail from Utah, we have received much that is interesting, and that denotes the rapid march of improvement in everything tha t tends to exalt man in the scale of being, both spiritually and temporally. The valley s resound with the hum of peaceful industry. Public buildings, bridges, mills, and manufacturing

establishments of every kind are rising up as if by magic. The husbandman, stimulated to industry by a rich soil, free from the oppression of landlords, toils early and late with a cheerful spirit, and the verdant fields increase and spread out on every hand, giving the most ample assurance that the reward of honest labour will be abundant.

One of the most important and interesting features in the spirit of the times in Utah is the great efforts that are being made to advance the cause of education. Common school-houses, seminaries, and academies are rapidly rising throughout the settlements. Literary and scientific societies are being extensively organized for the intellectual improvement of old and young. Extensive libraries of choice books are being established, and no labour or expense is spared to improve both the body and mind of the present and rising generations.

While the rest of the world are filled with perplexity, drouth, sickness, burnings, assassinations, turmoil, wars, and civil discords, the "Bees in the hive of Deseret" are gathering together every good thing from the elements which surround them, and all things are sanctified and sweetened to the faithful by a little honey from flowers of celestial growth. The pure sweets of eternal truth, which are so congenial to the honest in heart, are sour in the mouth and bitter in the belly of those whose tastes are vitiated by indulgence in unhallowed pleasures and corrupt desires. On this account military gentlemen, and the remnants of political cliques, find very limited opportunities among the "Polygamic Mormons" for the indulgence of the fashionable vices of their profession, and it is to be hoped, for the future welfare of the Indians in those parts, that they will not often be brought into contact with such specimens of Christian civilization as are a portion of the officials of the United States, who have been amongst them the past winter.

The Discourses of President B. Young, on the relative positions of the Latter-day Saints and the General Government of the United States, published in the *Journal of Discourses*, Nos. 11 and 12, may be ranked among the most remarkable productions of the age, because they contain a simple, plain, unvarnished statement of truth, directly applicable to the subject treated upon. Like the diamond, such productions are of immense value, on account of their purity and great scarcity in this age of refined hypocrisy and corrupt civilization.

It is no wonder the world think the "Mormons a strange people," a "very singular people," for they were so in the beginning, and they are becoming strangers still more every day to the lyings, whoredoms, and abominations which fill the world. They have become so very singular that they have but little regard for "wolves in sheep's clothing," or political demagogues under the title of "honourable gentlemen." Governor Young is such a "very singular man," that the light of truth and revelation unfolds to him the secret wickedness of men, and their hidden designs are made manifest. While President Pierce has not the moral stamina to do right in the simple matter of nominating a Governor for Utah, the Prophet Brigham dare hurl defiance at wickedness in high places, tell men the thoughts of their hearts, and declare, in the face of the world, that iniquity shall not be practised with impunity in the midst of the Saints. The devil rages because the domain he has usurped is invaded, and there is one little spot on the face of the whole earth where the spell of his power is broken. He knows that his time is short, and when he raves there is not wanting an abundance of "small fry" to howl in token of submission to their great master. They re-echo his sentiments in such phrases as the following, "Disgusting establishment of Mormondom, blasphemous impostor, scandalous mummery of profanity, refractory Saints," &c., &c.

Well, we like to see even devils faithful in their calling, and we do not forget that it is the nature of an ass to bray. There is no doubt but if G. S. L. City had

a grog-shop at every corner, a gaming hell in every street, and houses of prostitution at *convenient* distances, where "honourable gentlemen" could indulge in all the pleasures so congenial to the age, the whole furnishing plenty of business for lawyers, police, quack doctors, and sextons, nothing would be heard of "Mormons' colleagueing with the Indians," or the necessity of quartering an armed force on the Saints in Utah. There would probably be but little difficulty in obtaining liberal appropriations for defraying the expenses of Indian wars, and for keeping up proper mail facilities, and Utah would be another favourite resort for low politicians, and a bone of contention between the North and the South, each grabbing at it, in childish avarice, to throw in their side of the scale, to give them a preponderating weight in the political balances of the American Confederacy.

The pure atmosphere of the Mountains has the same effect on diseased minds as it has on consumptive bodies—it soon cures or kills, but generally the moral dissolution is preceded by convulsions, and the patient usually takes timely warning, and hurries to California, where the atmosphere and diet are more congenial.

The wicked are generally blind, as well as foolish. If the government of the United States is anxious to punish rebellion and violations of Constitutional rights, they can find them much nearer home than in Utah. They will do well to take Missouri and Illinois in hand first, for murdering, plundering, and driving the Saints, and if that job is not congenial to their feelings, they can no doubt find an outlet for their military enthusiasm, and for once be entitled to credit for an act of justice, by sending their surplus troops to the frontiers of Missouri, and demanding of that state reparation for invading the public domain by an armed mob, threatening the lives of the citizens of Kansas, and of the governor of the Territory, and interfering with the elective franchise by military force—carrying the election at the cannon's mouth. The General Government think this would be assuming a fearful responsibility. Perhaps it would. If it is ruin to do right in this case, it certainly is ten fold more so to let wrong go unpunished. That might makes right is fast becoming the ruling principle of the American people. Anarchy and Lynch Law are the order of the day. The slavery question is fast kindling the fires of revolution and civil war. Query—Do the people of the United States ever think of the prophecies of Joseph Smith? Do they ever hear and reflect on the words continually reiterated in their ears, that the blood of innocence shed in Missouri and Illinois must be atoned for by this generation? The "Mormons" cannot forget these things, and they do not intend that their enemies shall. Is it possible that the Editor of the *New York Herald*, and many other guns of smaller calibre, but of the same base metal, ever think of the responsibility they assume by approving the shedding of innocent blood, and adding fuel to the flames of mobocracy, which are fast consuming the last vestige of American liberty? They shall partake of the fruits of their own labours, for the fire which they are kindling will consume them also.

It is wonderful with what self-complacency gentlemen of the press can sit astride of the fence, ready to turn to either side in order to pander to a depraved public taste, regardless of every thing but popularity and the "Almighty dollar." If Brigham Young and the "Mormons" were such fawning sycophants, the devil would go to sleep, and his servants would have but little to do. But no, he dare come out boldly and declare, in the face of this wicked and adulterous generation, that he will work righteousness and put down iniquity, and his words are echoed back with a loud Amen from the heart of every faithful Saint throughout the world. While this declaration makes the honest and pure in heart to rejoice, it is a sickening dose to the cankered souls of those who bow to the golden god, and worship at the shrine of harlots. But let the wick-

ed rage, for the set time to favour Zion has come. Amidst the storms of anarchy the genius of liberty will nestle in her bosom, and when the demon of confusion and civil war shall have drenched the American soil in blood until the cries of innocence are avenged, the little stone will roll down from the Mountains and bring deliverance from the west. The Lord through His Prophets has spoken it.

HALF-YEARLY STATISTICAL REPORT.—The Statistical Report of the Church in the British Islands, for the half-year ending the 30th inst., will be required at our Office within seven days after, without fail.

The particulars required are—name of Conference; number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons excommunicated, dead, emigrated, and baptized since the date of the last half-year's report; and the total number of members, including officers and scattered members. The name of the Pastor, President, and Secretary should also be given, and they are particularly requested to furnish us with the report in due time.

If there should be any Branch, or any scattered members, not attached to a Conference, they will please report themselves to us.

Pastors, Presidents, Book Agents, and Treasurers generally are referred to *Instructions* given in *Star* current Volume, page 24, for notices which claim their particular attention at the close of each quarter. Any of these officers who have been lately appointed will be much aided by making themselves acquainted with those *Instructions*.

THE DESERET NEWS.—At the commencement of Volume V. of the *Deseret News*, we again call the attention of the Saints to the great importance of securing that paper for their individual benefit, and that of their children after them. The *History of Joseph Smith*; the Epistles of the First Presidency; the Sermons delivered in the Tabernacle, G. S. L. City, by the First Presidency, the Twelve Apostles, and others; the Laws enacted by the Legislature of Utah, and other public documents; highly interesting correspondence from the various settlements of the Territory, and from the Foreign Missions of the Church; and a great amount of other important information; are contained in its pages, rendering it of infinite value as a contemporary history of the great work of the Lord in the last days. As such every Latter-day Saint who desires to acquaint himself with the leading affairs of the Church and Kingdom of God, as it progresses to universal dominion in the earth, should subscribe for the *News*, and make himself acquainted with what it contains.

The paper is published weekly, at G. S. L. City, and arrives here in about two months afterwards. It is under the entire control of the Church, and, consequently, all profits arising from the sale of it flow in the same channel with the Tithing, and help to build up the kingdom of God. We observe with very great pleasure that the form has been altered to an Imperial Quarto, a size far more suitable for binding than heretofore, which will, no doubt, be highly appreciated by subscribers.

Terms—£1 13s. 8d. per annum in advance; this includes American and English postage; single copy, 9d. Vol. IV. complete, £1 13s. 8d.; single copy, 9d. Vol. III. £1 5s. 2d.; single copy, 1s. All the back numbers in print can be ordered from Utah.

UTAH MAIL.—On the 11th inst. we received the balance of the April mail from Utah, consisting of letters from the First Presidency, Elder S. W. Richards, and a number of others, and a single inclosure of he *Deseret News*, dated April 4. We presume these despatches are through the personal favour of Mr. Thos. S. Williams.

THE "WILLIAM STETSON."—The *New York Herald* of May 30, announces the

arrival at that port of the *William Stetson*, May 27. Two births occurred on board, and four deaths. This vessel was the last we despatched.

ELDER D. SPENCER writes from New York, May 27, that he was well, and expecting to leave New York for St. Louis the same day. He landed at Boston May 25.

We are requested to publish the following from the *Deseret News*, of March 21 and 28, and April 4—

"A BRIEF SKETCH OF THE HISTORY OF JOSEPH SMITH THE PROPHET, AND OF HIS PROGENITORS, WRITTEN BY HIS MOTHER, LUCY SMITH. This work was first published in England, in 1853. I procured the manuscripts while on my last mission in the United States, and was informed, at the time, that most of the work was written under the inspection of the Prophet; but from evidences since received, it is believed that the greater part of the manuscripts did not pass under his review, as there are items which are ascertained to be incorrect.

"These imperfections have undoubtedly arisen either from the impaired memory of the highly respected and aged authoress, or from the lack of correct information; or, which is the most probable, from the carelessness of the scribe in writing from time to time isolated statements from her mouth without a sufficient understanding of their connection.

"In future editions the work will be carefully revised and corrected so far as we have knowledge. In the meantime, it is believed that this history will be interesting to the Saints, and to the public generally, as from it they can make themselves acquainted with some of the greatest and most remarkable events of modern times.

"If the schools of our Territory would introduce this work as a "Reader," it would give the young and rising generation some knowledge of the facts and incidents connected with the opening of the grand dispensation of the last days.

"ORSON PRATT, Sen.

"[Papers published by the Latter-day Saints will please copy.]"

"DIED, in G. S. L. City, on the 10th instant, Joseph Russell, aged 70 years. Brother Russell had been a member of the Church of Jesus Christ of Latter-day Saints some fourteen or fifteen years; and though his fame was not very extensive, he was ever found willing to obey counsel, and do whatsoever was required at his hands. Full of years, and of good works, he has gone down to the grave, to await the morn of the resurrection, when he will, with all the faithful, receive his reward according to his works."

"MARRIED, at Pleasant Grove City, March 24, 1855, by Bishop Henson Walker, Mr. George H. A. Harris, of Ilfracombe, Devonshire, England, and Miss Ann Eliza Burrostone, of Herefordshire, England."

Foreign Correspondence.

DESERET.

Weather and Farming—Public Buildings—Trial of Indians for Killing Captain Gunnison and Company—Health of the First Presidency and the Twelve—Sugar Works—Manufacture of Bar Iron.

Historian's Office, Great Salt Lake City,
29th March, 1855.

Dear Brother Franklin—Again I resume my historical laconic communication with you, to post you up with the et ceteras that are transpiring here from day to day, which, while they may interest you, and some of the items may your flock, will be left on our letter book to aid the historical collation in a future day.

After a very mild winter, a pleasant spring has already dawned upon us, which has permitted extensive arrangements to be entered into by the brethren for fencing up, preparatory to farming this season, and the general feeling throughout the Territory is to open up farms and cultivate, for we anticipate all the grain that can be raised will be needed. It is believed that snow in the mountains will be ample for this year's

irrigation. A great deal of wheat has already been sown, and the grass on the benches and over Jordan is now pasturing the herds from the city.

The large Bowery, for want of suitable lumber, &c., will not be covered in by Conference; but if the weather is suitable some of the Conference meetings will be held here. It is estimated to hold 8,000. The Endowment house is being finished by the painters. Large temporary gates are being put up to enclose the Temple Block. The Arsenal will be plastered next week, if hands can be had to do it. Brother C. Colebrook is appointed Military Store keeper, and will have a dwelling house erected within the enclosure

The murderers of Captain Gunnison and party were tried last week by Judge Kinney in the Second Judicial District in Nephi. The jury brought in a verdict of manslaughter against three of the Indians, who were sentenced to three years' imprisonment in the Penitentiary. Colonel Steptoe, with a company of his command, attended, and I understand, from the Indians, that some of the officers, civil and military, did some trading with the squaws, though not in buck "skin;" report says it was an effort at improving their MORALS, or introducing civilization.

The health of the inhabitants of the Territory is good.

Some large herds of cattle that have wintered here, have already started on the trail for California, the cattle were in good condition, the winter having been so favourable. A few of our brethren are leaving for California, having got the California fever.

President Young has been feeble this winter, his lack of health has generally prevented him from attending the Tabernacle. He was out last Sabbath and preached in the afternoon; as the weather grows warmer, his health is improving. Brothers Heber and Jedediah are well, and so are the Twelve who are in the Valley. Notwithstanding I have been closely confined to the office this past winter, having a great anxiety to finish the History of Joseph up to the time of his death, I have done considerable preaching through the Territory. After confining myself for two or three weeks, sometimes being in the office till midnight, I have taken a run out to the Settlements and preached, agreeable to the Presidents' counsel, which has helped to improve my health. I have just returned from a trip to Provo, and find that an excellent bridge is being erected across that river by Colonel Steptoe, 120 feet long, and the bank above the bridge is secured with rock and brush for 180 feet.

"Soldier's band" of Indians are in the city, painted, beaded, and dressed up for exhibition. They have become like clowns, and perform before the doors of the stores their unique dances and tactics, for which they generally get presents. This suits them a great deal better than work, to which they appear to have an undying antipathy.

The Sugar Works have stopped for a season, having ground over 22,000 bushels of beets into molasses during the seven weeks they were operating. It is anticipated to make good sugar next season.

The Nauvoo Brass Band gave a grand concert of vocal and instrumental music yesterday afternoon, at the Social Hall, for the Presidency and the Twelve with their families free, and in the evening to the public at fifty cents per ticket. All the families of the Twelve were invited to the afternoon performance.

Considerable interest has been awakened on the subject of Education. We have the "Polysophical Society," the "Universal Scientific Society," and the "Deseret Theological Institute" is in process of organization, which will be a grand affair.

From Iron County we hear they have made some good bar iron out of the ore, using the puddling furnace, and drawing out some bars sufficiently malleable for horse nails, which they are manufacturing and using. The greatest difficulty is to get clay of proper consistency with which to build their furnaces, that will stand the fire.

At Cedar the brethren are building a Seventies Hall, sixty-four by thirty feet, two stories high.

Yours,

GEO. A. SMITH.

PHILADELPHIA AND NEW YORK.

Arrival of the "Chimborazo" and "S. Curling" — Baptisms — Departure for St. Louis.

Ship Chimborazo, off Cape May, 120 miles from Philadelphia, May 18, 1855.

President F. D. Richards.

Dear Brother—Our pilot is on board

to conduct us up the beautiful river Delaware. I take great pleasure therefore in giving you a short account of our beautiful and safe voyage over the briny deep.

We left Liverpool docks 17th April, 12 o'clock. We were taken down the river Mersey by steam-tug to the sea, and then left to the mercies of wind and waves, both of which were mild and gentle for four days, when we took fair wind as we were leaving soundings, having the blue sky and rolling billows to gaze upon—a new but majestic scene to most on board, and the cheerful countenances of the Saints, with songs of Zion, told the joy of hundreds on board, who had for many years earnestly desired and prayed for deliverance from old Babylon. Great was the joy of the Saints on leaving moorings, in the presence of Elders William Kimball, Grant, Ellsworth, Ferguson, Merrill, Dunbar, and others, in the midst of the shouts of hundreds, not unnoticed by angels, and those Prophets who predicted and foresaw the sons of Jacob gathering home from every nation, kindred, tongue, and people, to the inheritance promised him and his seed after him.

From the time we took fair wind until the 29th, we advanced prosperously. We were then becalmed for four days, and were drifting back by the tide. This day being Sabbath we held two meetings on deck, through the kindness of our noble captain. Much of the Spirit of the Lord has been manifested, and the Saints showed their willingness by unanimous vote to devote the first day of May to fasting and prayer for past favours, also to be favoured with fair wind. Be assured, this fast was not without sacrifice, as most of the Saints were getting a sharp appetite from the fast without vote—by sea-sickness. However, the Lord did not pass our sacrifice unnoticed, for previous to our dismissal of Sacrament meetings in our various wards, the captain was ordering more canvass before the fair wind which continued five successive days and nights, and which brought us safely over the banks of Newfoundland. We passed one ship dismasted; the Saints did not complain at the loose boxes and tin ware dancing to the tune of ten knots an hour, as we were getting what we asked for—fair wind, which is not attended without the waters being somewhat enraged at sea. Then we had a few days of disagreeable cold weather, attended with snow and rain, and winds fluctuating, which is quite common at the mouth of the St. Lawrence river, where the ice of the lakes Erie and Ontario flow down.

The officers and crew were often heard to say the "Mormons" had better fast and pray again, but all with the best of feelings, and belief of some.

Sunday, 13th May, New York pilots came on board close alongside of Long Island. We learned, from the papers, of the arrival of the *Juventa* six days previous—7th inst., at Philadelphia. We find, this a close chase, as they had 18 days start.

We held three meetings this day on deck—two preaching meetings, and one Sacrament and testimony meeting, attended by the officers of the ship with the best of feelings; a day not to be forgotten, for heaven has smiled upon us, and I must say the ship is a Christian, for it has kept the Sabbath by resting, as it has been calm and fair each Sabbath, so that we have been able to hold meetings on deck.

18th. Cast anchor sixty miles from port, in the Delaware river. This is about half way from the mouth of the river, or Cape May. I am happy to report the Saints in excellent standing and health, rejoicing to see the promised land of Jacob. Considering the experience of the Saints on board, I never wish to preside over a more willing and better people than the *Chimborazo* Conference. Through my able Council and Presidents of wards, whom I often met in Council, we were able to control all things for good, and for the comfort of the Saints, which was quite satisfactory. Many came to me and said they lived better on ship-board than in England. We have kept up daily meetings twice each day in our various wards, which caused a continuation of that good Spirit that is coupled with signs following. The gifts of tongues, interpretation, prophecy, not omitting the healing of the sick by laying on of hands, have accompanied us, to our joy. Many have testified they have enjoyed more of the Spirit of God on ship board than ever before. We have enjoyed excellent health all the way, sea-sickness excepted. The Saints employed their extra time in making tents and wagon covers for the plains.

We have had two deaths of infants, one April 28, daughter of Jeremiah and—— Price, by accidental fall from the hatch-

way, aged 23 months; May 2nd, son of William Beynon, of inflammation of lungs, aged 10 months; both from East Glamorganshire Conference, Wales. We have had one birth, three marriages, four baptisms, and four more applicants on arrival, one of which is mate of the ship, brother-in-law to Captain Peter Vesper, master of our ship, who has secured our blessings and warmest feelings for his kindness and good management. I can speak of him as a good navigator, and kindly disposed, by which he secured a vote of thanks, both on leaving Liverpool and on our arrival in Philadelphia. On one occasion three kettles of gruel were administered to the Saints by him, which caused them to say, "God bless the captain."

22nd. We have been detained in the river until daylight. This morning we learn the *S. Curling* arrived to-day, and will join us, and we will leave for Pittsburgh day after to-morrow.

Elders Lamoreaux and Jeremy join in love to you and all friends, and may God bless you all, and bring you safe home to Zion.

Yours in the New Covenant,

EDWARD STEVENSON.

We have much pleasure in submitting the following notice of the arrival of the above vessels, from the *Mormon* of May 26—

"EMIGRATION.—The ship *Chimborazo* arrived at Philadelphia on the 21st ult., with 432 Saints on board, under the Presidency of Elder Edward Stevenson. There was during the voyage one infant died, and another young child was injured by a fall, which was the cause of its death, One or two births. The passengers were all in good health and spirits; between two and three hundred went forward on the 27th; the others employment was mostly provided for.

"The ship *S. Curling*, S. Curling, master, arrived at this port on the 22nd ult.; Elder Israel Barlow, President. She had when she left Liverpool 581 passengers on board, and had an increase of three on the passage, and no deaths; thus she had a net increase of three. Most of the passengers left on the 24th by way of Philadelphia, *en route* for the Valley; the remainder of those who were going forward, went on the 25th. All in good health and spirits."

Varieties.

A VIOLENT whirlwind recently occurred at Jefferson, Cook co. Illinois, taking up men, beasts, trees, and houses as high as 100 feet from the ground.

MUGGINS observed on the door of a house the name of two physicians, and remarked that it put him in mind of a double-barrelled gun, for if one missed, the other was sure to kill.

A BEAUTIFUL Jewess attended a party in Philadelphia, where she was annoyed by a vulgar, impertinent fellow:—"And you never eat pork, Miss M.?" asked he tauntingly. "Never, sir." "Nor eat lard lumps?" he continued. "No sir; our religion teaches us to avoid everything swinish, physically and morally; therefore you will excuse me for declining to have any more words with you."

NEW POSTAL ARRANGEMENTS FOR BOOKS, PAMPHLETS, PERIODICALS, &c.—Books, Pamphlets, Periodicals, &c., can now be forwarded through the post within the United Kingdom at the following rates—Not exceeding 4 oz., 1d.; between 4 oz. and 8 oz., 2d.; do. 8 oz. and 1 lb., 4d.; do., 1lb., and 1½lb. 6d.; do., 1½lb., and 2lb., 8d.; 2d. for every additional half pound and every fractional part of half a pound. Postage to be prepaid in stamps affixed near to the address. The packet to be open at the ends, and contain inside no writing of the nature of a letter, nor outside, except the address. No packet to be more than two feet any way.

The Working Bees.

[TUNE—*Rosa May.*]

O once I dwelt in Babylon, in darkness and in dread,
For I could see some thick dark clouds were hanging o'er my head,
But soon the "Mormon" sun burst forth, dispers'd those clouds of jet,
And I became a working bee in the hive of Deseret.

When I began the truth to scan, kind friends their warnings gave,
They straight condemn'd the "Mormon" plan, and tried poor me to save;
They rav'd, persuaded me to quit the poor deluded set,
But I became a working bee in the hive of Deseret.

I read, mark'd, and learn'd, and did digest the plan which Joseph taught,
For of all plans it is the best, the one which Jesus brought;
And from my heart I blest the day I first the "Mormons" met,
And glad became a working bee in the hive of Deseret.

Thanks to our King, the stone rolls forth, the kingdom lives and grows,
Enlightens part of this dark earth, and onward, upward flows;
And Saints go forth to every land and spread the Gospel net,
Returning with fresh working bees for the hive of Deseret.

While discord reigns throughout the earth, proud nations rush to war,
And famine, pestilence, and strife extend from shore to shore,
All "Mormon" hearts united are, on peace their minds are set;
No drones nor discord plague the bees in the hive of Deseret.

When Brigham speaks, the Saints give ear, they work with hand and heart,
And by hard knocks the kingdom rear, and cheerfully impart
Abundantly of earthly goods, and grudge not, nor regret
They have become good working bees in the hive of Deseret.

Both old and young, and grave and gay, from every sect have fled;
They've found the straight and narrow way, and follow Christ their head;
By day and night to keep his laws their hearts are fondly set,
And praise his name they're working bees in the hive of Deseret.

And from my heart I now invite each wand'rer in the earth,
To come and prove the joys I sing, and gain celestial birth;
Ere Satan by his wiles beguile and catch you in his net,
May you become good working bees in the hive of Deseret.

WILLIAM WILLES.

ADDRESSES.—George Ingra, North-end, Bassingbourn, near Royston, Cambridgeshire.
Thomas Smith, 4, James Street, Carlisle.
Philemon C. Merrill, 111, Warstone Lane, Birmingham.
William B. Hodgetts, Mr. George Ingra's, North-end, Bassingbourn, near Royston, Cambridgeshire.

Money List, June 1—8, 1855.

	£	s	d		£	s	d
Charles Peat	4	12	0	Brought forward	81	13	8
George Peacock	5	0	0	James Linforth	5	0	0
James Walker	12	1	8	R. Skelton, (East India Mission)	17	15	10
H. E. Bowring	1	0	0	Josiah Rhead	2	0	0
William Farr	5	0	0	H. McCreery	10	0	0
A. N. McFarlane	2	0	0	J. Price	5	0	0
John Mellor	2	0	0	John Holsall	5	0	0
William Maiben	40	0	0	James Woods	5	0	0
Samuel Kidout	10	0	0	J. McComie	6	13	0
Carried forward	81	13	8		138	2	6

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 26, Vol. XVII. Saturday, June 30, 1855. Price One Penny.

A New Literature.

"Many shall run to and fro, and knowledge shall be increased."—*Daniel* xii. 4.

A new literature! Yes, and not before it is needed.

Let us look at the literature of the day. What do we find? We find it in many respects radically wrong, unable to supply the intellectual wants of mankind, far from leading men to a knowledge of their true position, and their relation to God, and to one another, and therefore utterly inadequate to properly inform and develope the human mind and educate men for life—for eternity.

There may be a great deal of unobjectionable writing upon many scientific subjects, but when the matter of religion, in any of its bearings, is approached, then it is evident that the great literary lights of the day are but blind leaders of the blind. Many public writers seem to feel their weakness in this particular, and therefore prudently leave that part of the literary field to the clergy. This, and the spiritualizings of those who profess to be ministers of the Gospel, have induced one of the grandest defects of modern literature—the separation of the things of this life from those of the next. Thus we see a vast amount of periodical literature, which is all that many read, almost ignoring the idea of God, or the obligations of religion, except on some special occasion, and then either in a constrained and awkward manner, like men acting an unnatural part, or with a hypocritically courteous grace, as a kind of mere pepper-corn acknowledgment of accountability.

On the other hand, as if to maintain the balance of power between this world and the next, many publications assume to treat exclusively of things spiritual—things pertaining to God, religion, and the world to come. This class of literature, proudly discarding the common matters pertaining to this life, takes such exalted flights into the regions of immateriality, nonentity, and those mysterious realms described as "beyond the bounds of time and space," and is withal of such a freezing temperature, that it is utterly unfitted for the instruction and edification of gross beings clothed with tangible flesh and blood, and many are thereby so bewildered and befooled that they reject all religion, and say in their hearts, "There is no God."

We must confess there is a small portion of literature, of which the "religious newspaper" is a sample, that professes to treat of both spiritual and temporal things, bringing religion before the minds of readers in connexion with daily business. But every one who has the Spirit of the Lord can see that even in these publications religion and eternal things are not allowed their proper influence. They are

not so mixed up with the temporal things as for all to seem part and portion of the daily life of man. There is a kind of sickly, half or quarter hearted look about the matter, a sort of Sunday clothes appearance. There is not that bold, robust, vigorous life and whole-souledness, that every day reality, pervading the literature in question, which would inevitably force the conclusion, that religion is a man's daily business, and circumscribes, controls, and regulates everything else.

The Press is a great and mighty instrument for good or evil—the true lever to move the world. Spoken words are but wind, and may be soon forgotten, but written words stand for ever, so to speak. Moreover, what is spoken is local in its influence, what is written is often universal. How lamentable, then, to every right minded man must it be, that such an amount of trash, useless except for evil, as is daily and weekly thrown off, should exist. An endless number of novels or romances are ushered to the world, many of them written merely to morbidly excite the passions, and abounding in unlikely situations and events—scenes of the "love and murder" kind, only suited for a society in the last stage of corruption, who make intrigue, lust, debauchery, violence, in short, the uncontrolled gratification of their passions, the business of their lives. And furthermore, this class of literary works, in connexion with many others, inculcates such erroneous and injurious principles in the "morals," as well as in the general thread of the tales. For instance, is it not high time that men should give up the notion of bowing down to a woman as to an idol which they worship, and that not always out of respect and reverence to her? Is it not a humiliating and degrading picture for one, two, a dozen, or more men to be bowing, and scraping, and worshipping, and going to die before a woman, each swearing before heaven that he lives but to please her, and cannot live without her? How contemptible are such creatures, who thus tacitly acknowledge that they were made for woman—to be her servant, her slave, and not the woman for man—to be her lord. The Lord said, through Joseph Smith, that certain characters would hereafter be not Gods, but servants to the Gods, and surely, as the present is a state of probation and preparation, some men are very forward to manifest the position which is most congenial to them, and for which they are best fitted. Those men who live and die slaves to woman cannot really claim higher, if so high, rank as servants to the Gods, and those who lead the popular mind towards such slavery really cannot expect other than to reap exactly according to their own sowing. Men's allegiance is to their God, and when they so far forget Him as to transfer it to woman, thick darkness has surely covered the minds of the people, and they are fast hastening to destruction.

Then look at the newspapers—with what are they filled? With principles of truth, intelligence, and salvation, for the every-day business of life? No, but, on the contrary, they generally pander to party spirit, and distort, misrepresent, and lie with the most perfect grace, and without the slightest compunction. It is really sickening to read the irrelevant, and worse than childish twaddle about politics and social reforms, that inflates the majority of the newspapers of the day. Then, see how they are filled, under the plea of "independence" and "liberality," with particulars of "offences," "law, equity, and police reports." Instead of such matters being consigned to that blank, dark oblivion which is their native element, what minute reports of robberies, assaults, murders, and executions appear. What a prolixity of slimy details of seductions, affiliations, crim. cons., divorces, and rapes, are spread before the public eye.

We need not further pursue this description—sufficient has been said to show that a radical change is needed in the conduct of that powerful instrument of instruction and enlightenment—the Press, in short, that nothing more nor less than a *new literature* is needed, and must be obtained to save the world from being wholly devoured by the curse.

Well, thank God, the light is breaking from the Source of light over the dark field of modern literature. God has taken the matter in hand. He is a present help in this time of need. Righteousness has looked down from heaven, and truth has sprung out of the earth. From Cumorah's hill intelligence has burst forth to revolutionize the empire of letters. In quaint, antique, and homely garb it appears, but full of life and vigour and the power of God—just the reverse of that which pleases the wise men of the day,

and therefore exactly calculated to make the poor and illiterate, but honest, rejoice, and to confound the rich and learned, but hypocritical and corrupt.

Much is said and written about the "independence of the press." Well, certainly, man is a free agent to write or not to write, and to write good or evil, just as he pleases. God gives him his free agency, and his fellow-man should not restrict it, except when it encroaches on the rights of others. But as God is the Father of mankind, does it become them as dutiful children, to write this thing or that thing, and publish the same, when they know that it is in direct opposition to His will and way of thinking, or even when they suspect it is only a little in opposition to His views? The fact is plain, that men ought, and it is to their interest, to write and publish only what they feel assured is agreeable to the mind of their Father in heaven, and they should consider themselves responsible to Him for every word they write. Here then we come to the true principle of the matter—*the Press should be entirely subject to the direction of the Almighty*, for He is our Father, and the true Source of our light and knowledge.

This point being so clear, another evidently follows, which is, that those who are the representatives of God on earth, have authority to act for Him in this matter, as well as in others. Therefore we are brought to the inevitable conclusion—*the Press should be perfectly subject to the Holy Priesthood.* This is the great principle which distinguishes the literature of Zion from the literature of Babylon. The question of the "independence of the press" here falls to the ground. Indeed, such a term can only pertain to the Gentile press, where jarring and strife are congenial elements.

The new literature which will revolutionize the literature of the world is that which comes from God through His Holy Priesthood, once more restored to the earth. This literature may not possess the refinement and gloss of Gentile literature, which is like whited sepulchres—all fair without, but foul within, yet it possesses intelligence, light, and life, that come from God, and will bear it triumphantly over all opposition, to the confounding of the wise and learned. Men are careful to polish their work, no matter how unsound it is. This is not the way of God. Integrity and truth are with Him the first thing, the polish will be sure to come in its time. "Cleanse first that which is within the cup and platter, that the outside of them may be clean also."

Guided by the Holy Priesthood inspired by the Almighty, the principles that will *save* the people daily, and exalt them in the celestial kingdom of God, are the burden of the literature of the Latter-day Saints. Religion and eternal things occupy their own place, and exert their all-pervading influence through their publications—such are daily matters with the people of God, they are in fact part and parcel of their very existence, and are treated as such in the "Mormon Press." Consequently it has a latent power with it which the world can neither understand nor cope with. The very principles which will save the people individually, collectively, temporally, spiritually, morally, socially, and politically, are revealed and enlarged upon in their own due time. The duties of this life, and the preparations for the life to come, if there is any difference, are taught with equal power and intelligence, so that none may stumble, but all may learn with infallible precision every item of truth in its proper season, and thus grow up into perfect men and women in Christ Jesus.

May the *News*, and *Luminaries*, and *Mormons*, and *Heralds*, and *Stars*, and *Udgorns*, and *Stiernes*, and *Representers*, and *Watchmen* increase henceforth in numbers, intelligence, and influence, till their light shall illuminate the whole earth. Amen.

Christian Preachers and "Mormonism."

A DIALOGUE BETWEEN A METHODIST PREACHER AND A SCEPTIC.

(*Continued from page* 392.)

Scep. You now invite my attention to the New Testament. There, regard being had to the point in discussion, I have to require your special consideration of

New Testament facts. When the thousands on Pentecost needed religious instruction, Peter and the other Apostles were *sent by revelation* to teach them. When the Samaritans needed religious instruction, Philip was sent by revelation to teach. When Saul of Tarsus required religious instruction, Ananias was sent by revelation to teach. When the Eunuch required to understand the Prophet Isaiah, Philip was sent by revelation to explain and teach. When Cornelius required religious instruction, Peter was sent by revelation to teach. Sir, I need religious instruction. Have you been thus sent by revelation to teach me?

Meth. You put your question in a manner so pointed, that I am compelled to admit at once, that as Peter, Philip, Ananias, &c., were sent, I am not sent.

Scep. A plain admission, truly. As therefore Peter, &c., had a right to be heard and obeyed, because they were sent by revelation, so modern teachers have no right to be either heard or obeyed, because they are not sent by revelation. When God is pleased to send a man to teach me, I shall be ready to honour his authority by reverence the most profound, and receive his teachings by obedience the most prompt. People of God anciently rendered unquestioned obedience to whatever Deity ordained. If God desires me to know and do His will, He will send some messenger to instruct me, in this my day, as Prophets and Apostles taught the people in their day. As you have not been thus sent, I have no attention to bestow, nor time to waste, on your uncertain speculations.

Meth. O, but the New Testament is surely as much for the instruction of the people who live now, as for those who lived in the days of the Apostles.

Scep. As God has not by revelation told you so, you utter merely your opinion. If I trust questions of law or equity to the decisions of none but a legally appointed judge, certainly I will not trust the affairs of my salvation to the opinions of a teacher, unless invested with authority and endued with wisdom by the Majesty of Heaven. To such authority and enduement you have surrendered all claim. You have also admitted, that the messages from God to Noah, Moses, Isaiah, and Malachi were intended only for the people to whom they were addressed, so the messages through Peter, Philip, Ananias, Saul, &c., were intended only for the people to whom they were sent. The Epistle to the Romans would not have suited the circumstances of the Corinthians, nor would that to the Galatians have suited the Philippians. As special instructions were required, so special revelations were given. Apostles and Elders oftentimes explained and applied the predictions of ancient Prophets, as the Holy Spirit inspired, consequently such explanations and applications were always infallibly correct. How fearful is the folly you display in presuming to take the inspired language of Peter, &c., addressed to the people in their day, and apply such language to the people of this day.

Meth. I fear, sir, your arguments prove that you want to overthrow the authority of our precious Bible. It was, I admit, written for the instruction of ancient Saints, and, I contend, for ours also. Sir, we must cleave to the precious Bible.

Scep. It is very unjust for you to insinuate that I wish to subvert the authority of the Bible. I have not once questioned its truth; I have assumed that it is a history of revelations from the Lord, through Patriarchs, Prophets, and Apostles, to individuals and nations who lived anciently. I will, however, scrutinize more closely your pretensions as an "ambassador of the Gospel." Whenever God has imposed a duty upon man, the qualification requisite to its efficient discharge was necessarily added. You presume to preach; can you give the certain and unquestioned meaning of the Apostolic writings in the New Testament?

Meth. I am compelled to confess that I cannot. I have carefully studied the notes and sermons of John Wesley, and though he was a great and good man, I cannot entirely coincide in all his opinions and views. I also differ very much from many of the opinions and interpretations of Dr. Adam Clarke, and other eminent commentators. And as for Mr. John Calvin's doctrines and interpretations of the New Testament, they inspire me with horror, yet he was a very subtle and profound theologian. In fact commentators and theologians are as much, if not more, divided in their opinions and emendations as to the New Testament, than even as to the Old. They do not profess, and certainly I do not pretend, to give the certain and unquestioned meaning of large portions of the New Testament.

Scep. Then seeing you cannot, it is certain that the Spirit that inspired the Apostles to write, does not inspire you to understand, *or commission you to explain*, consequently your daring to do so can only be regarded as a grand impertinence and presumption! Here I will, though a sceptic, venture an opinion. If you were sent, like ancient servants of God, you would teach as they taught, and as the circumstances of mankind now are different from what they were then, new instructions by revelation, suited to altered circumstances, in accordance with established analogies, would be given. Thus would be unfolded higher principles of intelligence, involving holier duties, securing seraphic felicities, subordinating more transcendent exaltations on loftier platforms of action, ennobled by powers, encircled by sceneries, and mingling with associations thrilling and divine. Then, O then, should spirits, that intensely long for truth, realise the "thirst, the dream, the passion, that burns to know the sublime and shaded mysteries now hidden from humanity, glorious principles of intelligence, which in their potent sway would render earth a heaven, sublimated in its nature, and intensified in its delights." Had I lived when Prophets and Apostles unfolded the mind and proclaimed the mandates of the Eternal, their teachings I would have obeyed, no matter what those teachings might have required; if God were again, in pity and goodness, to commission such Apostles and Prophets, to them I would render equal honour, and to their teachings equal obedience. Such men would teach as ancient servants of God taught, for no Prophet ever inculcated doctrines contradictory to those enjoined by Prophets who preceded him. Succeeding Prophets and Apostles always enforced, and made large additions to, the sum of intelligence previously existing. Should God send further Prophets and Apostles, they will, according to ancient analogies, infallibly explain, authoritatively enforce, and make large additions to, the sum of intelligence which ancient Prophets and Apostles have left on record. Then should humanity progress to perfection, because enabled to lead lives of intense action, according to efficient principles, infallibly ascertained, concentrating all that is noble in morals, sublime in religion, august in truth, and exquisite and enduring in happiness.

Meth. Your remarks really surprise me. I feared you were a sceptic as to the truth of the Bible. I am glad, however, that I was mistaken.

Scep. I have uttered no scepticism in regard to the truth of the Bible. The truth of the Bible, or otherwise, is not the question under discussion; but I must say, that in relation to the pretensions of wrangling, lucre-loving divines of modern days, I indeed feel the deepest scepticism, and entertain the most profound contempt.

Meth. And are you resolved to pay regard to no preachers, unless invested with divine authority by revelation, similar to Moses, Samuel, Peter, Philip, Ananias, &c.?

Scep. Unless men are so invested with authority, how dare they presume to teach? They have no right to expect, and from me they shall never obtain, the slightest regard. Gospel principles and ordinances were efficient anciently, because taught and administered by men invested with the necessary authority, and endued with inspiration—all this was absolutely necessary for purposes of saving men anciently, and all this is equally necessary for purposes of saving men now. Equal causes at all times are necessary to the production of equal results; consequently, when these same principles are again taught, and these same ordinances are again administered, by men again similarly authorised and endued, they will be again saving and efficient. That such a state of things will again exist, is a hope to which many cling, when they remember that the days of the Son of Man are to resemble those of Noah, namely, that some man, like Noah, will be sent with a message of warning and salvation to man from God, and, like Noah, be rejected! That the days of the Son of Man are to resemble those of Lot, namely, that angels are to appear to some man, as to Lot, and that such a man, like Lot, will be commissioned to preach from God, a message of warning and salvation, and like Lot, will be scorned and rejected! Assuming the truth of these predictions, I often inquire—are we living in the days of the Son of Man, and are the words of Jesus to be literally fulfilled? I wonder if any such man like Noah, or Lot, has been so commissioned in any part of the world.

Meth. Yes, I have heard of a strange people, who affirm that a Prophet has

been raised up, and received revelations from God, and that Apostles and Prophets are again on the earth in their Church, as anciently. They are called by themselves, "Latter-day Saints," by the public, "Mormons," but they are a most despicable people, and beneath the notice of the respectable and the pious, in fact their teachers are for the greater part ignorant and uneducated, and none but the poor, generally, regard or unite with them.

Scep. You bring strange things to my ears! You say these people are despised by the pious, the rich, and respectable, and that none but the poor, generally, regard or unite with them. These are no proofs against them; these are, in fact, proofs in their favour, for such precisely was the case in the days of Noah and Lot. You say they have Apostles and Prophets in their Church, who claim to be invested with authority and endued with power as ancient Prophets and Apostles were. I hope, earnestly hope, they are so, because for men to presume to teach Apostolic principles, and administer Apostolic ordinances, without Apostolic authority and enduement, is ineffable impertinence and wickedness. If the Apostles and Prophets of these strange people are true, they will explain clearly, and enforce fully, the Gospel as anciently taught and administered, and also make large and glorious additions to the sum of intelligence left on record by ancient Apostles and Prophets. You deeply stir my curiosity; can you inform me of any further particulars as to these people and their startling pretensions and systems?

Meth. I cannot, I neither read their books, nor listen to their teachers. I have certainly read some tracts which some Rev. friends of mine have written against them. They are opposed by all classes of pious ministers and well-informed people, they are a bad, very bad people.

Scep. Your logic is as unsound as that by which you have tried to prove your authority to preach. Surely it is unjust to pass such a sweeping sentence upon persons and principles whose books you never read, and whose ministers you never hear! Surely justice and fair play say, "Hear both sides." And Solomon says, "He that answereth a matter before he heareth it, it is folly and shame unto him." I am but reasoning upon the items of information which you give. I condemn no man unheard, or no principle unexamined.

Meth. I have heard enough to convince me that these Mormons are impostors, and their teachers deceivers and false prophets. My bosom burns with holy indignation against them.

Scep. Very likely, yet I have been waiting in vain to hear you state some facts, from which it may be inferred that they are impostors and false prophets. They may be such, but if so, it can be proved, and the sooner it is proved the better, but assertions of evil, unsupported by evidence, no matter how often or how strongly repeated, do but injure those who utter them. These Mormons, you say, are false teachers; if so, they teach false principles—that is to say, principles contrary to the Bible. Will you please to state some of the unscriptural principles they teach? I am most anxious to hear the evidence, because in its absence it would be illogical and unjust to join in your condemnation of them.

Meth. I cannot just this moment point out wherein they teach contrary to the Scriptures; in truth, I am told, they quote Scripture for all they teach, but they say that a "Joe Smith," their Prophet, received revelation and authority from God. Joe Smith was an uneducated man, and his revelations were scandalous lies.

Scep. Perhaps so, and if so, it can be proved. But you assert and assume what you ought first to prove. Like a juryman, I again demand evidence, I want facts, and proof. Calling this person "Joe Smith" may express your contempt, but certainly contempt is not proof. The proof ought to come first, and contempt, if expressed at all, ought to follow evidence. This Joseph Smith, you assert, received no revelation from God. How do you know? According to your Bible, when Zedekiah uttered a prophecy, Micaiah received a revelation from God, pronouncing Zedekiah a false prophet—1 Kings xxii. When Hananiah uttered a prophecy, Jeremiah received a revelation from God, pronouncing Hananiah a false prophet—Jeremiah xxviii. Have you, or has any other divine, received a revelation that Joseph Smith was a false prophet?

Meth. No, but people in America, who knew "Joe Smith," say he was a very bad man; in fact, numbers of persons have testified that he was a bad man.

Scep. Still this is no proof. Almost all the Prophets were murdered as "bad men." Jesus, according to the testimony of his countrymen "who knew him," was denounced, condemned, and crucified as a malefactor, glutton, Sabbath-breaker, and wine-bibber. All his countrymen testified against him as "a bad man," but they lied. The Jews hated the principles taught by Prophets and the Lord Jesus, and therefore they lied against them, and murdered them. Perhaps Joseph Smith taught principles his countrymen did not like, and therefore they hated, lied against, and murdered him! I am anxious to hear your evidence to the contrary. False prophets that have arisen were soon proven to be such, because they taught contrary to the Scriptures. Again I demand wherein this Joseph Smith taught contrary to the Scriptures. Until you have answered this, it is unjust to call him false. Though I am a sceptic, I never condemn men or principles until after I have obtained and examined the evidence against them. I demand the logic of facts.

Meth. These deluded deceivers have a pretended new revelation, which they say was given to Joe Smith, and which they call the Book of Mormon. It professes to give the history of the people who lived anciently in America. It is a most vile forgery, incorrect in its grammar, contemptible and low in its style and composition. None but the most ignorant could be imposed upon by it.

Scep. Your statements excite my curiosity more and more. I have often felt a strong and strange desire to know the history of the people, whose genius and power planned, reared, and adorned those magnificent structures, stately columns, and pompous Temples, whose ruins lie scattered over central America—

> "Remnants of things that have passed away,
> "Fragments of stone reared by creatures of clay."

Human ingenuity in vain has tried to penetrate the gloom that collapses, and the darkness that shrouds the history of these highly civilized and polished people. A knowledge of them we can never obtain, unless God be pleased to reveal it. He has, in the Bible, given us a revealed history of Hebrews, Canaanites, Assyrians, Ninevites, and other nations, who inhabited Asia; of Egyptians and Ethiopians, who flourished in Africa; and of Greeks and Romans, who lived in Europe. It is not therefore unreasonable to hope that He may bestow upon us a revealed history of ancient America. If it were necessary to give a revealed history of ancient peoples in Asia, Africa, and Europe, of which we know something, how much more necessary to give a revealed history of ancient American people, of whom we know nothing. I therefore earnestly hope that this Book of Mormon may be what you say it professes to be. Does Joseph Smith profess to be the writer of this book.

Meth. No, I am told he only professes to have translated it—the foul and ignorant impostor.

Scep. Perhaps he was an impostor, and if so, you should prove first, and then assert it. I will further examine your statements. You say this Book of Mormon is ungrammatical in its language, and low in the style of its composition. This will entirely correspond with Joseph Smith's being as you say uneducated. But remember, ungrammatical language never invalidates the evidence of a witnesss either on questions of property or life. In Acts iv. 13, Peter and John were pronounced *αγραμματου εισι και ιδιωται*—literally, ungrammatical idiots. These Apostles, we are told, "spoke as they were moved by the Holy Ghost." It does not appear that the Holy Spirit was very anxious about their speaking grammatically, and if they spoke ungrammatically, they would write so, and yet their testimony might be true. Jesus chose instruments weak and ignorant then, perhaps he has done so now, if he has chosen Joseph Smith. I have received from you no intelligence—you utter mere assertions, and prove nothing. I should like to hear further in relation to this book.

Meth. Joe Smith professes to have translated it by the power of God, which is an impudent lie. It was written by an educated Presbyterian minister, named Solomon Spaulding, and by some means a copy of the manuscript got into the hands of Joe Smith.

Scep. You stated that the Book of Mormon was incorrect in its grammar, and low in the style of its composition—how then could it have been composed by an "educated Presbyterian minister?" Had the book been grammatically correct, it could not have been translated by an "uneducated man," which you say Joseph

Smith was. Its violation of grammatical rule is evidence in its favour, strong and conclusive. I presume the book said to have been written by Spaulding has been printed and circulated, so that every one who pleases can compare it with this Book of Mormon, and so detect the forgery, if forgery it be.

(*Continued on page* 410.)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 30, 1855.

Daily Salvation.—Every day salvation is what the world needs, and it is what the Saints should seek for. It is the only kind that will prove effectual and eternal. If, as each passing day comes round, the works belonging to it are performed in righteousness, the faithful man has secured his salvation thus far, and as long as he does this he is going on to perfection, and doing all that he can, and all that the Lord requires of him. This is the way, and the only sure one, of obtaining the gifts, powers, and ordinations of the Priesthood, and of coming to a knowledge of the principles of eternal increase. Theory alone will not save men, it must be combined with practice. The Saints may talk and sing about the bright things of the future, to stimulate their faith and cheer their hearts in the present hour of trial and affliction, but they will obtain salvation just in proportion as they perform the labours that are immediately before them.

There is nothing of greater importance to the Saints than keeping their covenants, not only with the Lord, but with their brethren and sisters, their wives and children, and the Gentiles with whom they associate and do business. All covenants or contracts made under the laws of the land where the Saints reside, are binding, and if they would be blessed and prospered, both temporally and spiritually, they should do their utmost at all times faithfully to keep them. No covenant made under these laws is of more importance than that of marriage. Many of the world, and possibly some of the Saints, have imbibed an idea that we as a people consider marriage contracts, made according to the laws of England and other countries, of but little or no force. On the contrary, we consider it of the greatest importance that these contracts should be faithfully kept until either the laws which made them binding, or the Priesthood, shall release the parties, and the latter exercises its power in this respect only in Utah. How can the Saints expect to keep covenants made under a Celestial Law if they prove themselves unworthy of the privileges and blessings of a lesser one, and are not able to keep the covenants and obligations of the marriage state in their lightest form. All that the Lord requires of His creatures is to keep the laws and fulfil the obligations of the sphere in which they are placed. If the Saints will keep the covenants which they have made under Gentile law in purity of heart, and according to the light and knowledge they have, it will be accounted unto them for righteousness. They will then be fitted to receive a higher law, of which they would be otherwise unworthy.

Men should stand in their place at the head of their families, and continually bear in mind that it is a small thing to be a master, but a great thing to be a Father. Therefore let all your associations with the Saints, with the world, and more especially with your families, be in the kind and affectionate feeling of a Father. You should seek unto the Lord in prayer and humility, that you may have power first to

control yourselves. This is the first and most important step towards controlling your families, or anything else which may be in your charge. The spirit of a task-master is not the spirit of the Gospel, therefore heads of families should let all their chastenings in their households be in a meek and quiet spirit, and they should remember that the spirit which they exercise in their families will be the one which will preside there.

Much has been said about the spirit of revelation, and yet it is very imperfectly understood. It is the privilege of the Saints so to live as to receive revelations continually concerning all that is necessary for them to know in order to walk in the path of daily salvation, and control in righteousness everything committed to their charge. The operations of the Spirit are so plain and simple that they are often unheeded, until bitter experience brings reflection, and it can then be seen when too late that its warnings were rejected. The Lord's ways are not like man's ways, and therefore the small whisperings of the Spirit which He has given as a guide for His people, will often suggest things for their good which they in their self-conceited wisdom may think absurd and ridiculous. The Holy Spirit is a sure, unerring friend, and blessed is the man who strives to know its will, and follow its dictates, for his soul is filled with wisdom.

Some perchance forget their God in the day of prosperity, and when evil comes upon them suddenly, they find that He is far from them. When they or their families are sick, they find that their faith is weak, and that they cannot grapple with the power of the destroyer. A knowledge of revelation and an increase in faith are matters of cultivation, and are only to be obtained through diligent application and experience. Salvation is a science of which the Holy Ghost is the teacher, and the only principle of progress is the most attentive obedience. Obedience to that will include obedience to all the authorities of the Priesthood, for they are dictated by the same Spirit. Obedience, in order to be of a saving nature, must be attended with the testimony of the Spirit that it should be rendered, and that cheerfully. That is, when the way is pointed out by the Spirit, it should be walked in, no matter how simple, ridiculous, or unnecessary it may appear in a worldly view, or how many difficulties, dangers, or apparently insurmountable obstacles may stand in the way. When the Lord directs He will take care of the consequences, and it is not the business of the Saints to trouble themselves about them. It is this fearfulness in the hearts of the Saints, this want of confidence in their God and themselves, which continually hedges up their own way and blocks the wheels of this kingdom. The Lord is ready to stretch forth His hand, and make His power more fully manifest in rolling on His work, if He had a people sufficiently strong in the faith to endure it. Israel will be gathered as fast as they are prepared for it, and many now get to Zion who cannot endure the light that burns there. A Temple will be built just as soon as the Saints show by their faith and works that they are prepared for its blessings. Zion will be redeemed and the House of the Lord built, when a people are prepared to keep the pure laws which must govern there. Satan will be bound and the Millennium ushered in, in proportion as the faith of the Saints and the power of the Priesthood increase on the earth.

Everything admonishes the Saints that in themselves they will find all the obstacles which oppose their progress in the way of salvation. The Lord is ready and waiting to show them the way as fast as they will walk in it. Then let them be diligent in every good word and work, seek after the counsels of the Spirit, and strive to realize that as each day passes by they have made some progress in the way of eternal life.

LETTERS OF APPOINTMENT.—*Notice to Pastors, Presidents of Conferences, and Travelling Elders.*—In the Letters of Appointment given this year to Pastors, we stated that henceforth Elders were not to be sent out to travel and preach except by their direction, and we requested them to send us a list of all the Elders travelling in their respective Pastorates at the commencement of the year, and of those afterwards appointed, with the dates, that such Elders might be supplied with Letters of Appointment. Every Travelling Elder should therefore now be in possession of a Letter of Appointment from us, if, however, there is any one unsupplied he is requested to make application for one through his Pastor. When a Pastor removes a Travelling Elder, he will please give us the date of removal, and the place the Elder is removed to, that we may furnish him with a Letter of Appointment for his new field of labour. No Elder can be recognized by us as labouring elsewhere than is stated in his Letter of Appointment.

FOREIGN INTELLIGENCE—*Sandwich Islands—Deseret.*—The following is from the *Deseret News* of April 6—"Elder Benjamin F. Johnson arrived at his residence at Peteetnete, March 27th; Elder Thomas Karren reached his home on the 28th, and Elder James Lawson on the 29th. They travelled in company from San Bernardino, and when they left the Islands, Elders Reddick N. Allred and Jas. Keeler were expecting soon to start for Utah."

St. Louis.—Elder Daniel Spencer writes from St. Louis, May 31, stating that he arrived there that day, when he found that Elder E. Snow had gone to Atchison, the place of outfit for the Saints. Elder Spencer, accompanied by Elders S. H. Earl and S. M. Blair, proceeded for the same place without delay.

Christian Preachers and "Mormonism."

(*Concluded from page* 408.)

Meth. I must confess, that the Mormons, I am told, have repeatedly dared and challenged us to print and circulate Spaulding's work. After the Book of Mormon was printed and circulated, our friends in America borrowed the manuscript of Spaulding's work, from his widow, but upon examination of it, I suppose they did not think it necessary to print it.

Scep. Their not printing and circulating Spaulding's work is a fact that brands them with infamy when their charge of forgery is remembered. If it would have answered their purpose they would have printed it for aught you have stated, therefore this Joseph Smith may be a true Prophet, and this Book a real history given by revelation, as the Bible professes to have been. Permit me to inquire if this Book of Mormon resembles the Bible as to the principles to be believed and practised?

Meth. Yes, it declares that the Gospel, as taught in the Bible, was preached to the ancient inhabitants of America, and the language which is used is so like that of the Old and New Testament, as to prove that this Book of Mormon is "a vile forgery."

Scep. Still mere barefaced assertion, but if the history of the same Gospel, as to its Saviour and principles, is to be translated into English, language very similar to that in the Bible must of necessity be used. The language of Mark and Luke very much resembles that of Matthew, because they treat of the *same events* and principles. If the Gospel were necessary to the population of Asia, Europe, and Africa, it was equally so to the teeming myriads that peopled America. It was as easy and as reasonable for God to inspire and send men to preach in one place as another. Paul says the sound of the Gospel went unto all lands, consequently to the land of America. Are any proofs adduced from the Bible in favour of this Book of Mormon?

Meth. Yes, my Rev. friends inform me, that the Mormons quote Isaiah xxix, where the Prophet speaks of some nation speaking from the ground and low out of the dust, which the Mormons say, must

be the history of such nation, whose records were to be taken out of the ground; and also of the "sealed Book," which of course means our precious Bible.

Scep. I remember the remarkable chapter from which you quote, and certainly verse 14 says God will do a "marvellous work and a wonder," and that the wise and prudent will reject it! And in connection with this "marvellous work," verse 12 speaks of a *sealed book* being delivered to an *unlearned man*. You have informed me that all wise and pious persons reject Mormonism, because it is too marvellous, and that the Book of Mormon contains the history of a nation that lived in the past, and that the records containing it were taken "out of the ground," and that it was in a language that none could read, and therefore was a "sealed book," and that this "sealed book" was delivered to the "unlearned man" Joseph Smith. How singular the facts relating to this Book of Mormon fulfil the prediction of Isaiah in its minutest details! You say that the "sealed Book" means the Bible, but observe, verse 11 says, the learned man cannot read it. Surely, sir, a vast number of learned divines can read and translate Hebrew and Greek. I presume even that you can do so. The 12th verse says the "sealed book" was delivered to the unlearned man, and he could not read it. Surely these words can have no application to the Bible. Verse 14 then explicitly declares the doing of a "marvellous work," for it would be marvellous indeed for the "unlearned man" to be enabled to read and translate this "sealed book," which you inform me that Joseph Smith declares he was enabled to do by the power of God. You say, I presume, that your several societies are the "marvellous work and wonder" predicted in verse 14, but I never heard of a "sealed Book" being delivered to some "unlearned man" in connection with any of your societies. Neither is there anything "marvellous or wonderful" connected with the origin, instrumentality, or progress of any of your religious societies. The founders of your several societies were more or less learned and eloquent. Such men generally do succeed, but according to what you say concerning Mormonism, connected with its origin, the words of Isaiah exactly apply. You have also stated, that few but poor people unite with the Mormons, and verse 19 declares explicitly that, in connection with this "marvellous work," "the poor among men shall rejoice in the Holy One of Israel." What do you now think the prediction means?

Meth. Our commentators are very much divided in opinion as to the precise meaning of the Prophet, and consider the whole chapter as "very obscure." Before I express a positive opinion, I must further consult my favourite divines upon the prediction. I confess I am very much struck at the exactness of the correspondence between the prediction and the facts affirmed concerning Mormonism.

Scep. Can you inform me whether the Mormon Church is constituted like other religious denominations?

Meth. I am informed that their Church is organized exactly after the model of the Church described in the New Testament. They even presume to have Apostles, Prophets, Pastors, &c. Their Elders baptize believers "for remission of sins," and lay on their hands "for the Gift of the Holy Ghost," instead of coming to our revival prayer meetings, to get their souls converted and their sins forgiven, and receive the Holy Spirit. Their Elders also, I am told, anoint the sick with oil, and, by their prayer of faith, they say, the sick are healed. But it is all delusion.

Scep. Sir, your information fills my mind with astonishment. Mormonism may be, as you say, a delusion, but if so, it is a delusion the most exactly in accordance with the Scriptures that I ever heard of. *Rome* sets in her church Popes, Cardinals, Archbishops, &c. *England* sets in her church the Queen, Archbishops, Deans, Rectors, &c. Methodism and its multiplied divisions set in their systems Ministers, Local Preachers, Leaders, &c. Dissenters of numerous classes and various names set in their churches Pastors, Deacons, &c. 1 Cor. xii. 28 says *God set in His Church* Apostles, Prophets, Pastors, Teachers, &c. It is manifest, therefore, that "God's Church" is different from all others. If the Bible be true, "God's Church" must be right, and all others wrong. "God's Church" is the Church in which alone there are safety and salvation. According to your description of the Mormon Church, it seems exactly to resemble "God's Church." You have brought strange things to my ears. As we are drawing near to the end of our

journey, pray accept my thanks for the information you have afforded. I hope, in scrutinising so closely your statements, I have not, though a sceptic, transgressed the legitimate limits of fair discussion. I allow myself to assume nothing, I prove all things, or say little about them. At the same time I fully believe

"There are stranger things in heaven and earth
"Than are dreamt of in our philosophy."

It may be indeed that this Joseph Smith was a Prophet, that this Book of Mormon is a revealed history, that though these Mormons disregard the world's nobles and priests, they may themselves "be nobles by the right of an earlier creation, and priests by the imposition of a loftier hand." I confess the impression that this "Mormonism" is from God, like an arrow of fire, burns its way into the vitalities of my being. And if it be "God's Church" restored, and the "Kingdom of God" reset up, then "every attempt to weaken it, will but nerve it with new strength, its realm every calamity will increase, and its triumph every invasion must augment." The glowing words and the gorgeous descriptions of Seers and Prophets predict its certain and auspicious rise, and triumphant career. Painful as the fact may be, it is also predicted, that the judgments of the Eternal will harbinger and herald this advancing kingdom, and make their power and presence feared and felt. Like the avalanche rolling from the mountain's crest, to these judgments, in their dread and relentless track, must be traced subverted thrones, extinguished dynasties, crushed altars, and prostrated Priesthoods. Pestilence, inexorable as a tornado, shall sweep earth's population by myriads to destruction, while war, like a cyclone of wrath, baptizes earth's bosom with the blood of its slaughtered sons. And when Elders shall again preach like those unto whom rushed, and upon whom rested, the "Spirit of the Holy Gods," then shall the truth-loving realize the "burning hopes they have felt, the resplendent visions they have nursed," hopes and aspirations which force men to feel they are things of an immortality, and the sons of a God. It will be my duty to acquire a correct knowledge of these Mormons, as to their principles and system, from a careful examination of their recognized writings, and an unprejudiced hearing of their acknowledged teachers.

Meth. But if you should be deluded into thinking favourably of them, what will your friends say of you?

Scep. Sir, a man under intense religious convictions, is represented by a brilliant writer as saying to his sister, "Can you for the sake of your lover renounce pride, brave dishonour, and face death?" "Yes," said the lady, "this, all this, could I endure for *him*, and feel it scarcely a trouble!" Said the brother, "Shall woman feel thus for man, and man do less for God?" This is my reply. Farewell.

Home Correspondence.

SOUTHAMPTON CONFERENCE.

Financial Efforts—Cheering Prospects.

4, Amoy Street, Bedford Terrace,
Southampton,
June 2nd, 1855.

President F. D. Richards.

Dear Brother—I write these few lines to inform you of our doings and prospects in the Southampton Conference.

We held our Conference on the 27th of May, and had an excellent time, enjoying, as we did, much of the Holy Spirit, which made glad the heart of every one present.

Although there have not been so many baptized during the past five months as is desirable, still I find, by the Financial Report, that this Conference has contributed £99 6s., and that upwards of £65 of the above amount was contributed to the emigration of Elder I. Allred, the late President.

The most important business brought before the Conference was our Book Debt, together with the Temple Offering and P. E. Fund.

We came to the conclusion that we would no longer count old broken Numbers of the *Star* as so many pence, but we intend to distribute them among the people, at the same time engaging to pay for them at the estimated value. This accom-

plished, will reduce our indebtedness to the Liverpool Office about £20, leaving nothing in our hands but the standard works of the Church.

By the above arrangement, all our *Stars* up to last January, together with all our odd *Seers*, and also all the broken Numbers of the 1st Volume of *Journals*, will be cleared out and given to the people.

Pastor Willie having apportioned me £47 10s. to be raised by this Conference for the Temple Offering, the subject was brought before the Conference, and I apportioned an amount to each of the Branches, according to their respective circumstances (expecting the rich to help the poor). The Priesthood and Saints all responded heartily to the call, and I have faith to believe that we can clear out—pay for our dead stock of Books, and also remit our Temple Offering to you by the end of the September quarter.

We have not lost sight of the P. E. Fund, but hope to bring all the available means of this Conference to bear on that important object. There are many of the Saints beginning to realize that their deliverance depends upon their own exertions in supporting that Fund. There are none at present in the Conference who have means enough to take them to the States, but they are good people, and being of the best kind, namely, poor, I feel that if our beloved Pastor should call for another £47 10s., we could pay it without a murmur, knowing that we are the sons and daughters of God, and that all things by His help are possible.

I am thankful that Pastor Willie has given us something to do; it makes us feel good, and serves to keep us out of mischief. There are four Travelling Elders out, and the fifth is just called out to labour in the vineyard; they are good men, and striving to gather out the honest in heart. The prospects are good in several places of baptisms being frequent this summer, especially in Portsmouth. Since the reorganization of that Branch, the work has taken a fresh start, many are investigating and believing the principles of our holy religion, and the Saints are rejoicing in being freed from such a *mass of corruption* which they once had in tow. And in my humble opinion, if some other Branches were cleansed in like manner, it would be the means of saving the people.

Southampton and Portsmouth being convenient places of outfit and embarkation of troops, &c., war, war, war, has been the cry for some time past, and it would seem as if the people had no time for cool reflection. But while we lay the truth before them, the sword, starvation, and death bear testimony to it.

Ever praying for your prosperity in building up the Kingdom of God on the earth,

I subscribe myself,

Your humble servant,

JOB WELLINGS.

STAFFORDSHIRE CONFERENCE.

Financial Efforts—Healing—Lectures.

10, Bleak Street, Cobridge,
June 12, 1855.

President F. D. Richards.

Dear Brother—Feeling the spirit of it, and presuming you would like to know, I sit down to inform you how we are getting along in the Staffordshire Conference.

My health is good at present, and I thank the Lord for it. I feel as though I was blest in all things, and my way seems clear before me, with the help of the Lord and my brethren, to do a good work in this Conference this year.

I feel that the Saints and myself are greatly blest in this Conference. We enjoy more freedom here than they do in many other places. We can preach in our halls and out of doors in peace. Our meetings are well attended, and the spirit of the Lord is with us. We are baptizing some every week, and many are inquiring after our principles, and reading our works. There is a spirit in many of the Saints to do all in their power to build up this kingdom. We are paying off our debts as fast as we can, and believe, with the blessing of the Lord, they will be much reduced by the close of the year. I think the Saints have done first-rate the past few months. Although it has been hard times for want of employment, they have paid over £50 for the emigration of Elders Earl and Duel, and for old debts, and the money is coming in every week to pay off the rest of them. The Saints feel like going heart and hand with me to do all that is required of us. My heart has been made glad of late for the spirit

of union which is among the Saints, and because the Lord is blessing them. When anything wants to be done they go at it as though they meant to see it accomplished. The Saints feel well, and they are showing their faith by their works. We have not contributed quite so much for Temple Offering and to the P. E. Fund for the last half year as I could wish, but the Conference will do better in these matters in future, as their circumstances are improving, and they are alive to the subject. More money is now paid in a week than has previously been done in a month, and some of the Saints have gone so far as to come forward and lay all they have on the altar, and themselves with it. The Spirit of the Lord is made manifest in our meetings and in healing the sick.

We are giving a course of lectures in the best hall in Stoke, and intend doing the same in Macclesfield. Our meetings are well attended, and many of the Saints are being re-baptized. I should like another Travelling Elder in the Conference when you see fit to appoint one. I feel that my whole soul is in this work, and I like this people more and more every day. We do not mean to have it said any more that the Staffordshire Conference is one of the poorest in the country, for through faith and good works we trust that ere long it will be one of the best. If you will come and make us a visit it would much rejoice the hearts of the Saints to see you in their midst.

May the blessings of heaven be upon you all the time, and I pray the Lord to bless you with all things that your heart desires.

Give my love to the brethren in the Office, and accept this as a token of esteem from me.

I remain as ever, your affectionate brother in the Gospel,

WM. G. YOUNG.

Foreign Correspondence.

THE CRIMEA.

Believers in the Work—Deaths.

Camp, Crimea, May 21, 1855.

Dear President—I inclose in this letter an order for £3, £2 of which we desire you to forward to sister Ross, the wife of our late brother Ross of the 95th Regiment, who died some time ago in Kulalie. Brother Russell of the 49th has already written to you about him. Sister Ross cannot but be in straitened circumstances, and I am sorry that we did not send this money in this manner when it was first collected. But a son of Mr. Boynton, of Malta, who is in Balaklava, spoke of going to England in a few days after we had made the collection, so the money was given to him to be taken to England, but, about a month after, brother Russell went down to Balaklava, and found Mr. Boynton still there, who gave him the money back again.

What between going to England and Scutari, and deaths, there are very few here now who belong to the Church of the latter-days, or there should have been more sent to sister Ross in her affliction, but I hope the Saints at home will try to do something for her, for she is their sister. The other 10s. we wish you to keep, and send out *Stars* to us, to that amount, paying the carriage out of it. . .

The 3rd Buffs have lately encamped beside us, and I have been enabled to see brothers Coughlan and Barber. They are in good health and spirits, and are well affected towards the work of the latter-days. There are now only about twelve or thirteen of us in the Crimea. Two or three are in Scutari. The nature of our duties prevents our meeting together as we would, so that we are dependent upon our books for mental food. That is the reason we so eagerly look for the *Stars* being sent out to us.

My duties in the regiment multiply so much upon me that I have very little time left for writing as I would. Besides my duties in the Paymaster's Office, I am Saving's Bank clerk, and have to assist many of the Pay Sergeants of Companies with their own work.

I can say nothing of the war, but what you already know at home; nothing doing but the advanced pickets of both parties firing at each other out of the advanced trenches, and occasional firing from the batteries.

The mail is just going, so I must con-

clude, with prayers for the upbuilding of the Kingdom of God, and remain your brother in the Everlasting Covenant,

JOHN MCLEAN.

F. D. Richards.

Sebastopol, 31st May, 1855.

Dear Brother F. D. Richards—God our Heavenly Father is good, kind, and merciful to me, and I feel to be more thankful than ever to Him for His kindness to me, and my brethren, who are all well, and desire to do their utmost to spread the work of God. But never have we had less time or opportunity to spread the work than at present, yet we are in hopes of soon being able to add to our number, if we only have a place opened to go to the water. Several that would have been in the Church if we had only had an opportunity of going to water, have been taken from our midst, but I am happy to say that many who have departed believed the Latter-day work.

I am sorry to say that brother Valentine has departed from this sinful world. He was wounded in the trenches, and lived for two days. He always said, after he was wounded, he knew it was the will of God for him to die, and he felt quite contented. Brother Valentine was baptized in Turkey, and I had great hopes that he would have been an ornament in the Church.

Brother McLean and all the brethren send their love to the Saints in England, and we all hope to be able soon to shake hands with them.

In a few weeks I will try and send some money for the Emigrating Fund, as all the brethren are desirous of contributing to it.

The time is come for me to go to my duty. May God bless you in your endeavour to spread the work. Amen.

Yours in the Everlasting Covenant,

HENRY RUSSELL.

Departure for the Plains—Health of the Camp.

On Monday evening, the 21st instant, about three hundred and fifty souls of Saints left this city on board the *Equinox*, bound for Atchison, in charge of Elder William Glover. Elders William Pitt, Charles Smith, Benjamin Brown, Elias Gardner, N. T. Guyman, W. G. McMullin, John Mayer, S. H. Earl, O. M. Duel, James F. Bell, J. W. Coward, Joseph Hall, and Daniel Caveen have all left by this boat. These brethren have held important and responsible missions in Europe under the Presidency of Elder F. D. Richards, having faithfully executed their duties, and honoured the trust imposed in them. They are returning home to Zion with brother Richards' approbation, counsel, and blessing, and the blessings of many thousands of faithful Saints upon their heads. We may mention also Elders Allred, Pace, Secrist, Colborn, and Riser, who also share liberally in the good feelings, confidence, and blessings of their brethren; and are now wending their way, with joyful hearts, to their peaceful homes in the west. . . . . .

Elder Seth M. Blair has recently returned from Texas with a faithful band of brethren. He has been out on his mission about twelve months, has done a good work, and is returning home to Zion with our approval and blessing, and has the satisfaction and honour of taking many of his sheaves with him. He has been engaged for several days purchasing goods for himself and company, and is now preparing to join his brethren at Atchison, and will there make arrangements to lead them home to Zion. . . .

By letters received from Elder Richard Ballantyne, dated Atchison, May 13th, we learn that general good health prevails in the Camp of Zion, and although a few have been taken off by cholera, the health of the camp in general is said to be excellent, for which we feel truly grateful to our Father and our God.—*St. Louis Luminary*, May 26.

A WITNESS in court being asked if he had ever heard that Mrs. Wilkins was a naturalist, said he understood she had ten children! "If that doesn't constitute her a naturalist," exclaimed the witness, "then I should like to know what does?"

Varieties.

Woman's Rights.—A good-natured husband, a dozen children, and a happy home. As these rights may be easily obtained (in Utah), we hope the Sisterhood will "make a note on't."

The Choice.—A young girl who had engaged herself recently to a situation near Pucklechurch, forwarded the following curious epistle by post:—"Dear Mrs I have rit a line to enfarm he that i shant com to yur plese—as I am guin to bee marred—so you mus scuse mi comin to yur plese has i hengage—we mus one of hus bee dispointed therefore i shant miss a good chanc and so you mus bee the dispointed i ham dear Mrs your &c., L. B."

Discovery of a New People on the Western Continent of America.—A letter from O. H. Green, dated on board the American sloop of war, the *Decatur*, off the Straits of Magellan, February 15, states that having landed with the assistant surgeon and others at Terra del Fuego, they scrambled up the mountain sides, and after ascending 3,500 feet they came upon a rich and beautiful plain, exhibiting signs of civilization and refinement. Mr. Green describes the inhabitants as the noblest race he ever saw; the men all ranging from six feet to six and three-fourths, well proportioned, very athletic, and straight as an arrow. The women, who, he says, are models of beauty, average five feet in height, are very plump, have small feet and hands, and jet black eyes. Their teachers of religion speak the Latin language, and have traditions from successive priests through fifty centuries. The population amounts to about three thousand men, women, and children. Their diet consists of milk, fruits, and vegetables, but they consider it impious to taste any thing that has life.

Hymn.

Great is the goodness of our God,
To those who do His will;
He, with a Father's watchful care,
Shields them from every ill.

In gathering to their mountain home,
How is His power display'd!
He stretches forth His arm to save,
When prayer to Him is made.

When wildly toss'd upon the deep,
And dead ahead 's the gale,
By faith in Him the turmoil 's hush'd,
And fav'ring winds prevail.

As up Missouri's turbid stream,
The Saints their course pursue,
From the Destroyer He preserves
The faithful and the true.

When passing o'er the wide spread Plains,
Or through the dark ravine,
With favour of the Lamanites,
His kindness still is seen.

And thus, from strength to strength, they're led
To Zion's sacred shrine;
Then let us praise the Lord our God,
In songs and hymns divine.

West Derby. John Jaques.

Money List, June 8—15, 1855.

	£	s	d
Henry McCreery	5	0	0
John B. Pears	7	0	0
H. E. Bowring	1	0	0
Jonathan Ellis	0	12	0
Griffith Roberts	0	12	0
James Reece	5	0	0
Carried forward	19	4	0

	£	s	d
Brought forward	19	4	0
Thomas Clarke	5	0	0
George W. Davies	4	0	0
William Peacock (per R. W. Wolcott)	14	0	0
J. Kessell	1	5	0
Jonathan Ellis (Feb. 17th, 1855)	1	0	0
	44	9	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 27, Vol. XVII. Saturday, July 7, 1855. Price One Penny.

Education and Revelation.

Many have imbibed erroneous ideas with regard to the utility of education for preaching the Gospel, and for qualifying men to build up the kingdom of God. They do not seem to comprehend what is meant when they are counselled to obtain all the knowledge they can from the experience of others, and from all good books, when this counsel is at the same time accompanied with advice to the Elders not to depend when preaching on their learning or eloquence, but on the Holy Spirit to direct what they shall say. When we speak of education here, we wish to be understood to mean a knowledge of the science and literature of the day. Education is useful in whatever position a man may be placed, in this Church, provided that it is of the right kind, and a proper use is made of it. Much of the science and literature of the day is based on wrong principles, and therefore filled with inconsistencies, errors, and absurd conclusions.

"God hath chosen the weak things of the world to confound the things which are mighty." This fact has been wonderfully made manifest in all His dispensations with the children of men, that His power might be acknowledged. But is this the only reason? We answer, no. The Lord is a being who works on natural principles, and when He wants any thing done He makes use of the best material He can command with which to accomplish it. He chose the first Apostles not because they *were* poor and illiterate, but because they were the best men He could find for His purpose. By way of illustration, we will suppose two men born with the same natural abilities and honesty of heart, but under very different circumstances in life. One is born to wealth and ease, the other to the necessity of toiling for his bread. The mind of the first is well stocked with all the learning and wisdom of the day, and he is considered a competent judge of questions in the natural sciences, literature, divinity, &c. The latter toils on and learns but little, excepting a few plain principles, the truth of which he proves by experience. Let the Gospel be preached to these two men, and it will be found that the mind of the learned man is so bound up in preconceived notions, and so thoroughly filled with errors and false conclusions, that revealed truth can find little or no room to take root and grow, while the man who has learned but little, and acquired that mostly by experience, not only has a heart naturally prepared to receive the truth, but room for it to grow up, and bring forth fruit. This is one reason why the Lord chose His former-day Apostles from the honest poor who were uncontaminated with the learning of the day. It is true this was not the case with the learned and scientific Saul, who was

brought up at the feet of Gamaliel, but it required a great manifestation of power to convince him. The affliction which he complained of in after life, wherein he said, "When I would do good, evil is present with me," was the effect of his early education. These are some of the reasons why the wisdom of the Lord has been so signally manifested in choosing the unlearned to commence and carry on His work in this dispensation. The reason that men, filled with the learning of the world, who have embraced the Gospel, have apostatized in so many instances, is that they have had so much to unlearn that the task has been too great for them.

When persons come into this Church and can keep the Spirit of Truth with them, then, and not until then, are they capable of selecting the few gems of truth from the great mass of rubbish and error of which the learning of the world is mostly composed. Again, there are other persons who after embracing the Gospel have turned their attention to the acquirement of a knowledge of the literature and sciences of the day, and have become so puffed up with the supposed importance of the wisdom thus acquired, that by it they have attempted to solve the problems of eternal truth, instead of doing it by the light of the spirit of revelation. The consequence has been that they have often come to wrong conclusions, and wandered for a time in darkness and doubt, or have altogether gone astray.

Do we in this condemn education? No, but we contend for the necessity of making the Holy Spirit the judge between truth and error. Ideas are not acquired by men without mental effort, and it requires a corresponding labour to root them out. Therefore we say it would be better for men's minds to be less educated, like the fishermen of Gallilee, or the Apostles of this dispensation, than to receive erroneous impressions. This conclusion is based on natural principles, which not only Latter-day Saints, but the world, generally endeavour to *follow*, according to their notions of right and wrong. But there is this difference between the two—the Lord has furnished His people with an unerring guide to truth, if they will follow it, which the world have not got.

We have endeavoured to show to some extent what we mean by education being of the right kind, and we will now attempt to explain briefly what we consider a proper use of it in preaching the Gospel. In order to illustrate this part of the subject we will suppose a case, of which in point of fact there have been many parallel ones, in this Church. One man has thoroughly mastered the science of logic and elocution, explored the interesting phenomena of natural philosophy, scanned with an astronomer's eye the regions of space, and calculated with precision the movements of the heavenly bodies, and then, with all his scientific attainments, has, perhaps, the command of the most beautiful language in which to express his ideas. The other man is unlearned, in the common acceptation of the term, but his life has been a practical one, and what he knows, even of the Gospel, he knows from experience. Suppose the two men are ordained and sent out to preach, probably the educated one will say to himself, "I have a splendid education, I must preach an eloquent discourse. The people will expect to hear something more than usual from me, because they can see that I am an educated man." Whoever thinks and calculates thus, certainly has not learned the Lord's way of doing things. The Elder, perhaps, in his great efforts to do something wonderful, takes up the prophetic visions of Daniel, the predictions of Isaiah, or attempts to unravel the mysteries of the revelations of St. John, including the problem of the Beast with seven heads and ten horns, and paints the wonders of the last days with all the varied tints of eloquence, and enforces deductions with all the powers of artificial logic. The people say, "What a beautiful discourse! What a splendid preacher!" The Elder preaches away and wonders why none come forward to be baptized and why he sees no fruit of his labour. The reason is, he is like a beautiful instrument which people look at and admire on account of the superior mechanism displayed in its structure, and its exquisite finish, and which produces the most delightful sounds, but does not play the right tune.

The unlearned Elder goes forth to preach with far different feelings. He knows that he has neither eloquence nor education, and therefore, instead of striving to see what he can do with his own powers and abilities, he feels after the Lord, and seeks the aid and assistance of His Spirit, which brings forth from him the truths and principles adapted to the capacities and wants of his hearers. The

simple truths which he utters being dictated by the Spirit, they are urged home by the same power upon the hearts of the honest, and he realizes the unspeakable blessing of seeing the fruits of his ministry. This does not follow merely from his being unlearned, but because, although a rougher and less polished instrument, he is always ready to play the right tune for the time and occasion. Now if the educated Elder possessed the same spirit, and humble reliance on the Lord, and kept himself perfectly free for the Holy Spirit to operate upon, so that it could completely control his ideas, his fine flow of language, and all those superior powers with which he has been blessed, then they would be turned to practical account to bless his fellow-men, and build up this kingdom.

We trust that this may aid some to understand why the Saints are counselled to obtain all the knowledge they can from every source, and at the same time the Elders are counselled to preach the plain, simple truths of the Gospel, depending on the Holy Spirit to dictate to them, and not on their learning and eloquence. Education, like every other blessing, may be perverted to a wrong use, turned into a curse, and be the means of preventing men from receiving the truth in the first place, or of causing them to apostatize from it afterwards. Better, far better would it have been for many men who have entered this Church since its commencement, if they had had less education in the sciences of the day, to fill their hearts with pride and self-conceit, and choke the principles of truth which have struggled to take root and grow there. There are many who attempt to measure the things of God by some Gentile rule of science, and who will reject a saving principle, because they cannot prove it by their system of logic. Such men will find that instead of sifting the principles which they have rejected, they have been completely circumscribed in their folly, and that there is but little left of them or their systems that is of any value. It is for these reasons that the simple, unadorned testimony of the humble man is worth more to the cause of truth, than all that can be advanced in its defence by those who depend on their learning and eloquence.

We say to the Elders and to all the Saints, seek to store your minds with useful knowledge, from observation, reading, and reflection, and keep them in full exercise, that they may expand and grow, but with an increase of knowledge seek with all diligence for *wisdom* of the Holy Spirit, that you may use it in righteousness. The Saints are as directly responsible for the use they make of their intellectual acquirements, as they are for their use of wealth, influence, or any other gift or blessing which the Lord has bestowed; and it should be just as fully consecrated to the Lord, and subject to the counsels of the Priesthood, and to the dictates of the Spirit of Revelation. To let the intellectual faculties lie dormant, without putting them to a proper use, and thereby increasing them, would subject the Saints to loss, and in the end to condemnation. Like everything else, they are given to men to use for good, with the privilege of using them for evil.

The whole course of the Latter-day Saints from the beginning has shown their desire for intellectual improvement. Whenever their enemies have suffered them to remain long enough in one place to accumulate around them the means of subsistence, their attention has been turned to the education of their children, and to the establishment of institutions for the intellectual improvement of all classes of society. And notwithstanding the assertions of the enemies of the Saints to the contrary, there is no people on the earth who set so high a value on intellectual improvement and cultivation. The most strenuous efforts have been made during the past year in Utah for the erection of suitable buildings for educational purposes, for obtaining a supply of qualified teachers, for the organizing of scientific societies, and collecting public libraries, and in fact everything is encouraged that will exalt the mind, improve the morals, and refine the manners of the people. Among the Saints, literature and science will be based on the principles of eternal truth, made known through revelation. They will be stripped of their numerous errors and false deductions, and every principle before it is adopted will have to stand the test of the Spirit of truth, or of practical experience. Among them the foundation of education in the minds of the young will be laid in truth, and the utmost care will be used to exclude useless materials from the superstructure, that it may not require two-thirds of a man's life to unlearn the errors of childhood and youth.

History of Joseph Smith.

(*Continued from page* 373.)

[November, 1839.]

From New York, Elder Pratt wrote me on the 22nd, directed to Commerce, from which I quote the following—

The Churches in these parts are prospering greatly, and are firm in the faith, and increasing in numbers continually. The Church in New York and Brooklyn now numbers from one hundred and fifty to two hundred members, and additions are being made every week. A General Conference was held in this city on Tuesday and Wednesday of this week. Elders present: O. Pratt, W. Woodruff, Samuel James, Benjamin Winchester, Elders Foster, Layne, Jenks, Brown, Benedict, and myself. Priests present: A. Everett, Birge, and Vanvelver. Many Branches of the Church in the region round about were represented; several hundred members in all, and mostly increasing. Great doors are open for preaching, and crowded houses are the order of the day.

I have also received letters from Maine and from Michigan, with joyful accounts of the spread of the work of the Lord. You would now find Churches of the Saints in Philadelphia, in Albany, in Brooklyn, in New York, in Sing Sing, in Jersey, in Pennsylvania, on Long Island, and in various other places all around us. Our New York meetings are now held three times every Sabbath in Columbia Hall, Grand Street, a few doors east of the Bowery; it is very central, and one of the best places in the city; it will hold nearly a thousand people, and is well filled with attentive hearers. Brother Winchester has a good hall well fitted up in Philadelphia, where stated meetings are held—several every week, and crowded audiences.

In short the truth is spreading more rapidly than ever before, in every direction, far and near. There is a great call for our books. I am now re-printing the "Voice of Warning," "The History of the Persecution," and my "Poems." There is a great call for "Hymn Books," but none to be had. I wish sister Smith would add to the old collection such new ones as is best, and republish them immediately. If means and facilities are lacking in the west, send it here, and it shall be nicely done for her; and at least one thousand would immediately sell in these parts wholesale and retail. The "Book of Mormon" is not to be had in this part of the vineyard for love or money; hundreds are wanting in various parts hereabouts, but there is truly a famine in this respect.

The Conference took into consideration the pressing calls for this book, and have appointed a committee to raise means for the publication of the same, and also to publish it if we can obtain leave from you, who hold the copyright. Any "Hymn Book" which sister Smith or the Church will favour us with, shall also be published on similar conditions.

P. P. Pratt.

Some time this month the first number of the "Times and Seasons," a monthly religious paper, in pamphlet form, was published at Commerce, Hancock County, Illinois, by my brother Don Carlos Smith and Ebenezer Robinson, under the firm of Robinson and Smith, publishers.

Tuesday, 26th. At one in the afternoon, Elder Young and company went on board the steamer Columbus, at Fairport, and went on towards Buffalo.

Wednesday, 27th. About one o'clock this morning the wind arose, when Elder Young went on deck, prayed to the Father in the name of Jesus, when he felt to command the wind and the waves to cease, and permit them to proceed on their journey in safety. The winds abated, and he gave glory, honour, and praise to the God who rules all things. Arriving in Buffalo in the morning, they took the stage for Batavia.

While on the mountains some distance from Washington, our coachman stepped into a public house to take his grog, when the horses took fright and ran down the hill at full speed. I persuaded my fellow travellers to be quiet and retain their seats, but had to hold one woman to prevent her throwing her infant out of the coach. The passengers were exceedingly agitated, but I used every persuasion to calm their feelings; and opening the door, I secured my hold on the side of the coach the best way I could, and succeeded in placing myself in the coachman's seat, and reining up the horses, after they had run some two or three miles, and neither coach, horses, or passengers received any injury. My course was spoken of in the highest terms of commendation, as being

one of the most daring and heroic deeds, and no language could express the gratitude of the passengers, when they found themselves safe, and the horses quiet. There were some members of Congress with us, who proposed naming the incident to that body, believing they would reward such conduct by some public act; but on inquiring my name, to mention as the author of their safety, and finding it to be Joseph Smith the "Mormon Prophet," as they called it, I heard no more of their praise, gratitude, or reward.

Thursday, 28th. I arrived at Washington City this morning, and put up at the corner of Missouri and Third streets. This evening, Elder Young and company (except Elder Kimball, who stopped at Byron to visit his sister) rode to Rochester in the steam cars, and from thence rode all night in a horse coach, and arrived at ten in the morning on Friday, 29th, at Auburn, New York. Elders Taylor and Turley proceeded on their way to New York.

(*To be continued.*)

The Mormon Immigration.

(*From the "New York Tribune."*)

The Valley of the Salt Lake is being rapidly peopled with Mormon immigrants from all quarters of the habitable globe, and the work of propagating the principles of this singular sect is now systematically carried on by Elders and missionaries in almost every civilized as well as semi-savage country. These men labour with a zeal untiring, a devotion that knows no limit, suffering hunger and thirst, privation, insult, and contempt, for the advancement of the faith they preach and profess. The great object sought to be attained by the Mormons is the establishment of a mighty theocracy in the Valley of the Salt Lake, where they may enjoy, without fear of molestation, the free exercise of their religious and social opinions. To this end the most strenuous efforts have been made to promote immigration to Utah, not only from the United States and Europe, but even from remote Asia and Africa. In every seaport of any consequence in this country and in Europe, emigration agents are located to give information to the inquiring, and to aid those who desire to go to Utah, and arrange for their safe and speedy transportation to that distant country. All along the line of travel, too, other agents are in waiting with the necessary supplies for the journey, and under the auspices of Mormonism the great land voyage across the plains is now almost as safe as a journey from New York to Albany.

The faithful of the fold of Latter-day Saints, whose poverty prevents their undertaking the journey, are forwarded at the expense of the "Perpetual Emigrating Fund." Wealthy men among the sect support this fund by their contributions, and those who are sent out at its expense mortgage a certain portion of the proceeds of their labour after arriving in the happy Valley to repay the cost—thus the fund is made perpetual. The season for emigrating is between November and April; this season the Liverpool agency have sent off over 3,600 immigrants, of whom above 1,100 were sent at the expense of the fund. Heretofore these immigrants have usually entered this country through the Southern ports, avoiding New York altogether; but it would seem that the aversion is wearing off. Yesterday the packet-ship *S. Curling* brought to New York 570 of these immigrants, and the ship *William Stetson* is on the way hither with 293 more. We believe there are still other vessels now due here laden with Mormons.

From a visit to the *S. Curling* we are enabled to lay some interesting facts before the readers of the Tribune respecting the order and management of the voyage. A large majority of the passengers are of the poorer classes of British peasantry, Ireland contributing but a small proportion, who are sent out to Utah at the expense of the Emigrating Fund. They are mainly in families, only a few single men and women were on board. The married people were of all ages from ten-

der 18 to hale 80, and appeare to enjoy good health and spirits. The vessel was the cleanest emigrant ship we have ever seen; notwithstanding the large number of her passengers, order, cleanliness, and comfort prevailed on all hands, the between decks were as sweet and well ventilated as the cabin, and the orlopdeck was as white as scrubbing brush and holystone could make it. It would be well if the packet-ships that ply between this port and Liverpool were to imitate the system of management that prevailed on board this ship. The passengers were under the Presidency of Elder Israel Barlow and two Counsellors, Elders Perry and Robinson. The company was divided into seven wards, each superintended by a President and two Counsellors, who together attended to the affairs of the ward, such as cooking, drawing water, morning and evening worship, looking after the sick, setting the watch, and in short, directing the affairs, temporal and spiritual, of the people committed to their care.

These sub-Presidents and Counsellors received their orders from the executive head of the expedition, President Barlow and his Counsellors. The routine of daily duty was somewhat as follows—At 4 A. M. the men told off in rotation the night previous commenced cleaning the wards, at 5 o'clock morning worship, at 5½ cooking commenced, the stewards of each ward being allowed the use of the galley for half an hour, and priority of use being assigned to the wards in rotation every day. At another stated time water was served out. Dinner cooking commenced at 11, and tea at 5. At 8 o'clock, evening worship was celebrated, and then the lights were put out and the night watch set. The duty of the latter was to guard against visits from the sailors, or indiscretions of any kind among the brethren. All of these duties were discharged with military precision at the summons of the bugle; for instance, the call to prayers was "Rosa May," and the night watch was set to the tune of "The Soldier's Tear." As far as we could learn, comfort, cleanliness, good humour, and good health prevailed throughout the voyage. The Saints will set out for Utah by way of St. Louis as soon as possible. Waggons, teams, and tents are now waiting for them on the Missouri river, and they expect to reach the Promised Land in September or October next.

In conversation with the Secretary of the expedition, Mr. William Willes, we learned that he was by profession a schoolmaster, and he had been a member of the Church of England. This is his first visit to America—his wife and family are already in Utah, where he will join them. In 1851 he went to India as a Mormon Missionary. From Calcutta he travelled from station to station to the Himalayas, 700 miles of the distance on foot, teaching and preaching the Mormon doctrines, to Europeans. Up and down the Ganges he wandered preaching with variable success. Next he journeyed through Burmah, tarrying at Rangoon about six months, where he made the acquaintance of some of the American Missionaries, among them Messrs. Kincaid and Vinton. During his Missionary tour he visited Penang and Singapore, and was the pioneer Missionary of his faith on the Island of St. Helena. He said that about 200 Mormons are now waiting for an opportunity to embark from India for Utah, and the efforts of the Mormon Missionaries are very successful, more especially among the natives, whose language they have learned.

We asked him for a little light on the alleged plurality of wives among the Mormons. He said it was part of their faith to have as many wives as they desired, only when a man took a new wife he must first obtain the consent of the presiding Elder. Women are not permitted to enjoy a plurality of husbands but only a moiety of one. The slightest violation of the (Mormon) marriage relation on the part of either sex is punished with excommunication from the Church. We asked why Mormons did not practise their peculiar views in this respect in Europe and the United States. He replied the Church always respected the laws under which they lived; any attempt by a Saint to carry the plurality principle into practice in Europe or here would be visited with instant expulsion from the Church. In Utah, where Mormon law is paramount, they lived up to their principles to the fullest extent. We did not ask him how the women liked polygamy, but in the course of an argument by him in its favour the Mormon estimate of the sex was indirectly shown. He said woman was created as a help-meet for man, to bear him children.

Voyage of the S. Curling.

S. Curling, 300 miles from New York,
Sunday, 20th May, 1855.

Beloved President F. D. Richards—Being instructed by President Barlow, it affords me much gratification to inform you of the welfare of the company of Saints on board this fine ship, under his able and fatherly presidency, who, in connexion with his counsellors, Elders Perry and Robinson, and the seven Presidents of the seven Wards, has enjoyed the highest confidence and esteem of the Saints, and the authorities who command the ship. Up to the present time, with the exception of two children with the hooping cough, and one case of small-pox, we have been mercifully favoured. Many of both sexes have been sea-sick, as a matter of course, but not caused by bad weather, for that has not visited us. I think we have reefed topsails twice, by way of precaution. The captain in this, as in every instance where we have noticed, has manifested a spirit of kindness and gentlemanly bearing worthy a true-born, independent American; having, on many occasions, administered comforts to the sick, out of his private means. We have had two births on board—"Sanders Curling" Fox, son of brother and sister Fox from Birmingham; and a daughter of brother and sister David Micklejohn, of Culross, Perthshire, Scotland, both very fine, healthy children. . .

Tuesday, April 24.—At 11 o'clock in the morning, a general meeting was held upon the quarter-deck of the ship, guards being placed over the hatchways.

The assembly was called to order by the Secretary, who gave out the hymn—"Come all ye sons of Zion," which, having been sung by the assembly, Counsellor Perry engaged in prayer. The Secretary then read the Letter of Instructions from President F. D. Richards, of the Quorum of the Twelve Apostles, which was listened to with great attention by the Saints, who unanimously responded to its contents, and raised their hands in token thereof. The President and Counsellors, the Secretary, the President and Counsellors of Wards, and the rest of the Officers were severally presented, and sustained unanimously.

Resolved: That the Saints sustain each other.

Suitable teachings followed from the President, Counsellor Robinson, and the Secretary; after which, Elder W. Willes sung "The Working Bees," and the whole assembly joined in chorus. The best kind of feeling was manifested during the two hours the meeting lasted, the captain, doctor, and others connected with the ship, being among the audience. The meeting was closed by prayer from Elder Perry.

The ship, at this time, was about sixty miles south of Cape Clear, Ireland, gently urged along by a light, but favourable breeze, which gradually left us, after causing many to be sea-sick, and was succeeded by light airs and calms on Wednesday, Thursday, Friday, and Saturday. During the prevalence of these, the mind of the President was much exercised in relation to the necessity there was on the part of the Saints to be careful of their walk and conversation, and to unite in prayer and fasting to the Lord, that He would be pleased to grant them a fair and prosperous wind to the end of the voyage. An address was prepared by the Secretary, dictated by the President and his Counsellors, and read by Elder J. B. Maiben, accompanied by the Secretary, in the several wards, which were formed into three meetings for the purpose, on Sunday, and it was most remarkable, that as soon as it was done, a fair and prosperous wind arose, and all looked bright on board and around.

I sent a ship letter by a whaler, Saturday, 28th April, to Liverpool. [We received it.—Ed. *Star*.] A marshal and two aids have been appointed, and found very useful; Elders D. C. Moffatt, Hains, and Sully are the active and energetic men who have done this difficult, yet beneficial service.

The authorities on board have gained the hearts of all. The provisions have given great satisfaction. The sick have been administered and ministered to in a way truly gratifying and satisfactory by the captain, the doctor, and the authorities. A health committee was appointed, having the Secretary as presiding officer, and the Presidents and Counsellors of

wards members thereof. A paid fireman had to be appointed, a most arduous and responsible duty; and I have heard only of a few instances of the porridge being mixed. I have frequently assembled the children for instruction and teaching during the voyage, as far as my very limited means and leisure permitted. The President has suffered from sea-sickness, but not so much as on former occasions. Seven of us, including myself, who had not been sea-sick, anointed him, and, through the mercy of our Heavenly Father, he received a great blessing. It is truly charming to see the kind feelings of the Saints towards the sick, in imparting their little comforts to each other. This is the only voyage I have taken, out of more than a dozen, that sea-sickness has been absent from me. I attribute my freedom from it, to fasting and prayer, the day before leaving, and drinking nothing but pure water during the voyage. . . . .

This morning, Tuesday 22nd May, 1855, at half-past five, we were in sight of the light-house, and a tug a-head, on for New York. No deaths, no marriages; and I trust to have none to report on this voyage. If you had been here on board, I believe your counsels could not have been more faithfully carried out than they have been. The Gifts have been manifested by several of the Saints at different times. Some of the sailors believe the Gospel, and I believe are concluding to go to Utah with us.

The ship came to anchor at noon, and Elders J. B. Maiben and J. Booth were sent to the office of President Taylor, who was out of New York, with President Fullmer, at Philadelphia, which induced Elder Felt to send a telegraphic message. The ship passed the examining officer in first-rate style, *all well.* Several reporters came on board, and much admired our organization and fine order, and they said they would publish us in the papers.

The captain has acted in a way to call down the blessings of the whole Church; he spoke in the highest terms to *all*, of everything and everybody, and returned us in his list as "578 Saints," and he was pleased to say, "You are Saints, for you have acted like such in every way, and, of all passengers I never saw such, for you have been no trouble to me at all; more of a pleasure than a trouble."

Pittsburg, Philadelphia, 28th May.—I must now close. Since I wrote the above, we have sent our dear brethren, full of hope, to their various destinations.

Yesterday, the P. E. F. emigrants of the *S. Curling* went in the *Amazon*, to St. Louis, with Elders Stevenson, Barlow, &c., and I am left here alone to await the arrival by boat and train of the independent passengers, and a few of the P. E. F.'s, who were too late for the boat from New York to Amboy, to meet the Philadelphia rail cars. From New York to Amboy by boat 1½ hours; by boat again to Philadelphia 5 hours; washing our hands and face, and taking breakfast, and then off to this city; taking from Friday noon, to Sunday morning at day light.

I would beg of my dear brethren in Europe to bring only necessary changes and utensils, for the immense baggage has nearly broken our backs and our hearts too. Bring a little and good. The great expense of sending this incubus would have rescued many poor Saints from bondage. Luggage, *luggage*, LUGGAGE, is like a dread spirit from the vasty deep. If I had a voice of thunder, I would say to the Saints — PRUNE YOUR LUGGAGE!

In haste as ever, for ever,

W. WILLES, Secretary of Co.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 7, 1855.

NATURAL RELIGION.—Everything pertaining to God, His attributes, and His works is on natural principles. He has always done things according to fixed and unchangeable laws, which have always existed, and will continue forever. God Himself is controlled by such laws, in His sphere, as absolutely as man is in his. These

laws are all founded in truth, and adapted to the growth and increase of the various organizations of the universe. Latter-day Saints believe and practise a natural religion. The rest of the world believe in unnatural religions, and practise them quite as well as the Saints do theirs. The world believe in unnatural gods, such as never can exist. The sectarian Christians' conception of God is the most unnatural of any, for while they believe Him to be a perfect nonentity the pagan shows his more reasonable ideas by attributing to Him form, limbs, and features. Sectarians believe in such an unnatural heaven that they will never find it, unless they happen to travel so far as to get outside the dominions of the Almighty, for there is every reason to believe that they will find both time and space within them. Their ideas of hell may or may not be as wide of the mark, as the Lord has not seen fit to reveal much concerning it, but one thing is quite certain, that if He punishes and rewards men according to the deeds done in the body, there must be more of a variety in the torments of hell than they have dreamed of in their philosophy. Mankind generally have become so wise and enlightened in their own eyes, that in most cases they have attempted to make some improvement on the laws of nature, and modify most of the plans and designs of the Almighty to meet their peculiar views. They have carried these changes to such an extent that they themselves, many of them, are fast becoming most unnatural objects, to be called men, if those who lived in early times may be considered patterns.

These things must come to an end, and the Lord will restore things to their natural channels again. In order to do this, He has again established a people, to whom He is making His laws known, and through whom He will establish a natural kingdom on the earth, in which it will be fashionable to keep the laws of nature, and do everything that will tend to health and strength, peace and happiness. This kingdom will be a natural heaven, because it will be one in proportion as the people make it so for themselves by working righteousness. Mankind will enjoy as much or as little of heaven or hell as they work for, for they will fully reap the reward of their doings, whether they be good or evil. The place to begin to make heaven is in a man's own bosom, and unless it exists there first, it is in vain to look for it elsewhere, and if it exists there, he cannot be dispossessed of it, no matter what his outward circumstances may be. In the next place it is the man's duty to endeavour to make a heaven among those who are around him, and when a community has thus been made heavenly and established into a kingdom on the earth, it will be the kingdom of heaven, and the heaven that man will enjoy. It will become perfect in happiness, glory, and power, exactly in proportion as its members increase in knowledge and righteousness.

It is probable that heaven and hell will not be so far apart as many have imagined, for the Scriptures strongly intimate that the natural element for those to exist in who have become pure and holy, will be as a consuming fire to the wicked. Says the Prophet, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions." The truth of this begins to be already realized, to some extent, in the Valleys of the Mountains. Heaven has begun to be established there on the earth, and in proportion as it becomes the joy of the pure in heart, it becomes a hell to those who love iniquity, and cleave to uncleanness. The burning, searching element in which God dwells, is feeling out iniquity in the midst of the Saints, and sinners in Zion are beginning to be afraid. Corrupt men who go there to commit whoredom, and establish abominations, also apostate spirits who break their covenants with the Lord and their brethren, are seized with fear and

trembling, and begin to feel the scorching influences of that element which is a consuming fire to the wicked. We rejoice to know that it is so, and that there is one place on the earth, where the wicked feel as though they were away from home. May such a condition of society increase in Utah, until the wicked shall be like Achan in the camp of Israel. Our counsel to all those who are afraid that they cannot live up to the laws which are brought forth in Zion, and have any idea that they may apostatize after they get there, is, to not go until they feel an assurance that the elements will be congenial. It is to be regretted that anybody, after the long and difficult task of getting there, should find that he is in the wrong place. There is no peace, comfort, nor satisfaction for an apostate among the Saints, and it is to be accounted for on the most natural principles. The heaven that was in his bosom has turned into a hell. The very air he breathes is loaded, and those around him are filled, with a spirit which is utterly uncongenial to his own, everybody detests him for his hypocrisy and iniquity, and it is no wonder that such persons in writing back to this country should spit out their venom, and their hearts should be filled with fear and evil surmisings. This is one of the strongest evidences to every true hearted Saint that the Lord is purifying His people and cleansing their land from iniquity.

In Utah the glorious attributes of a God of nature are continually revealed in their beautiful realities. There the simple elements of salvation, faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, expand and open up through the visions of revelation into the great and glorious principles of creation, through which worlds have been ushered into existence, and which comprise the endless circuit of eternities in their operations. There they will learn that miracles and supernatural events, as the world understand the terms, never existed, that everything that transpires is the necessary effect of the operations of nature's laws, and that God is a God of order, and not of irregularity and unnatural disturbance. Therefore when the Saints get to Zion they may expect to have to unlearn all the unnatural education which they have acquired in the world. They will find it necessary, to a great extent, to change their habits, customs, ideas, methods of thinking, and to launch out into new channels, with enlarged and purified hopes, desires, and anticipations, in fact, to put off the old man of the world, and put on the new man in Christ Jesus, with the habiliments of the Gospel, brilliantly illuminated by the candle of revelation kept continually burning in their hearts.

FOREIGN INTELLIGENCE—*Cincinnati.*—Elder G. C. Riser writes us from Cincinnati, May 12, and informs us that he and his company of German Saints arrived at that place March 12. The company generally obtained employment after many diligent efforts had been made. Work is not so plentiful, nor are wages so high, at Cincinnati as in St. Louis and vicinity. Elder J. F. Secrist left the company at Harrisburgh, to visit his friends. Elder Riser has preached considerably in public and private at Cincinnati, and he has also visited Springfield and Marion County for that purpose, where he found much prejudice against the Saints, some of which he has been instrumental in removing. He was expecting to leave for St. Louis May 14, on his way to the Valley.

VIRGINIAN ELOQUENCE.—Mr. Wise, of Virginia, in a late speech, is reported to have said respecting that State, "She has an iron chain of mountains running through her centre, which God has placed there to milk the clouds and be the source of her silver rivers." The *Rochester American* remarks—"The figure is borrowed from the New York milkmen, who milk the clouds as much as they do their cows, and draw from the former the most palatable and healthful portion of the compound fluid.

Home Correspondence.

CHELTENHAM CONFERENCE.

Baptisms — Tract Distributing — Financial Efforts—Good Prospects.

30, Albert Street, Tewkesbury Road,
Cheltenham, June 4, 1855.

President F. D. Richards.

Dear Brother—I am happy to say that the work of the Lord is moving onward in this Conference. About thirty have been baptized within the last nine weeks, and I hope to see many more soon. We have commenced the circulation of about 600 Tracts in this town, and we have got covers printed for them, which announce, on the one side, our place of meeting, and, on the other, give a catalogue of our principal works, with their prices. This should tend, I think, to extend the sale of our works, and increase the number of our hearers, while those who diligently peruse the tracts will have unfolded to their minds the principles of life and salvation. We feel determined to leave no stone unturned, so that we may spread the Gospel, believing, as you have intimated through the columns of the *Star*, that a great work is yet to be accomplished in this land.

I was happy to read your "editorial" of May 19, as it sanctioned the ideas I had been endeavouring to impress on the minds of the Saints for sometime previous. We are endeavouring to break up new ground, as there is an immense number of towns and villages in this Conference where not a Saint is to be found. The other day I walked about thirty miles to preach in one of those towns. We have the use of a small chapel there, and I had it pretty well filled, and the people listened with attention. One of our Travelling Elders has been holding meetings there for sometime past, and I hope, by the blessing of the Lord, he will be enabled to raise up a Branch in that place.

I have been, during the past two weeks, drawing the attention of the Saints towards the Temple Offering, and I am happy to say that they respond to your call with alacrity. Some of them have promised 10s. for this year, others 5s., 6s., and 7s., so that I believe we shall be enabled to raise our quota.

I thought it the best plan to let them be as liberal as they pleased, rather than divide the sum into so much per member, for there are always a number who wont pay hardly anything, and others who cannot pay much, and, consequently, on that principle, a fixed sum is very difficult to be raised.

We intend to hold our Quarterly Conference on the 1st day of July, and should you find it possible to pay us a visit then, your presence would be most acceptable. We shall have a *soiree* on the following evening.

Please present my kind regards to Elders Little, Linforth, and all in the Office.

With many kind wishes for your welfare and prosperity,

I am yours very truly,

JOHN KELLY.

CHELTENHAM AND WORCESTERSHIRE CONFERENCES.

Spirit of Inquiry—Gratifying Prospects.

Worcester, June 12, 1855.

President F. D. Richards.

Dear Brother. . . . . .—The spirit of inquiry is fast increasing, and in order to answer all the questions, we must have more tongues to speak. We find but little difficulty in supporting Travelling Elders, for the hearts of strangers are turned towards them, insomuch that they will feed and lodge them, and give them money.

Presidents Porter and Kelly, with the travelling Elders, are in expectation of reaping a rich and abundant harvest. The Saints in general feel well, are in good spirits, and the Priesthood are wide awake, and united, to a man.

I think I can promise that the Offering required of us to build the Lord's house will be raised to the last penny, and, hard as the times are, I believe we will do much for the P. E. Fund. The most of the Saints take hold of the work with great zeal and cheerfulness.

Our Travelling Elders, although young, are true and faithful. At our April Conference I recommended rebaptism, and I

believe it has done much to increase the faith of the Saints.

We expect Elder C. H. Wheelock to bless us with a sermon this evening. May the Lord bless his faithful labours.

With my best wishes to you and all the brethren in the Office, I subscribe myself your brother in the Covenant of Peace,

D. B. DILLE.

KILMARNOCK CONFERENCE.

West Shaw Street, Kilmarnock, Scotland,
June 12, 1855.

Dear President F. D. Richards—I send you a post office order for the *sum* of one pound nineteen shillings, being the proceeds of a fast day's collection in the Kilmarnock Conference, for the benefit of the Foreign Missions.

On my return from Wales I found the Saints all well, and in the enjoyment of the Spirit of God, dwelling together in love and unity. I have been round the Conference since my return, found all in possession of a good spirit. Trade has, however, been very dull. Among the miners, quite a number of the brethren have been out of employ, for a number of weeks, but are now working a little. These dull times, as a matter of course, operate a little against the various funds of the Church, but we are doing the best we can, and I anticipate an increase in all our funds shortly.

Very few strangers attend the meetings in any of the Branches, consequently our increase of members is but trifling, yet the Priesthood are doing their best to extend the work, by preaching in the open air in the neighbouring villages.

The Saints themselves attend the meetings well, and many from this Conference are looking forward to the next emigration season with great pleasure, as through the influence and industry of their relatives, who have been gathered themselves, they are sent for to go out next season.

You will be pleased to hear that I had a letter last night from sister Mary Ann Taysum, late of Birmingham—informing me of their safe arrival at New York, and that the promises you had made the passengers on board the *S. Curling* were fulfilled to the very letter. They did not have one death on board, and they had very little sickness. They were thirty days out. They arrived on 23rd May, went on shore on the 24th. The Taysum family were all well, in fact much better than when they left England. God bless them, they have been kind to the Elders of Israel.

Give me a kind remembrance to the brethren in the Office, and accept yourself, brother Franklin, the best wishes of my heart for your prosperity, and ever believe me to remain yours very faithfully,

J. D. ROSS.

Foreign Correspondence.

HINDOSTAN.

Prospects of the Work—Departure from Calcutta of Elders Jones and Fotheringham.

Ship "Beverly,"
Singapore, March 30, 1855.

President F. D. Richards.

Dear Sir—There has but little transpired in India worthy of note since my last letter to you. Our efforts for the past six months have been of but little benefit towards reclaiming the swarthy sons of the Ganges. The little interest which has been awakened amongst them from time to time has been of short duration, and in every case has given way to a spirit of indifference and carelessness. A perceivable change has come over the spirit of this people within the last twelve months, as regards their belief in the Gospel, and I have been for a long time satisfied that they are not worthy of so great a blessing. The Elders have for the last year been at liberty to change their fields of labour, return to Zion, or remain, as circumstances and the Spirit of the Lord should dictate to them.

The circumstances that have hindered the progress of the Gospel in this land cannot fully be told, they can only be understood by those that have had to grapple

with them. The people of India have become more settled in their convictions that the Gospel of Jesus Christ is not the religion for them, and more confirmed and determined in their conclusions not to believe it. And here they seem to quietly rest. Thus the spirit of the Orientalists will probably sleep on until the fierce anger of the Almighty is kindled against them, and He chastizes them for their disobedience. I trust the Spirit will then awaken a few to flee from the judgments. When such a day shall have overtaken them, then India will probably have her representatives in Zion. At present they are most thoroughly captivated by the god of this world. A niggardly selfishness is most inseparably woven in the fibres of their very existence. For self-interest this people will do anything nameable. For gain they will become slaves to God, man, or the devil, apparently indifferent as to the nature of the service, whether it be to pray, blaspheme, or to make a pretence of honesty, or deceit. And I must say they are very proficient in the latter, and, without any exaggeration, they are a nation of *thieves* and *liars*.

However ignorant they may be in other acquirements, in these they are thoroughly schooled, and they practise them from the cradle to the grave. If we could hold out to them some worldly inducement or advantage in connection with the principles we teach, they would flock around us by thousands, filled with all the hypocritical pretensions that their deceptive nature could invent. I have seen them weep with apparent penitence, and when I have convinced them that they could not be profited in a pecuniary point of view, their hypocrisy has become apparent, and they have coolly turned away and looked for their object of search in some other quarter.

I feel that my mission is closed with this people for the present. Preparatory to my departure from Calcutta, I sent for Elder Skelton, who has been labouring at Madras, for the purpose of stopping a short time with the few Saints in Calcutta, who are very desirous of gathering out, but are not able at present. I trust, however, they will be in a few months. The Life of Joseph, of which I spoke to you some time back, is now in course of printing, and was nearly half done when I left. It has been in the hands of the printer for the last four months. It takes them an age to move, and a whole eternity to do nothing. They are essentially lacking a "bump," which we denominate *go-a-head-ativeness*. There are three things that characterize all of their movements—the first is they are *slow!* the second is they are SLOW!! the third is they are SLOW!!! I trust, however, that before long the work will be in circulation, though I must confess that I have no faith in the people. In fact the Spirit has witnessed to me for the last year that they would not receive our testimony. But having a great anxiety to do something, we have prosecuted our labours with much zeal and energy, and have sounded the glad tidings through the length and breadth of the land, until every avenue is now closed against us.

Elder Savage is still in Rangoon, and is now preparing to publish a treatise on the Gospel in the Burmese language.

In Western Hindostan matters are *twice* dead. Brother H. Findlay was preparing to leave when I last heard from him. He will no doubt advise you upon the matter.

The Book Agency is turned over into the hands of brother Skelton, who will soon be able to discharge the indebtedness of the mission.

Elder Fotheringham and myself embarked on board the American ship *Beverly*, bound for Singapore and China, March 5. After a pleasant passage of twenty-three days we arrived at this place; we only expect to be detained here a few days.

I must now close, praying God to bless and prosper you in the name of the Lord Jesus Christ. Give my kindest love to those connected with you in the Office, and to Elders W. H. Kimball, G. D. Grant, and James Ferguson, if you have an opportunity.

With much love, I remain your affectionate brother in the Gospel of Christ.

N. V. JONES.

Translation of Pamphlets into the native language—Baptisms, &c.

Calcutta, April 20, 1855.

Dear Brother F. D. Richards—Your letter, dated February 19, addressed to President N. V. Jones, came duly to hand about the first of this month, in which you desired him to report the condition of the East India Mission, and whether the Ame-

rican brethren were going to remain, or leave according to the instructions of the First Presidency, to which you refer in Volume xvi, *Millennial Star*.

As President Jones, in company with Elder Wm. Fotheringham took their departure for Zion, on the 5th day of March, I will, through the blessing of God, give you a correct statement of our united exertions to spread the Gospel in this land, which, to say in few words, has proved a failure throughout this whole nation.

Before brother Jones left, he wrote part of a letter, intending to finish it as the vessel passed down the river, and send it to me so as to forward it to you, but he sent it direct to post. As far as I can recollect the contents of what he wrote whilst remaining here, it gave a brief epitome relative to the Bombay and Madras Presidencies, and the Elders who were at that time labouring in the former place, three of whom have since taken their departure for Zion, namely, brothers Hugh Findlay and Davis, and another of the brethren whose name is not mentioned. In what condition the remaining Saints are in, where brother Findlay last laboured, I have not yet learned, as to their numbers or localities, but I suppose he has reported to you before leaving.

It was the counsel of President Jones, for all the Elders to gather up the few Saints as soon as possible, and leave for Zion; at the same time he left it optional with them, according to their several circumstances and prospects, &c.

Accordingly brothers Leonard and Musser have both continued their labours, trying every possible means to get a footing, the former at Hydrabad the latter at Kurrachee. Both of those places are in the Bombay Presidency. Brother Musser writes from the latter place, that he has erected a Chapel, now ready for holding meetings, and as a general thing the people have rejected his testimony, and refused to impart to his necessities, so that bread and water have been his chief diet to subsist upon, and that too furnished by himself, or rather the Lord.

Brother Leonard has had a congregation as high as thirty, which is considered an extraordinary turn out in India. Some were about ready for baptism.

Brother McCarthy writes from Madras—"Our meetings are improving, and we expect to realize a few more souls out of Babylon. Elder James Mills is busy translating the *Only Way to be Saved* into Tamil. He is a faithful and worthy labourer, and devotes all his time to the ministry." Brother McCarthy intends translating either the *Proclamation* or the *Only Way to be Saved*, into Telegoo. His ill health of late has impaired him very much, but he holds forth the Gospel to the people. "The Saints here," says he, "are set with their faces Zionward, ready to fly when the Lord opens up the way."

Of late five more have been added to the Church at Cuttack, where Elder J. P. Meik first raised the Gospel standard, and subsequently Elder Wm. Fotheringham baptized an intelligent young man connected with the army; about the same time a Babloo, formerly a catechist in the Baptist church. He is the only intelligent native that has obeyed the Gospel in all India. He has been ordained to the office of a Priest, and promises very well, and of late he has adopted another of his fellow catechists from the Baptist church. Others are inquiring with much eagerness, and he flatters himself that many more will follow. The former holds the office of an Elder, who has baptized three Europeans, they are very warm and alive to their duties. At present it is the only place in all India where the people are inquiring after the truth.

Elder J. P. Meik and his wife have been the main support and pillars of the Church in this land. Had it not been for their benevolence, this place would have long since been forsaken. He will return in a few days to Cuttack, with his family, where they will remain until we are ready to start for Zion. His business calls him there, and he will fortify the few who have already embraced the truth in that quarter. May the Lord bless him and all that pertains to him.

The work in this place is twice dead and plucked up by the roots. My brethren have laboured and preached in every nook of this far-famed city, and the inhabitants have universally rejected our testimony; so that for the last six or eight months none of them have attended our meetings, with the exception of now and then one individual. Since I arrived from Madras, two have been added by baptism, both of whom have connexions in the Church, and after a long investigation have obeyed the voice of the Spirit.

It is an impossibility to arouse this

people from their lethargy, for the customs are such as will bind them down to destruction. The state of society renders our efforts inutile, for as a general thing, they live in palaces, and cannot be approached without a card to introduce us, and of course we are obliged to retire from them. They never go out unless they are slung in a carriage, which is the usual custom for the gentry in the evenings, when they turn out by thousands, lounging in a reclining position, like so many helpless epicures, which indeed they are to all intents and purposes, for their hearts are set upon the gross luxuries, such as wine and beer, &c., until the spirit of the Lord has ceased striving with them, and they are left to glut their carnal propensities without restraint, and are willingly lulled to sleep by a hireling priesthood. They are fast ripening for destruction, for the servants of the Lord have washed their feet as a testimony against them, and left them in the hands of God, to do with them according to the attributes of His justice.

Brother Jones told me I need not make any calculations as to their reformation, for he had tried with all the abilities God had given him, but told me to gather up the few who endure faithful, and leave for Zion as soon as possible. Accordingly I have, through the aid of the Spirit, preached the gathering to the Saints, some of whom are loath to comply with the command of heaven, choosing rather to enjoy the pleasures of sin and the perishable things of this life for a season, than to make a sacrifice. The few who remain are mostly poor as to this world's goods, but I hope, through the blessing of God, to start most of them next cold weather; but where the means is to come from remains for the future to disclose. Having experienced the goodness of God in providing for us thus far, I cannot doubt for a moment as to our future deliverance.

I can assure you I long to get away, for I loathe and abhor the idea of staying among this people. The influence that pervades the minds and habitations of the people can only be told by those who have witnessed its deadening influences, or, to use the words of the Prophet—"Darkness covers the earth and gross darkness the minds of the people." And the very habitations have become the hold of every foul spirit. As to the condition of this people given in detail, it would require more time and ability to describe than I possess.

I sincerely desire the prayers and confidence of God's servants and Saints, that I may rid my garments of the blood of this people, and return to Zion with clean hands and a pure heart, with all the faithful. I am much revived by the *Stars*, which reach us somewhat irregularly, and feel to praise the Lord for Apostles and Prophets in these the latter-days. It is rejoicing to learn of the spread of truth in other lands, notwithstanding our unsuccessful efforts in this land. I intend, through the blessings of God, to announce once more a course of lectures to this people, that peradventure some honest souls may yet be reclaimed from the wrath to come.

Brother Levi Savage is labouring faithfully in Burmah, and is now translating some of our works into that language, he has stood it faithfully amidst trials and discouragements. May the Lord bless him in his arduous labours. The work is at a stand-still among the European inhabitants.

I have received a letter from Elders Jones and Fotheringham, who were expecting to proceed for China from Singapore about the 10th instant. The former's health had been very poor, owing to a violent cold which originated here, but he had recovered so as to get round again.

The weather is very oppressive, which causes a profuse perspiration most of the time, yet I have much reason to thank the Lord, for I never had better health in my life.

Having given you a brief synopsis of matters as they exist with us, I earnestly solicit an interest in your prayers.

Since I wrote the above, I have been called upon to administer the ordinance of baptism to the eldest son of brother Sankey, who is engine driver for the East India Railway Company. Every one adopted now is like the gathering of grapes after the vintage is done. . . . .

I remain as ever, your brother in Christ,

R. SKELTON.

THE coming harvest promises to be the best ever known in the United States. More corn is in St. Louis market this season than ever was known before, and the harvest yet to come. The cotton crop is most healthy. Money is plentiful.

Varieties.

SOCIETY IN AMERICA.—We have no doubt that the country will survive, and eventually purge itself of, any amount of merely political mal-administration. But we confess to the gravest *social* anxieties. We desire while we do live, to live in the society of human beings, and not in a den of wild beasts; and when we die, we wish to leave our innocent children to a virtuous and well-ordered community, which shall diligently foster all that is noble and gentle and manly in them, and rebuke and correct whatever is opposite to these things. And here precisely it is that our anxiety hinges. When we see the almost unbridled lust of money which rules among our business classes, and which influences so much of our legislation; when we see the profligate manner in which this money is spent after it is once acquired; when we see the shameless ostentation which reigns in our dwellings and furniture; the boundless luxury which presides at our entertainments; the premature exposure of our young men to the contact of a vicious and rotten civilization; and, what is worse than all, the apparently reckless abandonment which our fashionable fathers and mothers make of their daughters, to all the casualties of a promiscuous acquaintanceship: then we feel that our most urgent necessities are social rather than political, and that no reform but that which at the same time relieves us of profligacy and waste in the upper classes, will avail to relieve us also of ruffianism in the lower.—*New York Tribune.*

Sacrifice.

I find we all must lose,
If we the kingdom gain;
On Jesus' power alone repose,
And love of self restrain.

'Tis not the loss of gold
Would give the righteous pain;
For health, by them, is valued more
Than pelf, or worldly gain.

But this must be resign'd,
If heaven wills it so;
The Saint must, with a patient mind,
Each earthly bliss forego.

Bereft of all, by kindred left
In sorrow's path to tread,
Our Father's mercy still protects,
Nor fails the daily bread.

But there 's a sacrifice to make,
Which those who feel it know;
'Tis when the earthly all 's at stake,
Where our affections flow.

Say not 'tis weakness, nor 'tis vain;
'Tis conquest next divine,
To lay at Jesus' feet the loves
Which round our hearts entwine.

This done, the life no longer dear,
Eternal lives we gain,
And through the love that cast out fear,
Celestial bliss obtain.

M. A. WALKER.

ADDRESSES.—Joseph A. Young, 32 Bridge End, Leeds.
G. F. A. Spiller, 19 Boss's Garden, Edward Street, Brighton.

Money List, June 15—22, 1855.

	£	s	d
John Holsall	5	0	0
James Linforth	9	0	0
Simon Irwin	10	0	0
John B. Pears	2	0	0
A. L. Jones	4	10	0
Josiah Holmes	4	0	0
Carried forward	£34	10	0

	£	s	d
Brought forward	£34	10	0
John Price	2	0	0
William Browlow (per Edward Frost)	10	0	0
Thomas Clarke	5	0	0
A. N. McFarlane	5	0	0
	£56	10	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 28; Vol. XVII. Saturday, July 14, 1855. Price One Penny.

History of Joseph Smith.

(*Continued from page* 421.)

[November, 1839.]

The following is a copy of our Petition to Congress for redress of our Missouri difficulties—

To the Honourable the Senate and House of Representatives of the United States of America, in Congress assembled.

Your petitioners, Joseph Smith, Sidney Rigdon, and Elias Higbee, would most respectfully represent, that they have been delegated, by their brethren and fellow-citizens, known as "Latter-day Saints" (commonly called Mormons), to prepare and present to you a statement of their wrongs, and a prayer for their relief, which they now have the honour to submit to the consideration of your Honourable Body.

In the summer of 1831, a portion of the society above-named commenced a settlement in the County of Jackson, in the State of Missouri. The individuals making that settlement had emigrated from almost every State in the Union to that lovely spot in the Far West, with the hope of improving their condition, of building houses for themselves and posterity, and of erecting Temples, where they and theirs might worship their Creator according to the dictates of their conscience. Though they had wandered far from the homes of their childhood, still they had been taught to believe, that a citizen born in any one State in this great Republic, might remove to another and enjoy all the rights and immunities of citizens of the State of his adoption—that wherever waved the American flag, beneath its stars and stripes an American citizen might look for protection and justice, for liberty in person and in conscience.

They bought farms, built houses, and erected churches. Some tilled the earth, others bought and sold merchandise, and others again toiled as mechanics. They were industrious and moral, and they prospered, and though often persecuted and vilified for their difference in religious opinion from their fellow citizens, they were happy; they saw their society increasing in numbers, their farms teemed with plenty, and they fondly looked forward to a future, big with hope. That there was prejudice against them, they knew; that slanders were propagated against them, they deplored; yet they felt that these were unjust; and hoped that time, and an uprightness of life, would enable them to outlive them. While the summer of peace, happiness, and hope shone over the infant settlement of the Saints, the cloud was gathering, unseen by them, that bore in its bosom the thunderbolt of destruction.

On the 20th July, 1833, around their peaceful village a mob gathered, to the surprise and terror of the quiet "Mormons"—why, they knew not; they had broken no law, they had harmed no man, in deed or thought. Why they were thus threatened,

they knew not. Soon a committee from the mob called upon the leading "Mormons" of the place; they announced that the store, the printing office, and the shops must be closed, and that forthwith every "Mormon" must leave the County. The message was so terrible, so unexpected, that the "Mormons" asked time for deliberation and consultation, which being refused, the brethren were severally asked, "Are you willing to abandon your home?" The reply was, "We will not go;" which determination being reported to the committee of the mob, one of them replied that he was sorry, for said he, "The work of destruction must now begin." No sooner said than it was done. The printing office, a two story brick building, was assailed by the mob and tore down, and, with its valuable appurtenances, destroyed. They next proceeded to the store with a like purpose. Its owner in part, Mr. Gilbert, agreed to close it, and they delayed their purpose.

They then proceeded to the dwelling of Mr. Partridge, the beloved Bishop of the Church there, dragged him and his family to the public square, where, surrounded by hundreds, they partially stripped him of his clothing, and tarred and feathered him from head to foot. A man by the name of Allen was at the same time treated in a similar manner. The mob then dispersed with an agreement to meet again on the next Tuesday, the above outrages having been committed on Saturday.

Tuesday came, and with it came the mob, bearing a red flag, in token of *blood*. They proceeded to the houses of Isaac Morley, and others of the leading men, and seized them, telling them to bid their families farewell, that they would never see them again. They were then driven at the point of the bayonet to the jail, and there, amid the jeers and insults of the crowd, they were thrust in prison, to be kept as hostages; in case any of the mob should be killed, they were to die to pay for it. Here some two or three of the "Mormons" offered to surrender up their lives, if that would satisfy the fury of the mob, and purchase peace and security for their unoffending brethren, their helpless wives and children. The reply of the mob was, that the "Mormons" must leave the County *en masse*, or that every man should be put to death.

The "Mormons," terrified and defenceless, then entered into an agreement to leave the County—one half by the first of January, the other half by the first of April next ensuing. This treaty being made and ratified, the mob dispersed. Again, for a time, the persecuted "Mormons" enjoyed a respite from their persecutions; but not long was the repose permitted them.

Some time in the month of October, a meeting was held at Independence, at which it was determined to remove the "Mormons" or die. Inflammatory speeches were made, and one of the speakers swore he would remove the "Mormons" from the County if he had to wade up to his neck in blood.

Be it remarked that up to this time, the "Mormons" had faithfully observed the treaty, and were guilty of no offence against the laws of the land, or of society, but were peaceably following the routine of their daily duties.

Shortly after the meeting above referred to, another persecution commenced; some of the "Mormons" were shot at, others were whipped, their houses were assailed with brickbats, broken open, and thrown down; their women and children were insulted; and thus for many weeks, without offence, without resistance, by night and by day, were they harassed, insulted, and oppressed.

There is a point beyond which endurance ceases to be a virtue. The worm when trampled upon will turn upon its oppressor. A company of about thirty "Mormons" fell in with twice that number of the mob engaged in the destruction of "Mormon" property, when a battle ensued, in which one "Mormon" was killed, and two or three of the mob; acting in concert with the officer who commanded the mob, was Lilburn W. Boggs, Lieutenant Governor of the State of Missouri. When the noise of the battle was spread abroad, the public mind became much inflamed. The militia collected in arms from all quarters, and in great numbers, and inflamed to fury. They demanded that the "Mormons" should surrender up all their arms, and immediately quit the County. Compelled by overpowering numbers, the "Mormons" submitted. They surrendered up fifty-one guns, which have never been returned, or paid for.

The next day, parties of the mob went from house to house, threatening women and children with death, if they did not immediately leave their homes. Imagination cannot paint the terror which now pervaded the "Mormon" community. The weather was intensely cold, and women and children abandoned their homes and fled in every direction without sufficient clothing to protect them from the piercing cold. Women gave birth to children in the woods and on the prairies. One hundred and twenty women and children, for the space of ten days, with only three or four men in company, concealed themselves in the woods in hourly expectation and fear of massacre, until they finally escaped into Clay County. The society of "Mormons," after the above disturbances,

removed to the County of Clay, where they were kindly received by the inhabitants, and their wants administered to by their charity.

In the mean time the houses of the "Mormons" in the County of Jackson, amounting to about two hundred, were burned down or otherwise destroyed by the mob, as well as much of their crops, furniture, and stock.

The damage done to the property of the "Mormons" by the mob in the County of Jackson as above related, as near as they can ascertain, would amount to the sum of one hundred and seventy-five thousand dollars. The number of "Mormons" thus driven from the County of Jackson amounted to about twelve hundred souls. For the property thus destroyed they have never been paid.

After the expulsion of the "Mormons" from the County of Jackson as above related, they removed to and settled in the County of Clay. They there purchased out some of the former inhabitants, and entered at the land office wild lands offered for sale by the General Government. The most of them became freeholders, owning each an eighty or more of land.

The "Mormons" lived peaceably in the County of Clay for about three years, and all that time increased rapidly in numbers, by emigration, and also in wealth by their industry. After they had resided in that County about three years, the citizens not connected with them began to look upon them with jealousy and alarm. Reports were again put in circulation against them: public meetings were held in the Counties of Clay and Jackson, at which violent resolutions were passed against the "Mormons," and rumours of mobs began again to spread alarm among the "Mormons." At this juncture the "Mormons," desirous of avoiding all conflict with their fellow-citizens, and anxious to preserve the peace and harmony of the society around them, as well as their own, deputized a committee of their leading men to make terms of peace with their fellow citizens of Clay. An interview took place between them and a committee of citizens, at which it was agreed that the "Mormons" should leave the County of Clay, and that the citizens of Clay County should buy their lands.

These terms were complied with. The "Mormons" removed to and settled in the County of Caldwell, and the citizens never paid them value for their lands. Many received nothing at all for their land. The "Mormons," by this removal, sacrificed much both of money and feeling, but the sacrifice was made upon the altar of duty, for the peace of the community.

Your Memorialists would beg here to give what they believe a just explanation of the causes of the prejudice and persecution against the "Mormons" related above, and which will follow. That there might have been some unworthy members among them, cannot be denied; but many aver that as a community they were as moral, as upright, and as observant of the laws of the land as any body of people in the world. Why then this prejudice and persecution? An answer they trust will be found in the fact that they were a body of people distinct from their fellow citizens, in religious opinions, in their habits, and in their associations. They were numerous enough to make the power of their numerical and moral force a matter of anxiety and dread to the political and religious parties by which they are surrounded; which arose not from what the "Mormons" had done, but from the fear of what they might do.

In addition, the "Mormons" have purchased of the settlers, or of the Government, or obtained by pre-emption, the best lands in all those regions of the State; and at the times of speculation, the cupidity of many was aroused to possess those lands by driving off the "Mormons," and taking forcible possession, or constraining them to sell, through fear or coercion, at a price merely nominal.

After the "Mormons" removed from Clay, they settled in the County of Caldwell as aforesaid.

Your Memorialists do not deem it necessary for their purpose, to detail the history of the progress, the cares, and anxieties of the "Mormons," from the time they settled in Caldwell in the year 1836, until the fall of 1838. They would, however, state, that during all that time they deported themselves as good citizens, obeying the laws of the land, and the moral and religious duties enjoined by their faith. That there might have been some faithless among the faithful is possible. They would not deny that there might have been some who were a scandal to their brethren; and what society, they would ask, has not some unworthy member? Where is the sect, where the community, in which there cannot be found some who trample under-foot the laws of God and man? They believe the "Mormon" community to have as few such as any other association, religious or political. Within the above period the "Mormons" continued to increase in wealth and numbers, until in the fall of the year 1838 they numbered about fifteen thousand souls.

They purchased of the Government, or of the citizen, or held by pre-emption, almost all the lands in the County of Caldwell, and a portion of the lands in Davies and Carroll. The County of Caldwell was settled almost entirely by "Mormons," and

"Mormons" were rapidly filling up the counties of Davies and Caldwell. When they first commenced settling in those counties, there were but few settlements made there; the lands were wild and uncultivated. In the fall of 1838 large farms had been made, well improved and stocked. Lands had risen in value, and sold for from ten dollars to twenty-five dollars. The improvement and settlement had been such that it was a common remark that the county of Caldwell would soon be the wealthiest in the State.

Thus stood their affairs in the fall of 1838, when the storm of persecution again raged over the heads of the "Mormons," and the fierce demon of the mob drove them forth houseless and homeless, and penniless, upon the charities of the world, which to them, thank God! have been like angels' visits, but not few, or far between. This last persecution began at an election which was held in Davies County on the first Monday of August, 1838. A "Mormon" went to the polls to vote. One of the mob standing by, opposed his voting, contending that a "Mormon" had no more right to vote than a negro; one angry word brought on another, and blows followed. They are, however, happy to state that the "Mormon" was not the aggressor, but was on the defensive; others interfered, not one alone, but many assailed the "Mormon." His brethren, seeing him thus assailed by numbers, rushed to the rescue; then came others of the mob, until finally a general row commenced. The "Mormons" were victorious. The next day, a rumour reached the "Mormons" of Caldwell, that two of their brethren had been killed in this fight, and that a refusal had been made to surrender their bodies for burial. Not knowing at the time that this rumour was false, they became much excited, and several of them started for Davies County with a view of giving the brethren, whom they supposed to have been killed, a decent interment; where they arrived next morning. Among the citizens this fight produced a great excitement. They held a public meeting and resolved to drive the "Mormons" from the county. Individuals began also to threaten the "Mormons" as a body, and swear that they should leave the county in three days. When the "Mormons" who had gone from Caldwell to Davies, as aforesaid, arrived there, they found this state of excitement to exist. They also heard that a large mob was collecting against them, headed by Adam Black, one of the judges of the county court of Davies County.

Under these circumstances, and with a view to allay the excitement, they called on Mr. Black, and inquired of him whether the reports they had heard in relation to him were true. Upon his denying them to be true, they then requested him to give that denial in writing, which he freely did. This writing they published with a view of calming the public mind, and allaying the excitement. Having done this, they rested in quiet for some time after, hoping that their efforts would produce the desired effect. Their surprise can, under these circumstances, be easily imagined, when a short time after, they learned that said Black had gone before Judge King, and made oath that he was forced to sign the instrument, by armed "Mormons," and procured a warrant for the arrest of Joseph Smith, junior, and Lyman Wight, which was placed in the hands of the Sheriff. It was also reported that the said individuals had refused to surrender themselves, and that an armed force was collecting to come and take them.

Your Memorialists aver that the Sheriff had never made any efforts to serve the writ, and that the said Smith and Wight, so far from making any resistance, did not know that such a writ had been issued, until they learned it first by report as above related. In the meantime the rumour had run over the whole country, that the "Mormons" were compelling individuals to sign certain instruments in writing, and that they were resisting the process of the law. The public mind became much inflamed, and the mob began to collect from all quarters and in large numbers, with pretensions of assisting the Sheriff to serve the process; and here let it be observed in passing, that Adam Black had sold the improvement and pre-emption claim on which he then resided, to the "Mormons," received his pay for the same, and that through his instrumentality the "Mormons" were driven off, and now retains both their money and the improvement.

As soon as the above reports reached the ears of the said Smith and Wight, they determined immediately upon the course they ought to pursue, which was to submit to the laws. They both surrendered themselves up to Judge King, underwent a trial, and in the absence of all sufficient testimony they were discharged. They hoped that this voluntary submission of theirs to the law, and their triumphant vindication of the charge, would allay the excitement of the community. But not so—the long-desired opportunity had arrived when the oppression and extermination of the "Mormons" might be made to assume the form of legal proceeding. The mob that had assembled for the pretended purpose of assisting the officers in the execution of process, did not disperse upon the acquittal of Smith and Wight, but continued embodied with the encampments and forms of a military force, and committing depredations upon "Mormon" property. The "Mor-

mons" in this extremity called upon the laws of the land, and the officers of the law, for protection. After much delay, the militia under Generals Atchison, Doniphan, and Parks, were sent to their relief. They arrived on the 13th September, and encamped between the "Mormons" and the mob.

The above officers made no attempt to disperse the mob, excusing themselves by saying, "that their own men had sympathies with the mob." After remaining there for several days, those officers adopted the following expedient of settling the difficulties —they mustered the mob, and enrolled them with their own troops, and then disbanded the whole, with orders to seek their several homes. The officers went home, excepting Parks, who remained for their protection, with his men.

The "Mormons" made an agreement with the citizens of Davies, to buy out their lands and pre-emption rights, and appointed a committee to make the purchase, and to go on buying till they had purchased to the amount of twenty-five thousand dollars. While these purchases were going on, the citizens were heard to say, that as soon as they had sold out to the "Mormons," and received their pay, they would drive the "Mormons" off, and keep both their lands and the money.

The mob, when disbanded in Davies by the Generals as aforesaid, instead of repairing to their homes as commanded, proceeded in a body to the adjoining county of Carroll, and encamped around Dewitt, a village built and inhabited by "Mormons;" while thus encamped around Dewitt, they sent to the county of Jackson, and procured a cannon. They invested the place so closely, that no person could leave the town in safety; when they did so, they were fired upon by the mob. The horses of the "Mormons" were stolen, and their cattle killed. The citizens of Dewitt, amounting to about seventy families, were in great extremity, and worn out by want and sickness. In their extremity they made application to Governor Boggs for protection and relief; but no protection, no relief was granted them. When reduced to the last extremity, no alternative was left them, but to seek protection by flight, and the abandonment of their homes. Accordingly, on the evening of the 11th of October, 1838, they retreated from Dewitt, and made their way to the counties of Davies and Caldwell, leaving many of their effects in the possession of the mob.

Your Memorialists will not detail the horrors and sufferings of such a flight, when shared with women and children. They might detail many. One lady, who had given birth to a child just before the flight commenced, died on the road and was buried without a coffin. Many others, sick, worn out, starved, deprived of medical aid, died upon the road. The remnant of "Mormons" from Dewitt arrived in Davies and Caldwell, and found a short relief and supply of their wants from their friends and brethren there.

After the abandonment of Dewitt, and the flight of the "Mormons" from Carroll, one Sashiel Woods addressed the mob, advising them to take their cannon and march to the county of Davies, and drive the "Mormons" from that county, and seize upon their lands and other property, saying that the "Mormons" could get no benefit of the law, as they had recently seen. They then commenced their march from Carroll to Davies, carrying with them the cannon which they had received from Jackson. On their way they captured two "Mormons," made them ride on the cannon, and taunted them as they went along, telling them that they were going to drive the "Mormons" from Davies to Caldwell, and from Caldwell to hell; and that they should find no quarters but at the cannon's mouth. The mob at this time was reported to number about four hundred strong.

The "Mormons," in these distresses, in pursuance of the laws of Missouri, made application to Judge King, the Circuit Judge of that circuit, for protection, and for the aid of the officers of the law to protect them. Judge King, as they have been informed, and believe, gave an order to Major General D. R. Atchison to call out the militia to protect the "Mormons" against the fury of the mob. General Atchison thereupon gave orders to Brigadiers Parks and Doniphan. In pursuance of these orders issued as aforesaid, on the 18th of October, 1838, General Doniphan arrived at Far West, a "Mormon" village in the County of Caldwell, with a small company of militia. After he had been at Far West two days, General Doniphan disbanded his company, alleging to the "Mormons," as his reason for so doing, that his company had the same feelings as the mob, and that he could not rely upon them. In a short time General Parks arrived at Far West, and also disbanded his company. At this time the mob was marching from Carroll to Davies. General Doniphan, while at Far West, directed the "Mormons" to raise a company to protect themselves, telling them that one Cornelius Gilliam was raising a mob to destroy their town, and also advising them to place out guards to watch the motions of the mob. He also directed them to raise a company and send them to Davies, to aid their brethren there against the mob which was marching down upon them from Carroll. This the "Mormons" did; they mustered a com-

pany of about sixty men, who proceeded to Diahman. When General Parks arrived at Far West as aforesaid, and learned that General Doniphan had disbanded his men, he expressed great dissatisfation. The same evening on which General Parks disbanded his company as aforesaid, he proceeded to Diahman, in order to learn what the mob were doing there, and if possible to protect the "Mormons."

When General Parks had arrived in Davies, he found that the mob had commenced its operations there, which was on the 20th October, 1838. They commenced by burning the house of a man who had gone to Tennessee on business, and left his wife at home with two small children. When the house was burned down, the wife and the two small children were left in the snow, and she had to walk three miles before she could find a shelter, carrying her two children all that distance, and had to wade Grand River, which was three feet deep. The mob on the same evening burned seven other houses, burning and destroying all the property that they thought proper. The next morning, Colonel Lyman Wight, an officer in the militia, inquired of General Parks, what was to be done, as he now saw the course the mob was determined to pursue. General Parks replied that he (Wight) should take a company of men and give the mob battle, and that he would be responsible for the act, saying that they could have no peace with the mob, until they had given them a scourging.

On the next morning, in obedience to his order, David W. Patten was despatched with one hundred men under his command to meet the mob as they were advancing from Carroll, with directions to protect the citizens, and collect and bring into Far West such of the "Mormons" as were scattered through the county, and unprotected, and if the mob interfered, he must fight them. The company under the command of Patten was the same, in part, that had gone from Far West by the order of General Doniphan to protect the citizens of Davies. As Patten went in the direction of the mob, they fled before him, leaving their cannon, which Patten took possession of. The mob dispersed. Patten with his men then returned to Davies County. Patten in a few days after returned to Far West. It was now supposed that the difficulties were at an end. But contrary to expectation, on the evening of the 23rd October, messengers arrived at Far West and informed the citizens that a body of armed men had made their appearance in the south part of the county, and that they were burning houses, destroying property, and threatening the "Mormon" citizens with death, unless they left the county the next morning by ten o'clock, or renounced their religion.

About midnight another messenger arrived with news of the like tenor. Patten collected about sixty men and proceeded to the scene of the disturbance, to protect if possible the lives and property of the "Mormon" citizens. On his arrival at the neighbourhood where the first disturbance had commenced, he found that the mob had gone to another neighbourhood to prosecute their acts of plunder and outrage. He marched a short distance and unexpectedly came upon the encampment of the mob. The guards of the mob fired upon him and killed one of his men. Patten then charged the mob, and after a few fires, the mob dispersed and fled, but Patten was killed and another of his men. After the fight and the dispersion of the mob, Patten's company returned to Far West. The report of the proceedings created much excitement. The community were made to believe that the "Mormons" were in rebellion against the law; whereas the above facts show they were an injured people, standing up in the defence of their persons and their property.

At this time the Governor of the State issued an order to General Clark to raise several thousand men and march against the "Mormons," and drive them from the State, or "exterminate them." Major-General Lucas and Brigadier-General Wilson collected three or four thousand men; and with this formidable force, commenced their march and arrived at Far West. In their rear marched General Clark with another formidable force.

In the meantime the "Mormons" had not heard of these immense preparations, and so far from expecting an armed force under the orders of the State to war against them, were daily expecting a force from the Governor to protect their lives and their property from the mob.

When this formidable array first made its appearance, intent upon peace, the "Mormons" sent a white flag several miles to meet them, to ascertain the reason why an armed force was marching against them, and what we might expect at their hands. They gave us no satisfaction, but continued marching towards Far West. Immediately on their arrival, a man came bearing a white flag from their camp. He was interrogated about his business; he answered the interrogations, saying they wanted three persons out of Far West, before they massacred the rest. Those persons refused to go, and he returned back to the camp. He was closely followed by General Doniphan and his whole brigade marching to the city of Far West in line of battle. The citizens also of Far West formed a line of battle in full front of

Doniphan's army; upon this Doniphan ordered a halt, and then a retreat. Night closed upon both parties without any collision.

On the next day, towards evening, the "Mormons" were officially informed that the Governor of the State had sent this immense force against them, to massacre them, or drive them from the State. As soon as the "Mormons" learned that this order had the sanction of the Governor of the State, they determined to make no resistance; to submit themselves to the authorities of the State, however tyrannical and unjust soever the exercise of that authority might be.

The commanders of the Missouri militia before Far West sent a messenger into the town, requesting an interview in their camp with five of the principal citizens among the "Mormons," pledging their faith for their safe return on the following morning at eight o'clock. Invited, as they supposed, to propose and receive terms of peace, and under the pledge of a safe conduct, Lyman Wight, George W. Robinson, Joseph Smith, junior, P. P. Pratt, and Sidney Rigdon, went towards the camp of the militia. Before they arrived at the camp, they were surrounded by the whole army; and by order of General Lucas put under guard, and marched to the camp, and were told that they were prisoners of war. A court martial was held that night, and they, without being heard, and in the absence of all proof, condemned to be shot next morning.

The execution of this bloody order, was prevented by the manly protest of General Doniphan. He denounced the act as cold blooded murder, and withdrew his brigade. This noble stand taken by General Doniphan, prevented the murder of the prisoners. It is here worthy of note, that seventeen preachers of the Gospel were on this court martial, and were in favour of the sentence.

The next morning the prisoners were marched under a strong guard to Independence, in Jackson County, and after being detained there for a week, they were marched to Richmond, where General Clark then was with his troops. Here a court of inquiry was held before Judge King; this continued from the 11th until the 28th of November; while the five prisoners were kept in chains, and about fifty other "Mormons," taken at Far West, were penned up in an open, unfinished court-house. In this mock court of inquiry the defendants were prevented from giving any testimony on their part, by an armed force at the court-house; they were advised by their lawyers not to bring any, as they would be in danger of their lives, or drove out of the county; so there was no testimony examined only against them.

In this inquiry a great many questions were asked relative to religious opinions. The conclusion of the court of inquiry was to send the prisoners to jail upon a charge of treason.

They do not deem it necessary to detail their sufferings while in prison, the horrors of a prison for four long months, in darkness, in want, alone, and during the cold of winter, can better be conceived than expressed. In the following April the prisoners were sent to the county of Davies for trial; they were then indicted for treason, and a change of venue was taken to Boone County. The prisoners were sent to the County of Boone, and while on their way made their escape, and fled to the State of Illinois.

That they were suffered to escape admits of no doubt. The truth is, the State of Missouri had become ashamed of their proceedings against the "Mormons," and as the best means of getting out of the scrape, gave the prisoners an opportunity to escape. In proof of this, the prisoners have ever since been living publicly in the State of Illinois, and the Executive of Missouri have made no demand upon the Executive of Illinois. Can it be supposed that the people of Missouri would thus tamely submit to the commission of treason by a portion of their citizens, and make no effort to punish the guilty, when they were thus publicly living in an adjoining State? Is not this passiveness evidence. They knew the "Mormons" were innocent, and the citizens of Missouri wrong?

But to return to the operations of General Lucas before Far West; we need only say that the exterminating order of Governor Boggs was carried into full effect. After the above-named individuals were taken prisoners, all the "Mormons" in Far West, about five hundred in number, surrendered up their arms to the militia without any resistance. The "Mormons" now fled in every direction — women and children, through the dead of winter, marked their footsteps with blood, as they fled from the State of Missouri.

The orders of the Governor were, that they should be driven from the State or destroyed. About fifteen thousand souls, between the sacking of Far West and spring, abandoned their homes, their property, their all, hurried by the terrors of their armed pursuers, in want of every necessary of life, with bleeding hearts sought refuge in the State of Illinois, where they now reside.

We cannot trespass upon your time by the relation of cases of individual suffering; they would fill a volume. We forbear for our regard to humanity, to detail the particulars of the conduct of the Missouri mili-

tia. We could relate instances of house-burnings, destruction of property, robbings, rapes, and murder, that would shame humanity. One instance as a sample of many which they enacted: Two hundred of the militia came suddenly upon some "Mormon" families emigrating to the State, and then encamped at Haun's mill in Caldwell County. The "Mormon" men and children took refuge in an old log house which had been used as a blacksmith's shop. On seeing the militia approach, the "Mormons" cried for quarter, but in vain; they were instantly fired upon; eighteen fell dead; and their murderers, putting the muzzles of their guns between the logs, fired indiscriminately upon children, upon the dead and dying. One little boy, whose father (Warren Smith) had just been shot dead, cried piteously to the militia to spare his life. The reply was, "Kill him, kill him (with an oath), he is the son of a damned Mormon." At this they shot his head all open, and left him dead by the side of his father. About the same time an old man by the name of McBride, a soldier of the Revolution, came up to them and begged his life; but they hewed him to pieces with an old corn-cutter. They then loaded themselves with plunder and departed.

Your petitioners have thus given a brief outline of the history of the "Mormon" Persecutions in Missouri—all which they can prove to be true, if an opportunity be given them. It will be seen from this their brief statement, that neither the "Mormons" as a body, nor individuals of that body, have been guilty of any offence against the laws of Missouri, or of the United States; but their only offence has been their religious opinion.

The above statement will also show, that the "Mormons" on all occasions submitted to the laws of the land, and yielded to its authority in every extremity, and at every hazard, at the risk of life and property. The above statement will illustrate another truth: that wherever the "Mormons" made any resistance to the mob, it was in self defence; and for these acts of self defence they always had the authority and sanction of the officers of the law for so doing. Yet they, to the number of about fifteen thousand souls, have been driven from their homes in Missouri. Their property, to the amount of two millions of dollars, has been taken from them, or destroyed. Some of them have been murdered, beaten, bruised, or lamed, and have all been driven forth, wandering over the world without homes, without property.

But the loss of property does not comprise half their sufferings. They were human beings, possessed of human feelings and human sympathies. Their agony of soul was the bitterest drop in the cup of their sorows.

For these wrongs, the "Mormons" ought to have some redress; yet how and where shall they seek and obtain it? Your Constitution guarantees to every citizen, even the humblest, the enjoyment of life, liberty, and property. It promises to all, religious freedom, the right to all to worship God beneath their own vine and fig tree, according to the dictates of their conscience. It guarantees to all the citizens of the several States the right to become citizens of any one of the States, and to enjoy all the rights and immunities of the citizens of the State of his adoption. Yet of all these rights have the "Mormons" been deprived. They have, without a cause, without a trial, been deprived of life, liberty, and property. They have been persecuted for their religious opinions. They have been driven from the State of Missouri, at the point of the bayonet, and prevented from enjoying and exercising the rights of citizens of the State of Missouri. It is the theory of our laws, that for the protection of every legal right, there is provided a legal remedy. What, then, we would respectfully ask, is the remedy of the "Mormons?" Shall they apply to the Legislature of the State of Missouri for redress? They have done so. They have petitioned, and these petitions have been treated with silence and contempt. Shall they apply to the federal courts? They were, at the time of the injury, citizens of the State of Missouri. Shall they apply to the court of the State of Missouri? Whom shall they sue? The order for their destruction, their extermination, was granted by the Executive of the State of Missouri. Is not this a plea of justification for the loss of individuals, done in pursuance of that order? If not, before whom shall the "Mormons" institute a trial? Shall they summon a jury of the individuals who composed the mob? An appeal to them were in vain. They dare not go to Missouri to institute a suit; their lives would be in danger.

For ourselves we see no redress, unless it is awarded by the Congress of the United States. And here we make our appeal as *American Citizens*, as *Christians*, and as *Men*—believing that the high sense of justice which exists in your honourable bodies, will not allow such oppression to be practised upon any portion of the citizens of this vast republic with impunity; but that some measures which your wisdom may dictate, may be taken, so that the great body of people who have been thus abused, may have redress for the wrongs which they have suffered. And to your decision they look with confidence; hoping it may be such as shall tend to dry up the tear of the widow and

orphan, and again place in situations of peace, those who have been driven from their homes, and have had to wade through scenes of sorrow and distress.

And your Memorialists, as in duty bound, will ever pray, &c.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 17, 1855.

PREACHING THE GOSPEL.—Interesting and important events to large portions of the human race are continually transpiring through the preaching of the Gospel, which at the times of their occurrence attract but little attention, even from the Saints. Two letters from the East Indies, in the previous No. of the *Star*, from Elders N. V. Jones and R. Skelton, indicate that an important crisis has arrived in those countries. The inhabitants are so entirely given over to wickedness, hardness of heart, and blindness of mind, that but very few are in a condition to receive the Gospel, and the Spirit has manifested that the door of salvation is measurably closed to them for the present. What the Lord will do with them is not for us to determine, but His judgments may be expected to follow the rejection of His servants. Perchance after the Lord has plead with them by sword, famine, and pestilence, His servants may be again sent to them and a few be gathered out. The progress of the latter-day work is not to be judged altogether by the number of Saints who are gathered out of the nations, but the number to whom the Gospel is preached, and who reject it, are to be taken into consideration as well, for said the Saviour, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come;" and whether they accept or reject it, it will alike prepare the righteous for salvation and the wicked for destruction. It matters not, to an Elder who is sent out to preach, whether the people receive or reject his testimony. The result is the same to him, for he is building up the kingdom by preparing that of Satan to be broken.

The signs of the times indicate that an important crisis in these matters is close at hand with some of the Christian nations who have rejected the servants of God, or who hold them in derision. After the Prophets Joseph and Hyrum were slain, the Gospel was withheld from the United States for a season. However, the Lord in His mercy is offering them a test again, but men in power disregard the rights and interests of His people, and the great mass of the people make light of it, and despise the Lord's work in their hearts, and His indignation is manifested towards them, by disasters of every kind, by storms, fire, pestilence, and every indication of a general dissolution of present organizations, into the elements of anarchy, discord, and civil war, and any intelligent person who is not wilfully blind can see that calamities have greatly increased upon that people since the Gospel has been preached to them this last time. They will find that from this time great calamities will rapidly follow their rejection of it.

In Britain the Gospel has been preached a long time, and still there are many who have not yet had the opportunity placed before them of receiving or rejecting it, but the wheat is being gathered out of her year by year, leaving the tares for the

burning. She as a nation is rapidly degenerating through the evils of misapplied wealth, and a fearful increase of drunkenness, whoredoms, and abomination of every kind, which are rapidly rendering thousands of them totally unfit to propagate their generations longer upon the earth, and the Lord will cut them off in their iniquities. In proportion as His people are gathered out of her, His judgments will increase upon those who reject their testimony.

In some places on the Continent the Elders have been rejected and cast out, and in others the Saints are still persecuted and oppressed, while again in others the door appears completely closed against the admission of the Gospel. This cannot always be, for the Lord has declared that it must be preached to *all nations*, and He will set influences at work which will break down these barriers, and weaken the chains with which oppressors have bound the people, that the wicked may be prepared for destruction, and the earth for the Millennial reign of peace. Many of the rulers in Europe do not want the Gospel preached to their people, for fear it will create excitement and revolution. The evils they fear, will come upon them, but themselves, not the Saints, will be the cause of them. They will have insurrections and commotions within, and wars without, until they have plenty to do without imprisoning and banishing the Elders, or persecuting the Saints, and the Lord's work, which they will not permit to be done in peace, will be done in the midst of His judgments.

As the Gospel is preached and rejected by the people, it will be followed up by various delusions in the shape of erroneous doctrines, wonderful discoveries in science turned to evil purposes, and miraculous manifestations of spirits, &c., in order that all men may have the peculiar food suited to their vitiated appetites. The Lord furnishes but one kind of food for His children, and that is the saving principles of eternal truth, but the devil serves up a variety of dishes for those who like to feast on what he provides, in order that their destruction, and consequently his triumph, may be more complete.

There is also another movement of importance taking place in connection with this subject. The Gospel has as yet made but little progress in Popish countries, and it is probable that but comparatively few will be gathered from under the dominions of the "Mother of harlots," for the Lord has said through His Prophet that "her bands are made strong, and no man looseth them."

In the United States and Britain, where her power has heretofore been very weak, it appears to rapidly increase in proportion as the Gospel is preached. What the particular results of this must be, the events of the future will determine, but this much is now evident, that it is materially assisting to seal upon the people the darkness and delusions which they have chosen. Thus we see that the progress of the latter-day work can be judged only by looking at the dark as well as the bright side of the picture, for the evil, the same as the good, is working to bring about the purposes of the Almighty. It is well for the Saints to occasionally review these things, for while passing events happen in such a natural and common place way, many of them are telling with direct and immediate effect on the destiny of nations, the building up of the kingdom of God, the redemption and the consummation of those holy hopes and high aspirations which burn in the bosoms of the Saints, continually stimulate them to action, and urge them to struggle on though the days of adversity and evil.

ONE day a little girl, about five years old, heard a ranting preacher praying most lustily, till the roof rang with the strength of his supplications. Turning to her mother, and beckoning the maternal ear down to a speaking place, she whispered, "Mother, don't you think that if he lived nearer to God, he would not have to talk so loud?"

Home Correspondence.

IRELAND.

Growing in the Truth — Prospects of the Work.

199, Collingwood Street, Belfast,
June 20, 1855.

President F. D. Richards.

Dear Brother—Enclosed I send you a letter from Elder John T. Caine, from which, if you can glean anything that will please you or interest your readers, I shall be glad for you to do so. Very many of our American brethren, to all of whom I cannot find time to write, would be glad to hear from him. I am sure at any rate the letter will interest you. I was glad in my heart to learn of the success of the striplings that were appointed, a year ago last April, to undertake so hazardous a mission among a people whose language was but a sound to them. To reflect, that those whom we looked upon but a few months ago as giddy spirited boys of too affectionate mothers, are now dreaded or honoured as teachers among the philosophic of the world, and spiritual rulers among the Israelitish islanders, upon my word, it often makes me ashamed of myself, especially if I catch myself strutting, and contemplating my dignified importance; and makes me wish sometimes that I had never read a book till I had first, like young Joseph, John, or Henry, sucked "Mormonism" from the sanctified paps of a "Mormon" mother. What fractions of decimals we are at best, till the Lord picks us up and mathematicises us into something. Could we but at first know how to become as little children, and doff our every acquirement, like these striplings, a little while would make us linguists, theologians, philosophers, and statesmen, and men would gaze at us, wondering how in a day we had learned more than it had cost the greatest heroes of science their lives to but guess at; and every island and nook of a continent would have a Daniel to rescue a tottering government, or articulate the "Mene Tekel" already decreed.

Well, well, "better late than never." I have come to the conclusion to make a baby of myself, and grow to be a man in the proper and natural way. I find it is as easy for a natural womb to yield a full grown man with beard and breeches, as for a man to be born into the kingdom of heaven with all his philosophic maturity in his brain, and all the wisdom of a thousand sepulchres on his back. It is the province of the Holy Ghost to bring things past to our remembrance, and if amid all the trash we leave on the banks of our baptismal pond, there is aught pure, true, and good, we will be reminded of it; all else is worse than worthless—it is a burthen that sinks us in every miry spot in our path, and makes our fall a fatal one when we stumble. From this unnatural birth, if such a birth could be, we cannot grow, we must return to infancy, or totter on to the imbecility of old age. Yet, how often do we meet with individuals who profess to have been born again, as little children, and yet will receive every revealed truth with a shudder, and place it in the scales with some darling notion they clung to in the sphere of corruption from which they have been brought, and thus, their sight convulsed and crossed by the unnatural workings of their brains, they will decide. Others we meet will place themselves in an equally ridiculous position, snatch at some apparent discrepancy between two Apostles of one or different ages, and while they profess to be but infants in their swaddlings, rub two *men* of God by the ears. So, brother Franklin, I conclude I will start from infancy, and grow naturally, not too fast, but mature myself as my guardians who know best how, may direct; and if my guardians choose to put me through an ordeal somewhat different to that suggested by others, I will follow the track pointed out by my own, and let doctors decide their own disagreements.

I returned here from Dublin last Friday evening. I left the Saints there feeling well, and full of faith in God, and brother Brigham, and brother Franklin. Here I find them the same. It does me good to get into a meeting of the Saints or a Council of the brethren in Ireland now. There is no excitement to attract, no loud manifestations—all is calm and serene, but I can feel the fire of the Holy

Ghost burning but not consuming, and piercing without pain. Their hereditary sanctimonious cant, or worldly-mindedness, is fast wearing away from them, and they listen now with equal attention to the voice of the Spirit through Brigham, Heber, Jedediah, Parley, John, or Franklin, aye, and more than to the more distant and uncertain echo of the smothered and translated tones of the ancients.

Elder Bond is with me now. Elder McAllister is on a tour among the country Saints. Elder Reed has good hopes of the work in and around Londonderry. Elder Croston, in Fermanagh and Monaghan, is busy sowing the good seed, and I anticipate a good harvest for him. He is much respected, both by the Saints and strangers, where he is labouring. Elder Samuel Kerr has encountered much opposition in Down and Armagh, but is not discouraged. Elder James Craig purposes joining us in July, and, from his faith and anxiety to warn his countrymen, I hope for good results, at least he shall have my warm support and prayers. There is much union with all the Priesthood. We are but as one. I have endeavoured to do the most of my preaching to the brethren either by letter or in Council. By this means, they are brought into immediate contact with the Saints and are able to command that respect to which they are entitled. Besides, it saves that jarring to which the best are prone, if Pastor or President steps over his associate brethren and does all himself. Probably my little military experience may have made me too nice in some of these matters, but I have found no trouble so far.

Elder Bond's appointment, which you have been good enough to confirm, will prove a great blessing both to him and the Saints, as well as a great assistance to Elder McAllister and myself. We are endeavouring to get some new places opened in this Conference, and it will be necessary for Elder McAllister or Bond to be, one of them, constantly around among the outposts.

But my yarn has already spun out too long. I was glad to hear that, though still feeble, you were able to cheer the Saints in Liverpool by your presence and counsels on Sunday. May God make you entirely well, and stand by you forever.

Your obedient brother in Christ,

JAMES FERGUSON.

Foreign Correspondence.

SANDWICH ISLANDS.

Journey to the Isles—Character of the Natives—The Gathering Place—Purchase of a Vessel—Locations of the Elders—Prospects.

Honolulu, Oahu, Sandwich Isles,
April 14, 1855.

Elder James Ferguson.

Dear Brother—Feeling that a few lines from me might not be entirely uninteresting to you, I cheerfully sit down to pen you some little account of my doings since we last met, my whereabouts at present, and my prospects in the future.

The Elders for the Pacific Mission left Great Salt Lake City on the 4th and 5th of May, in company with Governor Young and suite, who were making a visit to the southern settlements, in whose agreeable company we travelled to Cedar City, where we parted, they returning home, and we pursuing our way to the Pacific. Our company was under the charge of Elder P. P. Pratt. . . . . .

Of our detention in California suffice it to say, that we got away as fast as we obtained means. We went in three companies. I was in the last company, and left San Francisco on the 2nd December, and arrived here on the 24th, enjoying tolerably good health. The rainy season had set in when we got here, and we could scarcely leave the house for a month, for it rained more or less I believe every day.

I found that we had our fields of labour allotted to us before we arrived. I was chosen for this island, Oahu. This is the seat of Government of the natives, and also the head quarters of our mission. I first expected to go to the opposite side of the

island from here to live, while I studied the language, but, as Elder B. F. Johnson, who had always done the correspondence of the mission, was about leaving for home, President Lewis counselled me to reside in or about this city, that I might be on hand to correspond, or do any other writing that might be necessary for the mission. I accordingly took up my residence with a native family about 1½ miles out of the heart of the city, and I like my location very much, it overlooks the city, harbour, and bay—thus I have a fine view of the shipping, which are continually coming and going to and from this port. I here enjoy the mountain breeze, pure atmosphere, and good water, all of which are great requisites to health in this warm climate. I have a most magnificent shower bath, in the shape of a little waterfall, about 20 yards from the door, which luxury I indulge in generally every day. My health, generally speaking, since I left home, has been good, and at present it is excellent, never felt better in my life. My time is occupied in studying this language, visiting this people from house to house, tending meetings, writing, &c., &c.

I have read some extracts from letters from you and Elder Dunbar in the *Deseret News*, of your preaching and baptizing. O! you are greatly blessed in being among a people who can understand your own language. I wish these people could understand me, for I long to speak to them, and tell them the things that pertain to life and salvation, but I must wait until I can learn their language, perhaps a year, before I can talk to give any satisfaction. I have not made much progress yet, it comes rather hard to me, and my field is rather against my learning fast, there are so many foreigners here, with whom I have to talk more or less in English, and this puts me back. If I was, as some of my brethren are, right out among the natives, where they do not see a white man from one month's end to another, I believe I could acquire it pretty fast, but I am contented where I am. There was some one wanted here, and the Presidency thought I was the one; so I am perfectly satisfied with my lot and calling.

In the future there is a great work before us. All the old Elders expect to return home after our next Conference, on the 24th July, so that we boys will have to assume the responsibility of carrying on the work. You know our youth and inexperience; pray for us, that we may have strength sufficient to the task. Some of the brethren who came here first (I mean of our company) have advanced considerably in the language, and are speaking publicly. Among these, the most forward in the language is Joseph Smith, son of Hyrum. John Young, son of Lorenzo, is the most forward on this island. They have been here I think about 7 months, and have done well for the time. Boys get it the quickest. These brethren, with several others, have been among the natives all the time.

This people resemble in many characteristics the Indians of America, but are more civilized. They are a kind-hearted, sympathetic people, but very much given to licentiousness, and its attendant evils, and are somewhat indolent and filthy. On the whole group there are about 5000 that have joined the Church, but we cannot do much with them in their present scattered condition. They are first-rate while an Elder is right in their midst, but as soon as his back is turned they are apt to indulge in their old habits, and they are so much surrounded by evil influences, that it is almost an impossibility to control them. Their only salvation lies in gathering them together, but such is their poverty at present that it would be impossible to emigrate them to America. In view of these difficulties we have appointed a temporary gathering place on a small island called Lanai, where we have procured, free of charge, to experiment on, a piece of land for four years, with the privilege, if we succeed, of renting or purchasing at the end of that time. A city has been laid out, and a farm opened, the labour being accomplished by pioneers from the different islands. Crops have been put in, and they promise to yield well this present season.

We are now negotiating the purchase of a small vessel, to ply between the islands, to carry the Elders back and forth, to take our produce from Lanai to this place and other ports to market, and to gather the people. We were very much puzzled how to accomplish this purchase, for lack of means, when brother John Young fell in with a German, on the other side of this island, preached "Mormonism" to him, convinced him of its truth, and baptized him into the Church, and, strange

but true, this man was building just such a vessel as we want, and is willing to sell half of it to the Church on reasonable terms, waiting for the most of his pay till the vessel earns it. Truly the hand of the Lord is in this matter. We have good anticipations in the future, for I firmly believe that the work is only commenced on this land.

Having written so much about myself and the work, I will tell you where some of your acquaintances of this mission are, &c. M. D. Merrick did not come here. Brother Pratt appointed him a mission in California. Brother O. K. Whitney is on the Island of Kauai, and was well a few days ago. Brothers Partridge and Simpson Molen are on the same island. H. P. Richards, Ward E. Pack, son of John, Geo. Spiers, and four brethren from the southern settlements, are on the Island of Hawaii, the largest of the group. They were all well and progressing finely in the language when last I heard from them. Joseph Smith, Silas Smith, brother of the Judge, Smith Thurstin, W. B. Rogers, and Joseph A. Peck are on Maui. They are all well and doing well, except Peck; he has been sick for some time, and hence has not made much progress. William Clough, son of David Clough, Provo, S. E. Johnson, son of Joel, John Young, son of Lorenzo, and your humble servant are on this island, which is proud of the cognomen of Oahu. I have seen but very few of the brethren since they left me in California. But we anticipate a good time at our Conference in July, when we shall all meet for the first time on a foreign land.

I suppose you hear from home quite often. I have not had many letters. Brother Horace wrote to me when I was in California, and brother Candland since I came here. I also hear from my family every month. My last was Feb. 1st. All well, and getting along first-rate, for which I feel to thank my Father in heaven.

O! James, I long to hear from you and the other brethren with whom I have so often associated on the mimic stage and in the social circle, and my prayer continually to my Father in heaven is that we may all be preserved to meet again and enjoy each other's society in Zion's peaceful vales. Is it not indeed a blessed land, compared with what you and I see every day? Here licentiousness and other evil passions of mankind run "scot free;" in vain do the King and Parliament legislate against these corruptions, which are daily sweeping away this people. Their whole system is corruption from head to foot. As with the priest so with the people. The Calvinistic missionaries have great influence here, and the laws are the offspring of sectarian bigotry and superstition. The King and nobles are mere automatons, who jump just as the wires are pulled by able wire pullers behind the scenes, who hide their rascality under the garb of religion. But we hope for better times, for I think the popularity of these missionaries is on the wane. There are lots of Americans settling here, and the people begin to get their eyes open, and to feel the weight of the pious incubus which has crushed them for thirty years. But enough of this, I no doubt have by this time tired your patience.

Well, to draw to a close, James do write to me a good long letter, and give what news of your doings you see fit, for I am pretty much excluded here from the news of the world, and more particularly of the doings of the Church.

Give my love to President Richards, and to my old and often thought of friend, brother Dunbar. I should esteem it a great favour to receive a letter from him.

May the God of heaven bless you in all your labours, and bring you safe home to your family in the due time of the Lord, is the prayer of your old friend and brother in the New and Everlasting Covenant,

JOHN T. CAINE.

P.S.—When you write you will please pay the English and American postage, which will be 25 cents on a half ounce letter, or your letter cannot reach me. I will pay the Hawaiian postage here.

Direct—Elder John T. Caine, Honolulu, Oahu, Sandwich Islands, *via* New York and San Francisco.

SCANDINAVIA.

Temple Offering — Fines — Imprisonment — Prospects.

29, Gothersgade, Copenhagen,
June 2, 1855.

President F. D. Richards.

Dear Brother—In relation to the Tem-

ple Offering, we will do all possible. I will answer your request by again calling on the Saints through the *Stierne*, which I have repeatedly done, and furthermore, I have had Elder Ahmanson go to the several Conferences, and have instructed him to make the funds, &c., a principal point upon which to instruct the Saints. Books are circulated in the districts every week to receive their offerings, and as a general thing the Saints are willing to do all in their power, but those who are dependent on their labour for their support cannot do much, as they obtain so little for it, and everything in the shape of eatables is so dear. Those who have the means must do the most, if we can get them willing to do in proportion to what they possess. I will not let the thing rest, but will have the subject in remembrance before the Saints.

In relation to the blockade of the Baltic affecting the spread of the work in Norway and Sweden, I cannot say that it curtails it in the least, further than that it, in connexion with the war, has a general effect upon every branch of business. In many instances it has been the means of closing up many sources, from whence the labouring man has hitherto obtained employment. It affects materially the carpenter, joiner, and mason. Many that were intending to build have given it up, as the price of timber, &c., has nearly doubled, consequently many men are out of employment. Provisions are high, and continually rising. In proportion as we number with the rest, so we have to bear our proportion of the general effect. The real result is this, for those who can obtain labour, they have less for it than heretofore, and have to pay more for that which they must necessarily consume, consequently they have less money to use for other purposes.

The work of the Lord prospers here, and is gradually gaining ground, notwithstanding the devil uses every means in his power to hinder or stop it. Could we but have liberty in Norway and Sweden, if it was nothing more than what we have here in Denmark, it is my belief that many in those lands would receive the Gospel, but those who labour there have to be very cautious, owing to their oppressive laws. The circumstances under which the Gospel is preached in those lands is not only curious, but would be really trying to any but Latter-day Saints. Fines and imprisonments are so common that they are almost second nature, and are hardly thought of to be mentioned as an item of news. Those who have experienced this treatment endure it with much patience, and consider it nothing more than a natural consequence of preaching the Gospel.

The reports from the several Conferences are of a favourable nature, the desire to obtain the printed word has increased, peace and union prevail, with a general willingness to hearken to counsel. . . . . .

One thing further to be taken into consideration in relation to spring emigration from here, is, the port here this spring was not open until April 12th. The first steam boats between Copenhagen and Kiel were on the 16th, between this and Christiania the 28th, to Stockholm the fore part of May. It has been very cold since the 28th ultimo. Yesterday I suffered more with the cold than I did the whole winter. Many animals and fowls have been frozen to death in the country, as I see by the papers.

I believe that I have written enough at this time. I desire to be kindly remembered to the brethren, &c., with you. Receive my love and best respects. Brother Widerburg joins in love. The Lord bless you, is the desire of your humble servant.

Respectfully yours, &c.,

JOHN VAN COTT.

Varieties.

IT is said that half the population of Paris are reduced to actual privations by the excessive price of all kinds of food.

CALIFORNIA.—This country has undergone a remarkable change during the last two years. Instead of the first necessaries of life being dearer here than in any other part of the world, as has heretofore been the case, wheat, barley, and flour are now cheaper in San Francisco, than in Chili, New York, or Liverpool. . . . . Crime is as rife as

ever. Of murders, robberies, duels, arson, lynching, and suicides, the list is quite awful. The "triangular duel" has just been brought into practice, and from its efficiency will no doubt spread. Three miners fought on this principle the other day with revolvers in the southern mines, and with such good effect, that two of them were killed on the spot, and the third dangerously wounded.—*The Times.*

Treaty with Indians.—The *Washington Union* publishes the text of the treaty recently made between the United States and the Wyandott Indians, whereby the latter are "deemed and declared to be citizens of the United States, to all intents and purposes, and entitled to all the rights, privileges, and immunities of such citizens, subject to the laws of the United States and of the Territory of Kansas, in the same manner as other citizens of said Territory; and the jurisdiction of the United States and of said Territory shall be extended over the Wyandott country, in the same manner as over other parts of said Territory." The treaty was ratified on the 1st of March last, but it provides for a brief delay in carrying it into effect.—*Missouri Republican, May* 21.

Plurality of Wives.

Ye theologians, pray tell me why,
(If such sage counsel in your craniums lie,)
Those ancient men of God took many wives,
In sacred union, for eternal lives?
If what you say be true, that 'tis a shame
To duplicate the bearer of your name,
Shall lapse of time make righteous Abra'm base,
And take a Jacob's Rachael from her place?
Consign a Gideon to a guilty grave,
And damn a Moses that did Israel save?
Or has the Great I AM to you revealed
A secret, from his Prophets kept concealed?
Or have you found it in the Sacred Writ?
(From lid to lid you 've scanned it every whit;)
If so, please quote it; I like you confide
In that sage volume left us for our guide:
I read within that book you so extol,
That God to David gave the wives of Saul;
Do you condemn Him—say it was a crime
To give one man two women at a time?
A thousand pities you had not been there
To manifest your wisdom and your care.

* 4th chap. of Isaiah.

The time the Prophet saw is on the wing,*
"When seven women to one man shall cling,
(Not for the lack of clothing, or of bread,
But for a husband—for a man—a head,)
To obviate reproach and share his name,"
As to be single then will be a shame.
For war will strew its victims o'er the plain,
And maddened men rush heedless to be slain;
"A man shall be more precious in the land
Than golden wedges from the Ophir strand."
If you, perchance, among these worthies stand,
And "seven women" claim your saving hand,
Do not reject the six and save the one,
And boast of magnanimity when done.
If "Saviours on Mount Zion" you would be,
Seek not to bind what God hath ordained free;
Yet in your freedom, don't yourselves debase,
Like heartless wretches of the Gentile race:
Be Saviours, not destroyers, of the fair.
Let truth and virtue be your Polar Star;
Appreciate the blessings to you given;
Fulfil your destiny in earth and heaven.

Alexander Robbins, Jun.

Money List, June 22—30, 1855.

	£	s	d
J. D. T. McAllister	1	0	0
John Threlkeld	2	6	0
George W. Davies	5	0	0
John Mellor	4	0	0
Robert Skelton, (East India Mission)	17	0	9
Josiah Holmes	7	0	0
Thomas Parkes	3	6	0
George Peacock	27	0	0
William Peacock	5	0	0
William Parr	10	0	0
Edward Middleton	4	10	0
John B. Pears	10	0	0
James Walker	40	0	0
John McComie	10	8	0
Carried forward	£146	10	9

	£	s	d
Brought forward	£146	10	9
Benjamin Elliot	4	7	0
John Miller	3	0	0
Charles Peat	5	0	0
R. J. Townsend	7	0	0
John Holsall	2	0	0
James Reece	4	0	0
Henry McCreery	10	0	0
Richard Harper	3	10	0
A. N. McFarlane	1	0	0
Joseph Akers	4	13	11½
James Frewin	17	16	7
James Linforth	6	7	11½
John Kessell	9	3	0
	£224	9	3½

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 29, Vol. XVII. Saturday, July 21, 1855. Price One Penny.

Where is True Charity?

BY ELDER GEORGE TURNBULL.

Among the many opprobrious epithets heaped upon the Latter-day Saints is often to be found the assertion that we are uncharitable. It is a very plausible objection. Testifying, as we do, that the Gospel has not been on the earth for several hundred years, but is now restored, and enjoyed, with all its light and blessings, by us, we throw ourselves open to this question, which is often asked, and which expresses all that is meant in the charge of uncharitableness—What is to become of the good men now on the earth, who are not Latter-day Saints, and what has become of all our forefathers, during the last seventeen centuries, to whom your Gospel was not preached? To answer this question is my present object.

Charity, or love, is an attribute of God. A religion that is uncharitable cannot proceed from Him. But in order to prove whether a religion is charitable or not, it must be viewed as a whole, and not in one isolated doctrine only. Some of the attributes of God, viewed apart from His other attributes, appear certainly very uncharitable.

Let us first inquire whether the religion of those who raise the objection is charitable. This may aid us in our further investigation, and the contrast may serve to make the force of the reply more apparent.

By whom is this objection raised? By professing Christians of all denominations. Is Christianity, then, as they believe in it, a charitable religion? Is it, as a system of faith, consistent with the love of God revealed in the Scriptures?

If the Latter-day Saints, on account of the exclusiveness of their faith, its limited reception, and its recent origin, can be asked—what will become of all the rest of the world? the Christians can be reminded that Christianity is not received in all the world, has not always been on the earth, and has not been preached to all the human family in any generation; and *they* can be asked—what will become of the millions who have lived and died without hearing of Christianity? What do they believe concerning such? Does their religion afford a charitable account of the future state of those men and women? If it does not, it is defective, untrue, and not from God.

Christians all believe that Christ died for the whole human family. They as strongly believe that the benefits of his death can only be received through faith in him. This principle of faith in Jesus Christ is the condition essential to salvation. If this condition, from any cause whatever, is not complied with, salvation cannot be obtained. "Without faith it is impossible to please God." "He that *believeth* shall be saved." It is evident, therefore, and it is the belief of all Chris-

tians, that none of the human family who have died without Christianity are saved. We ask, what has become of them? They have but one reply. Believing that immediately on the spirit of man quitting this mortal tabernacle it is called to judgment, and quickly despatched to heaven or hell—to eternal happiness or misery, the answer is unavoidable, though perhaps hesitatingly given, that those who have died without Christianity have gone to the latter place and state of being. They are damned! It is further believed by many, that infants, *even* the children of Christian parents, dying without baptism, which they consider the sign and seal of faith, are consigned to that abode of eternal punishment. This is no exaggerated statement. But few, if there are any, who profess Christianity, believe differently in regard to the heathen world, and those few are considered heterodox. Can such a belief be reconciled with any attribute of charity, love, justice, or impartiality which belongs to God? Is it compatible with a Being of infinite love and unbounded resources? Would any parent act with his children after such a pattern? No. And how much less would He do so, without whose notice even a sparrow can not fall to the ground?

The plan of salvation, in order to be consistent with the principles of justice and impartiality that exist in the bosom of the Almighty, must have an equal bearing on all mankind. If, even, as some believe, men were naturally depraved and only fit for the burning, it would prove God a respecter of persons were He to give one portion the opportunity to be saved without extending the same favour to all; and to say He could not give all an equal opportunity would limit His wisdom or resources. That plan, as the Latter-day Saints believe it, is harmonious in all its parts, consistent with the character and attributes of God, and recommends itself to the judgment of men as the true one, proceeding from the right source. It affects alike the inhabitants of China and England, the ante-diluvians and the people of the nineteenth century. Its acceptance proves a savour of life, and its rejection a savour of death, alike to all, and it will leave all men without excuse. It exalts the humble, abases the proud, and unites in one holy brotherhood all who embrace it.

What is this plan? It is the Gospel of Jesus Christ. He delivered it to his Apostles, and they taught it to the people of their day, and left a record of it for the benefit of future generations. Adam, Abraham, and all the Patriarchs and Prophets were believers in this Gospel. The first principles of it are faith, repentance, baptism by immersion in water for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—principles which are plainly taught in the New Testament.

I will now show in what way all the human family have an opportunity of receiving or rejecting this Gospel, that they may be judged by it. In doing so, the question regarding our forefathers will be answered, and the error into which the Christian world have fallen, on this subject, in their attempts to find out, by their learning, the ways of God, will be pointed out.

The Lord has in various ages of the world revealed this Gospel to His servants, who have endeavoured to teach it to the people. But in all ages it has been rejected, and His servants have been maltreated. Wickedness has prevailed among the inhabitants of the earth, and the Lord has, for long periods of time, in justice and judgment, withheld that light which the people were not then worthy or prepared to receive, and the rejection of which would bring on their heads greater condemnation. He sought to establish it among the Israelites, but even they had not faith, so the Law was given them as a schoolmaster until the Gospel should again be revealed. He revealed it through His son, Jesus Christ, who organized his Church upon earth, and left it in charge of the Apostles, the companions of his ministry. They were slain, the Saints were persecuted, wickedness again overcame, but for the last time, a long night of darkness ensued, and the world were left to themselves until the time should fully arrive when God would set up His kingdom on the earth, never more to be overcome.

It has been remarked that, to those who receive it, this Gospel brings life, and, to those who reject it, death. We have seen that a few have received it, and many have rejected it in the previous ages of the world, and it remains to be shown what has become of those who have not heard it in this life. They are not in any way affected by it yet. They cannot

be judged by it, neither can they be saved without it, for it is the only plan of salvation. Modern Christians, if they admit this, must be puzzled as to the whereabouts, of such, for *their* contracted notions of God's kingdom and resources prevent them from believing that there are more localities than three—heaven, earth, and hell; and those persons, having left the earth unfitted for either of the other two places, must be in a strange "fix" if there is no place prepared for such. The Apostle Peter was not in such ignorance of the matter, neither need modern Christians be if they will receive his words. He says that Christ was "put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison; which sometime were disobedient when once the long suffering of God waited in the days of Noah." What did Christ preach to the spirits in prison, and wherefore? Let Peter again speak—"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

If the people who lived in the days of Noah had the Gospel preached to them in prison, or "the world of spirits," why may not those who have not heard the Gospel on earth, receive the same privilege? We have reason to believe that those in the days of Noah rejected the Gospel. but we cannot well suppose that the labours of one man among such a numerous people, while engaged too in building the ark, was sufficient to fully teach them its principles. God reserved their spirits in prison two thousand years, and then Jesus went to preach the Gospel to them. No doubt many of them were then prepared to receive the divine law. How much more likely will God be to send the Gospel to those who have *not* heard it at all in this world?

It will be with many in this generation as it was with the ante-diluvians. Bound up by prejudice, false education, the fashions of society, and the despotism of rulers who will not allow the servants of God to enter their dominions, the Gospel is either unheeded or unheard. They know not what they lose. But is it the only chance of ultimate salvation for them? Isaiah foretells their future, see xxiv. 22, "They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in prison, *and after many days shall they be visited.*" They shall be *visited*, and the words of the same Prophet shall be fulfilled—"He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Having seen that the Gospel is preached to the dead in the world of spirits, that thus *all* mankind have the opportunity of hearing it, believing, and repenting, it is a matter of inquiry whether they can there comply with its ordinances. If we can learn how the first ordinance—baptism, is performed, it may throw a light on all the rest. Faith and repentance are operations of the spirit, and can take place as well out of the body as within it, but the ordinances of the Gospel are necessary to be performed in the body, as they pertain to the salvation of both body and spirit. It is therefore impossible for the dead to perform those ordinances for themselves. But the glorious principle upon which the salvation of all the human family is based is herein brought into operation—the principle of proxy, mediatorship, Priesthood. Jesus Christ is the Mediator and Great High Priest for all mankind. He calls others to cooperate with him in the great work, makes of them Apostles, Prophets, Priests, Mediators, and Proxies, and they become Saviours and Judges, according to the prophecy of Obadiah, and sit on his throne, as he is seated on the throne of his Father. Those who on earth embrace the Gospel are the ones to perform the ordinances for the dead. The world have been ignorant of this principle, because the Gospel has not been on the earth during the last seventeen centuries. But it was understood in the days of Paul. Then, the Saints were *baptized for their dead*, and in showing them that that ordinance was intimately connected with the resurrection of the dead to eternal life, he says, "If the dead rise not at all, why are ye then baptized for the dead?" It is understood in the present day by those who have received the Gospel. It is a cause of rejoicing to them that they understand principles which vindicate the character of God, and show Him to be a being full of mercy, loving kindness, and long suffering. Their faith grasps at the salvation of not only a few of one sect or another, but of all the honest and good who have

ever lived on the earth. And though they are called *uncharitable*, and many other bad names, falsely, their bosoms are filled with the love of God, and burn with the most ardent desires for the salvation of all. To accomplish this ministry of salvation for the living and dead, they suffer in this life persecution, reviling, alienation of kindred, and loss of friends, leaving wives and children, fathers and mothers, brothers and sisters, for the Gospel's sake, looking forward to the recompense of reward.

History of Joseph Smith.

(*Continued from page* 441.)

[November, 1839.]

Saturday, 30th. Elders Young and George A. Smith went to brother Isaac Haight's, at Moravia.

Sunday, December 1st, 1839. The High Council of Nauvoo met at Oliver Granger's, and voted that Hyrum Smith, George W. Harris, and Oliver Granger, be a committee to send a petition to the Legislature to discontinue certain parts of the city of Nauvoo, and also of Commerce, and do all other needful acts relative to those cities; that Hyrum Smith furnish the maps and plats for the alteration, and that Seymour Brunson circulate the petition for signatures.

Voted that Bishop E. Partridge publish a piece in the *Times and Seasons*, informing the brethren in the West, that it is improper to remove from the West for the purpose of locating in Kirtland, Ohio, and that those who do thus remove, will be disfellowshipped by the Council.

Thursday, 5th.

Washington City, corner of Missouri and Third-streets, Dec. 5th, 1839.

Dear Brother Hyrum, President, and to the Honourable High Council of the Church of Jesus Christ of Latter-day Saints—to whom be fellowship, love, and the peace of Almighty God extended, and the prayer of faith forever and ever. Amen.

Your fellow labourers, Joseph Smith, junior, Elias Higbee, and Agents as well as the servants that are sent by you, to perform one of the most arduous and responsible duties, and also to labour in the most honourable cause that ever graced the pages of human existence, respectfully show by these lines, that we have taken up our cross thus far, and that we arrived in this city on the morning of the 28th November, and spent the most of that day in looking up a boarding house, which we succeeded in finding. We found as cheap boarding as can be had in this city.

On Friday morning, 29th, we proceeded to the house of the President. We found a very large and splendid palace, surrounded with a splendid enclosure, decorated with all the fineries and elegancies of this world. We went to the door and requested to see the President, when we were immediately introduced into an upper apartment, where we met the President, and were introduced into his parlour, where we presented him with our letters of introduction. As soon as he had read one of them, he looked upon us with a kind of half frown, and said, "What can I do? I can do nothing for you! If I do anything, I shall come in contact with the whole State of Missouri."

But we were not to be intimidated; and demanded a hearing, and constitutional rights. Before we left him he promised to reconsider what he had said, and observed that he felt to sympathize with us, on account of our sufferings.

Now we shall endeavour to express our feelings and views concerning the President, as we have been eye-witnesses of his Majesty. He is a small man, sandy complexion, and ordinary features; with frowning brow, and considerable body, but not well proportioned as to his arms and legs; and to use his own words, is "quite fat." On the whole we think he is without body or parts, as no one part seems to be proportioned to another; therefore instead of saying body and parts, we say body and part, or partyism if you please to call it. And in fine, to come directly to the point, he is so much a fop or a fool (for he judged our cause before he k new it) we could find no place to put truth into him.

We do not say the Saints shall not vote for him, but we do say boldly, (though it need

not be published in the streets of Nauvoo, neither among the daughters of the Gentiles,) that we do not intend he shall have our votes.

We have spent the remainder of our time in hunting up the Representatives, in order to get our case brought before the House: in giving them letters of introduction, &c., and in getting acquainted. A meeting of the delegation of the State of Illinois was appointed to-day, to consult for bringing our case before Congress. The gentleman from Illinois are worthy men, and have treated us with the greatest kindness, and are ready to do all that is in their power; but you are aware, brethren, that they with us have all the prejudices, superstition, and bigotry of an ignorant generation to contend with; nevertheless we believe our case will be brought before the House, and we will leave the event with God; He is our Judge, and the Avenger of our wrongs.

For a general thing there is but little solidity and honourable deportment among those who are sent here to represent the people; but a great deal of pomposity and show.

We left President Rigdon and others on the road, and received a letter from them this day. They were, at the date of the letter, on the 29th of November, near Washington, in Pennsylvania, expecting to stop a day or two at his brother's, on account of his ill health. He has occasionally a chill yet, but is not dangerous. We expect him here soon.

We have already commenced forming some very honourable acquaintances, and have thus far been prospered as much as we had anticipated, if not more. We have had a pleasing interview with Judge Young, who proposed to furnish us with expense money. We can draw on him for funds to publish our book, and we want you to raise some more money for us, and deposit it in the Branch Bank in Quincy, to be drawn to the order of Judge Young. Send us the amount of your deposit, taking a receipt of the same. You need not be afraid to do this. We think from the proceeds of the sale of books, we can make it all straight. Do therefore be punctual, as much depends upon it. We cannot accomplish the things for which we were sent without some funds. You very well know, brethren, we were contented to start, trusting in God, with little or nothing. We have met with but one accident since we started. The lock of our trunk was broken off, and brother Lyman Wight's Petition is missing; but we trust there is a copy of it preserved; if there is, you will please forward it immediately, with the name and affidavit affixed to it.

For God's sake, brethren, be wide awake, and arm us with all the power possible, for now is the time or never. We want you should get all the influential men you can of that section of country, of Iowa, and of every other quarter, to write letters to the members of Congress, using their influence in our behalf, and to keep their minds constantly upon the subject.

Please to forward this to our wives.

Yours in the bonds of the Everlasting Covenant,

JOSEPH SMITH, junior,

ELIAS HIGBEE.

P.S.—Congress has been in session four days, and the House of Representatives is not yet organized, in consequence of some seats being contested in the New Jersey delegation. They have this day succeeded in electing John Q. Adams to the chair *pro tem.*; but whether they will get their Speaker and Clerk chosen is yet unknown, as there is a great deal of wind blown off on the occasion on each day. There is such an itching disposition to display their oratory on the most trivial occasions, and so much etiquette, bowing and scraping, twisting and turning, to make a display of their witticism, that it seems to us rather a display of folly and show, more than substance and gravity, such as becomes a great nation like ours. (However there are some exceptions.)

A warm feeling has been manifested in the discussion of the House to-day, and it seems as much confusion as though the nation had already began to be vexed. We came with one of the Missouri members from Wheeling to this place, who was drunk but once, and that however was most of the time; there was but one day but what he could navigate, and that day he was keeled over, so he could eat no dinner. The horses ran away with the stage; they ran about three miles; brother Joseph climbed out of the stage, got the lines, and stopped the horses, and also saved the life of a lady and child. He was highly commended by the whole company for his great exertions and presence of mind through the whole affair. Elias Higbee jumped out of the stage at a favourable moment, just before they stopped, with a view to assist in stopping them, and was but slightly injured. We were not known to the stage company until after our arrival.

In our interview with the President, he interrogated us wherein we differed in our religion from the other religions of the day. Brother Joseph said we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in

the gift of the Holy Ghost, and we deemed it unnecessary to make many words in preaching the Gospel to him. Suffice it to say he has got our testimony. We watch the post office, but have received no letters from our sections of the country. Write instantly.

Yours with respect,
J. S., junior,
E. H.

(To be continued.)

Foreign Correspondence.

ITALY.

Encouraging Prospects — Baptisms — Condition of the People—Protestant and Catholic Bread and Cheese Arguments.

Chez mon. G. M. Gianetti, Docteur,
La Tour de Luserne, Piedmont,
June 13, 1855.

Dear President F. D. Richards—Thinking that a few lines from Piedmont will not be unacceptable, I resume my pen to inform you of our labours, with their results, in the Italian Mission, also to describe the state of the people, and the influence of the priest, and to pen a few of the judgments that have been and are visiting this nation.

Since my last, of December 14th, we have continued to push forward with our little force, most of the time through deep snows, or heavy showers of rain, which have hindered us from visiting the people as much as we otherwise would have done. The prospects mentioned in my last, which cheered our hopes for a while, soon disappeared through the influence of the Protestant priest, exercised in the shape of presents of money, wheat, potatoes, and other things, which is the strongest influence they can use among the poor ignorant souls of these valleys. From those places, we continued our course to others, and so continued a slow progress, kindling new hopes again to see them destroyed, until all around seemed impenetrable obscurity. Our hopes for the moment appeared annihilated. But still, I heard the "still small voice" whisper within, saying, "As the summer's sun *chassera au loin* the winter, and melts the deep snows that hide the wheat beneath, so will the influence of the Holy Spirit disperse the present darkness and enable the servants of God to find the honest in heart among these valleys."

Thus encouraged and comforted, we renewed our energies, and I am happy to say, by the assistance of the Holy Spirit the gloom is being removed, and we have the prospects again of augmenting our little band soon. The week before last, an intelligent young man, the eldest of a large family, all of whom are favourable to the work, gave in his name for baptism. But, before the time appointed arrived, the devil attacked him with a violent fever, which has prevented the fulfilment of his appointment until the present. I pray God speedily to heal him, so that he may be the means of salvation to the rest of the family.

Since my last, we have baptized three; these, with the three emigrants baptized in Liverpool, make six—rather a small figure, brother Richards, for six months. I hope better for the next six months. We have been obliged to use the pruning knife a little this spring. In these valleys, a great many lovers of emigration join the Church, expecting to get a free emigration to America. The Protestant ministers, *thinking* that we tempt the people to join our Church with emigration to the Valley, have opened emigration to Algiers, to oppose us, and this winter, the ministers have offered several families of the Saints a free passage there to leave the Church. We are heartily glad of this, for it is the best thing that could be put into operation to find out those who join the Church for emigration; you see they are determined to give us hard battle in these valleys. And after the emigration season is over, we find out these customers. This season we have found nine, six of whom we have cut off, and the other three are in a strong state of decline. Next year we shall find some more. One of these customers told me plain, that if he thought we should not emigrate him, he would never come to meeting again. I leave you to judge of the feelings of the people, relative to emigration, from the picture below.

Although I have begun to speak the French language with some little freedom,

it is very difficult with my English accent to make myself understood. One half of the people in these valleys do not know ten words of French, and two-thirds of the others, understand it, but cannot speak it. In the schools, the children are taught French and Italian, but out of school they speak *Piedmontais*, or a corruption of Italian mixed with a little French, which changes in nearly every town and village. This also presents difficulties to my progress among the strangers.

I have begun to hold regular Council meetings among the brethren, to teach them their duties, and devise means for operating against the enemy this summer. This week, for the first time, I have given my fellow travelling Elder, J. J. Rubair, a mission among the Catholics in the mountains. The Catholics have been much more civil to us than the Protestants for some time, perhaps it has been because we have not menaced their positions heretofore. We shall see soon.

The state of the inhabitants in these valleys, has not been so bad as at present for many years. Since the construction of the railway from Turin to Genoa, and more recently, from Pignerolo to Turin, the most of the wheat raised in this, the northern part of Piedmont, is taken to Genoa, and from thence to England and other places, which has doubled the price of wheat in the valleys for the past two years. This, with the destruction of the vines, the potato disease, and a falling off of labour, accounts for the state of the inhabitants at present. The poor, who had but a little piece of ground on the side of the mountain, have been obliged to sell out, and clime to the tops of the mountains to commence new cultivation, where the soil is less productive, and the snow rests for seven months in the year. The whole of our Saints here at present, are of the poorer class, and depend mostly on others for labour, or, as stated above, have a little piece of ground on the tops of the mountains, which no one cares to purchase. And this winter, they, with many of their fellow mortals, have been the sufferers of indescribable poverty. Among these valleys there are no "Unions," or institutions to support the poor, more than the trifling collections in the churches, and presents from England and other Protestant countries, all of which are placed in the hands of the minister, who is also supported yearly by the presents from England. The poor apply to the minister for assistance, and if he has any he will supply them, but I need not tell you that he will give nothing to the Saints, unless they renounce "Mormonism." Thus, the poor Saints are deprived of all charity, and have no hope, but in God. This winter and spring have been a severe trial; the rough hardy faces, that came so joyfully to the meetings, as described in my last, have been obliged to rest at home from weakness, caused by want. And the weather, which has been very severe this winter, has deprived us of the privilege of visiting them, to administer consolation, as much as we could have wished. If they could only get two meals per diem of black bread, or soup made from Indian corn, they would be contented. They never expect meat, and seldom see butter or cheese, and if the fowls should produce a few eggs, they carry them to market, to buy a little salt for their soup. Amid these scenes of poverty, the *ministers* have visited many of the Saints and tempted them with various articles of food to leave the Church, and, in some instances, the soft, smooth voice of the minister's wife has sought by *these temptations* to draw the Saints away. And more, the oily words of *English ladies* also, who have visited the valleys this spring, have breathed their pollutions in the ears of many of the Saints. And one *English lady* actually told one of our young sisters, that *she* knew an *old man or gentleman* in England, who had *plenty of money, and had no relations to bestow it upon*, and promised the sister that if she would leave the Church, she would take her to England to serve the *old gentleman*, intimating that *without doubt he would leave her his money*. But I am glad to say the sister refused all her flattering temptations. Some of the Saints have fallen among these circumstances, and others have had a hard struggle. You may judge, brother Richards, what our feelings have been, under these things. The Protestants will keep families of Catholics, if they will change their religion; and Catholics, on the other hand, will keep families of Protestants, if they will turn Catholics; so there is a continual war, not of *arguments*, but of *bread and cheese*. The "Mormons" leave them to themselves in this battle, and simply hold forth the principles of eternal life.

Through the deep snows, and their continuation until the latter part of last month, the wheat has suffered severely in the mountains, in some places there is not enough for seed for next year. A great quantity of the fruit has also been cut off by the late frosts. Walnut trees, from which they make their oil, have suffered extremely. And now, after a few weeks of sunshine, the clouds "o'ercharged with their growing burdens," have commenced the work of destruction, by washing away the wheat at the feet of the mountains, covering the fields by the sides of the roads with grit and stones, and in other places carrying away the bridges. These scenes, with many others that I have no room to name, coupled with the war against Russia, in which this nation is engaged with the Western Powers, and signs of eternal revolutions, because a law has passed the senate, for the suppression of convents, is enough to tax the wisdom of this nation, which is struggling hard for life and liberty. While the judgments of God are distracting the world, and the ominous future is shaking the hopes of the most obdurate minds, we can lift up our heads and rejoice, because we know that the day of our redemption draweth nigher. Knowing this is the work of God, and being sure of its ultimate triumph over *every opposition*, through poverty or wealth, persecution or peace, I feel determined to run to the end.

I must not forget to name the kind and wise counsel I receive from time to time from Elder D. Tyler, under every emergency, nor the consolation I receive from his encouraging communications. They manifest that God is with him.

Having already trespassed upon your time more than I intended, I close this rather lengthy epistle, praying the God of heaven to abundantly bless you in your high and holy responsibilities, and the brethren in the Office with you.

I remain your fellow soldier in the cause of truth,

SAMUEL FRANCIS.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 21, 1855.

CONDITION OF CONFERENCES AND MISSIONS.—We have of late received numerous communications from the Pastors and Presidents of the British Conferences, and from various other missions under our Presidential care. These letters are generally of a very interesting character, and they show that the Saints are rapidly increasing in faith and the practice of the principles of the Gospel, and that the Spirit which gives strength and power in Zion is being felt more abundantly than heretofore in these lands.

From a letter from Elder Ferguson, President of the Irish Mission, in the previous number of the *Star*, it is evident that he is full of faith in a living Priesthood which the Lord has established on the earth, and that he is urging this subject home upon the attention of the Saints, that they may exercise an abiding faith in those who have been ordained to lead them in the way of salvation. This confidence in revelation through living teachers is the principle which gives life and power in this kingdom, and it is one which it would be profitable for the Elders often to dwell upon whenever the Saints have faith to receive it. The work in Ireland moves steadily and firmly, and we have much faith that the Elders now there will be the means of bringing many of her sons and daughters into the light and liberty of the truth, and planting the seeds of eternal life there, so that in future the devil will not have power to root out the tender plants.

In Piedmont Elder Francis and those with him are evidently struggling, with all he faith and energy they possess, to gather out the few who are of the house of Is-

rael from those dark and benighted valleys, where the power of the "Man of sin" has been exercised for centuries to crush the liberties of the people and put down every effort to spread truth among them.

We have also received interesting letters from Pastor J. Carrigan, and Elder James Stones, President of the Nottinghamshire Conference, containing a cheering account of the condition of the work in that Conference. It is evident that the Saints are alive in the work, from the fact, that notwithstanding the pressure of the times, which bears heavily upon them, they have during the past six months contributed £110 to special purposes, aside from the current expenses of the Conference. This and the baptism of 94 persons during that time show that they have endeavoured to practise the principles which they profess, and spread the Gospel among the people. Elder Stones also states that they have sent out three Travelling Elders to open up new places, that the local Elders are busy spreading the word, and that union, peace, and harmony prevail among the Saints. They further state that they intend to raise their annual allotment for the Temple Offering the present quarter, and that the labours of Elder C. H. Wheelock among them have been a great blessing to the Saints, in rousing their energies and strengthening their faith for the fulfilment of the duties incumbent upon them.

We have also before us interesting accounts of a meeting in Sunderland of the Presidents and Travelling Elders of the Newcastle-on-Tyne, Hull, and Carlisle Conferences, under the Pastoral charge of Elder Edward Martin, and of a similar meeting in Cheltenham of those engaged in the ministry under the Pastoral charge of Elder D. B. Dille, which will be published in due course. In these meetings the brethren richly enjoyed the communion of the Holy Ghost, and no doubt they went forth from them greatly refreshed in spirit, and with an increase of faith and power, which will be felt in their future ministrations among the people. We feel that if such reunions of the Pastors, Presidents, and Travelling Elders were to take place oftener than heretofore, great good would result therefrom. They would create a union of action, faith, and power, which would give greater strength and efficiency to the work in all the various Branches of their several Conferences, and would greatly tend to break down opposition to the work, and bind the enemies of the truth. The important position of the Pastors over the various Conferences, perhaps from being imperfectly understood, has not been properly appreciated by many of the Saints, and thereby many blessings which they might have received from their ministrations have never been realized. All under their charge should pay the most strict attention to their counsels and instructions. It is their duty to exercise a fatherly care and dictation over all matters, both temporal and spiritual, pertaining to the interests of the Saints in their several Pastorates.

We trust that the case of James Whitehead and others mentioned in Elder Taylor's letter from New York, will be a caution to emigrating Saints in future not to deal with strangers about whose responsibility they know nothing, unless circumstances compel them to do so. There are but few persons more subject than emigrants to serious inconvenience and loss from the rapacity of others. The Office here in Liverpool was established for the special purpose of providing for and watching over the interest of the Saints in these matters, and those who run after strangers who make gain their first object, and the interests of the emigrant altogether a secondary one, or probably none at all, may perhaps learn the truth of our remarks by bitter experience, if precept will not suffice. The prudent man foresees the evil, and avoids it, but the simple pass on, fall into the snare, and are punished. A word to the wise is sufficient.

Foreign Correspondence, &c.

NEW YORK.

The Emigration — Death of Elder A. L. Lamoreaux.

New York, June 19, 1855.

President F. D. Richards.

Dear Brother. . . . . The companies all left in comfortable circumstances and in the best of spirits for the west. Nearly all the passengers went to St. Louis and Cincinnati, with few exceptions, and those have all found employment in Pennsylvania or in this vicinity, although the times are hard and many resident labourers are unemployed. There was one family (James Whitehead's) who, we are sorry to say, were obliged to remain behind, on account of difficulty arising from the purchase of "Through Tickets" in Liverpool, which he says he purchased at £2 10s. per head, for which he deposited £6 15s., the rest to be paid in New York. The brother who went with him to the Agent was C. Cowley, 76 Great Cross-hall Street, Liverpool, who can give the particulars, as we are not familiar with them, but think it not to be a safe investment to depend upon those agents in Liverpool, who cannot possibly have any connexion with the various companies through the route. If any thing can be done for this brother, you will be better able to suggest the proper course for them to pursue. Some of the parties with those tickets went on, but it cost them $4 per head more than those taking tickets in New York.

We understand the companies generally arrived in good condition at St. Louis and Atchison, and with few losses by casualties or death.

We received the painful intelligence yesterday, of the death of brother A. L. Lamoreaux at the house of brother Hart, in St. Louis, but with no particulars.

No news from the Valley since date of April 3rd.

Yours truly,

JOHN TAYLOR.

MISSISSIPPI RIVER.

Passage of the Emigrant Saints through the States.

Boat "Keokuk," Mississippi River, June 9, 1855.

President F. D. Richards.

Dear Sir—Having at length stolen a little quiet, by absenting myself from a constant rush of business, which prevented me from writing to you oftener, I now quietly seat myself on board the steamer (being on a hasty trip to visit my sisters in Iowa), to write you a few lines.

You have seen the various arrivals of our ships through the *Mormon*, and need no posting up on that subject. This was done by Elder Taylor from time to time, and relieved me from a duty which I really had not time myself to attend to, neither have I written nor had time to write any communication for publication in the *Star*, *Mormon*, or *Luminary*.

The emigration this year has thus far been remarkably healthy. There cannot be said to have been any sickness whatever. Food very good and plenty of it, and no complaints on that score that I know of.

This has been a stirring season to me, I do assure you, and the more so as I had the supervision and conducting of everything, and to be my own clerk besides.

After starting the *Siddons'* passengers from Philadelphia to Pittsburgh I remained to settle up affairs, and next day took train also for Pittsburgh, but by accident through my lingering ill health, I was left on the way; I therefore telegraphed to Elder Allred to do the best he could in procuring a boat and providing for the Saints till I should arrive. He did so, and arranged for a passage direct to St. Louis for $3 per head, children half price, 35 cents per cwt. for extra luggage. I arrived there in time to see them safe off. I returned again to Philadelphia and received the Saints of the *Juventa*, had arrangements made for their comfort on arrival, passed them on as I did the former, hastened to Pittsburgh, and chartered two boats ready for them by the time they came in. Passage on

these $2 62½c. for adults, children half price, extra luggage 40c. per hundred. With these I went on to Cincinnati, settling with one boat on the way, and with the other at that port. They both go direct to St. Louis. I returned again to Philadelphia by express, received those of the *Chimborazo*, had them comfortably cared for, and made arrangements for the passage of their goods, when the *S. Curling* was announced in the port of New York. I forthwith repaired to that place, and in consultation with Elder Taylor we determined to send them *via* Philadelphia by the same line as the others. I gave the brethren in charge, and the officers of the line, all the instructions necessary as to keeping proper distinctions between the P. E. F. and the other Saints, and also as to making way bills, or bonds, for families, and made them all understand it, and promise to carry out my instructions. I then returned to Philadelphia to see those off whom I had left operating there. I settled these accounts after they were gone, and the same night received the first division from New York, at ten o'clock, p.m., for the rail-road agent had only sent a part of them, and they in the utmost possible disorder, P. E. F. and others all mixed up, and their goods all piled together, and as yet no way bill. This threw those divisions a day apart, families and their goods were divided, and as the train leaves Philadelphia at eleven every morning, I sent the first part forward, expecting them to unite at Pittsburgh. These came in from New York on Thursday night, the others did not come in till *Saturday* morning. I sent them on, however, the same day at eleven o'clock. I followed on at one o'clock, and beat the first division, and found those from the *Chimborazo* still there, on a good, spacious boat, which I had engaged by telegraph—spacious enough to hold the first division of the *S. Curling*. This boat I had chartered for $2 62½c., as I had done the two before. The water falling fast, there was danger of having to pay more if I detained them till the others should arrive; $3 50c. and even $4 were talked of. I therefore determined to send them on, and unite them at St. Louis. This saved a day and night's detention and its cost, and perhaps $1 each for passage—for having to go as far as Wheeling with this boat to effect a settlement, I left brother Willes to arrange for another boat for the last division; for them he had to pay $3 50c.; children, half price; extra luggage, 40c. I returned from Wheeling time enough to accompany them down the river some distance also, and then returned again to Pittsburgh, and finally to Philadelphia.

You see at a glance that unlooked-for circumstances may turn up, over which one can have no control, to frustrate all regular plans and well-concocted systems. Everything having to be kept on the move to save enormous expenditures, how could I effect the signing of the *receipts* which I was expected to have signed on the way? The parties being separate, the thing was impossible.

The Philadelphians, although very lenient on the whole, in their inspections, would not let the goods you shipped pass unopened. The certificate of the Consul they said did not relieve them of the responsibility to examine them. They therefore opened everything. . . . . All this because there are more governments than *one* on the earth.

I effected a satisfactory settlement at the *Luminary* Office this week, unencumbered with inexplicables. . . .

I must not forget to acknowledge that I am greatly indebted to Elders Allred, Glover, Stevenson, and Barlow, and those associated with them, as well as to many others, for their efficient aid and co-operation, in conducting the emigration, and rendering the Saints comfortable thus far, and by their continued aid, and the blessings of our heavenly Father, I hope to finish this travelling and business mission to the entire satisfaction of the Presidency, and the Saints generally, whom I am freely willing to serve for their good, and to promote the work of God and the building up of His kingdom on the earth.

To obviate difficulties, such as I mentioned in New York, permit me to make several suggestions. In the first place, I would say, the very first and best remedy would be to ship the P. E. Fund passengers by themselves, then they could not be mixed with others; if this is impracticable in all cases, have them in a body together in some part of the ship, so that coming first or last, when their goods are examined, they will be together. Again, when they are berthed, have the names taken on a list with the number of berths annexed. Then you can find them at any moment when wanted on any contingency

such as signing receipts, &c. Their luggage should also all be marked with their names, with P.E.F. on it. Again, the proper amount of luggage *should be determined in Liverpool.* I paid hundreds of dollars this season for goods that will have to be thrown away or left. I had no authority to leave them behind when they were sent on to me through or by permission of the Ageney in Liverpool; neither had I the time to institute an inquisition over them on the way through the States, if I had even been required so to do, without great inconvenience and cost. I am told that brother Snow wrote to me to that effect, but I did not get the letter. . . . These suggestions I consider not out of place, and if I take the right view of what would be for the best, they could be attended to better, cheaper, and with more satisfaction to the people, in Liverpool, than at any other place.

You see I have left Philadelphia, travelling mostly by way of Chicago and Alton to St. Louis.

Brothers Snow and Spencer are both up the river at Atchison, but looked for back daily.

My health is again pretty well restored, but my flesh is gone. I can "cross my legs" better than when you last saw me. Perhaps I have said sufficient.

Bless all the Saints for me in Old England. Love to the brethren in your Office, and to yourself. May the Lord bless you in all things.

I remain as ever,

JOHN S. FULLMER.

ATCHISON.

The Camp — Preparations for the Plains.

Atchison, May 27, 1855.

President F. D. Richards.

Dear Brother—The camps of Israel are again spread out on the boundless prairies of the west, and it is heart-cheering to see them. Although from many different nations they come, with their different dialects and customs, all participate in the joyous feelings of freedom. Far away from the wonted homes of childhood, the aged and the young exult in the trials of adversity that beset their pathway on every hand, while their spirits are buoyed up by the glorious anticipation of reaping a celestial reward in the kingdom of our God.

Brothers Pace, Allred, and Secrist arrived last evening with a small company of Saints on board the steamer *Polar Star*, and report brother Glover just behind with 400 on the *Equinox*. Brother Ballantyne, with a company of the P. E. Fund passengers, will start the 1st. of June, and a company from St. Louis will follow close behind. Other companies will be detained a week or two, on account of cattle, which are very scarce this spring. Brother Thomas S. Williams is here, and he is going to freight out to the Valley this season three hundred tons of goods. There are also several other heavy trains ready to start.

I am assisting brother James McGaw in the distribution of cattle, provisions, groceries, &c., for the companies. My health continues very bad, but still I hope on. . . . .

I ever remain your humble brother,

HENRY E. PHELPS.

P.S.—There has been very little sickness in camp yet, and we hope, through our united faith and prayers, to conquer more or less of the diseases that have heretofore swept away our brethren and sisters on the Plains.

H. E. P.

(From the "St. Louis Luminary," June 2.)

Farming and Building Operations at the Camp—Return of Apostates.

Mormon Grove, K. T.,
May 22, 1855.

To the Editor of the Luminary.

Feeling as though any information concerning the progress and health of the camp of Israel would be gladly received by the Saints in general, I feel to employ a few minutes this evening in communicating to you some things in relation to our present prospects.

I arrived at this place on the 12th inst., in charge of five hundred and fifty head of oxen and cows, for the benefit of our spring emigration. On arriving we found the brethren at the Grove enjoying perfect health, and much of the Spirit of the Lord. They had put up a small log cabin, and covered it, for the purpose of storing provisions; so we have already at this place a store-house of the Lord's people. Garden vegetables looking green and fresh, connected with this small house, begins to make the country at the Grove look like a fruitful field.

The next day after our arrival, I started the hands to ditching in the farm, and

at the present time, there is nearly one mile of the ditch and sod fence completed. We expect, in the course of ten days, to have the fence completed. We started the plough at the same time, and have planted about five acres of corn, potatoes, and garden vegetables. The beautiful situation at and around the Grove, makes many that have not been used to a prairie country, say that they would be willing to remain at this beautiful place; but those who feel and know the Spirit of truth, have no attachment to the lands whilst under the rule of Gentile influence; but they pant for the water and bread of life in the far western valleys, near the great backbone of the American Continent.

At 5 o'clock this evening, I harnessed my horses, took some of the Saints for the purpose of taking a more extensive view of the country, and all were much delighted while we were driving over the rolling hills of old father Lehi's farms; and after a ride of about six miles, we came around to Denmark, or rather, to the camp of the Danish Saints, who have just arrived to-day, under the charge of P. O. Hanson, and whilst in their camp we learned by brother Hanson, that they were highly delighted with the country, and that they had just dismissed a public meeting which they had been holding that afternoon. Brother Hanson informed us that they had more of the Spirit of the Lord in their meeting, than they had had at any other time since they have been in the upper country. They have suffered much with sickness at Leavenworth, and feel glad to think that there is a prospect of starting soon on their journey over the plains. We anticipate, if no preventing providence should say otherwise, to start a company in about six days. There is a general good spirit prevailing, and the Saints in general feel desirous to serve God, by obeying those who are placed over them in the Lord, and all things seem to be working for the way to be speedily opened for the starting of the Saints.

I would say to my Counsellors in St. Louis—brothers Edwards and Gardiner—also, the High Council, be fathers to the flock which the Holy Ghost has entrusted to your care, and the God of peace will give you the spirit of judgment and of might. To the Saints in general, I would say, be faithful, and you shall have the privilege, ere long, of tasting, in real life, the benefits of the encampment of the Latter-day Saints.

I have preached, since my arrival here, three times, and find that the Lord pours out abundantly His Holy Spirit, and all that love him rejoice while under its influence. We also have had a small encampment of some six wagons and families of Strang's disciples crawl under our banner and ask for the right hand of fellowship, which I proffered to give them when they would come through the waters of baptism to get it, which I think, from the spirit already manifest, they will readily do when I designate the time. There are others in our camp who wished to be baptized—we shall attend to all such cases in a day or two.

I shall now close by praying my Father in heaven to bless and preserve His people. May grace be multiplied unto them that know the Lord. Amen.

MILO ANDRUS.

ST. LOUIS.

Arrival of the "Chimborazo" and "S. Curling" Companies — Departures for Atchison.

Late on Saturday night, the 3rd inst., from 550 to 600 souls of Saints arrived here by the excellent and commodious steamboat Amazon, under the Presidency of Elder Edward Stevenson. This company was composed of the passengers by the ships *Chimborazo* and *S. Curling*, about an equal number of each company. About 100 arrived on Thursday, the 7th inst., by the steamboat Gibson, in charge of Elder Thurston. The balance of the companies are remaining in New York, Philadelphia, Cincinnati, and other places betweeen this city and New York; the most of whom will doubtless make their way to the Western country as soon as circumstances will permit.

We shipped on Monday, the 4th inst., about 140 passengers on the Ben Bolt, for Atchison, including about 80 P. E. Fund passengers, who left about 10 o'clock p. m., in charge of Elder Stevenson, in company with Elder Jeremy, late of the Presidency of the Welsh Mission.

On Friday, the 8th inst., we shipped on the Amazon, for Atchison, about 300 passengers, including about 220 in charge of the P. E. Fund Company. The whole company is placed under the Presidency

of Elder Israel Barlow; Elder Willes, Secretary, late Missionary in India.

About 300 of the ships' company above named, are in this city awaiting orders from the P. E. Fund Company's agents. About 200 are encamped a short distance from the city, on a fine open country, in a healthy location, where they are permitted to enjoy the luxury of living in tents in the real Oriental and Patriarchal style. This company is under the Presidency of Elder Andrew L. Lamoreaux, late President of the French Mission, who has brought with him from that Mission upwards of 70 Saints, who are now mostly in the St. Louis camp of Israel.

Elder John S. Fullmer arrived here on Monday evening, having received and forwarded the several ship's companies—*Siddons, Juventa, Chimborazo,* and *S. Curling.* He has satisfactorily arranged the P. E. Fund Company's business, and is now preparing to ascend the river and lay hold of the P. E. Fund Emigration at Atchison, and superintend its movements from that point to Salt Lake City.—*St. Louis Luminary,* June 9.

Home Correspondence.

NORWICH, BEDFORDSHIRE, AND CAMBRIDGESHIRE CONFERENCES.

Exertions of the Elders and Saints—Spirit of Inquiry — Opposition — Baptisms — Good Prospects.

Bassingbourne, June 20, 1855.

President F. D. Richards.

Dear Brother—. The work of the Lord seems to be reviving in all parts of my Pastorate. Never since I have been in "Old England" has there been such a universal spirit of inquiry by almost all classes of society, as there is at the present time.

The Presidents of the different Conferences are wide awake, and the Elders generally are full of zeal and of the Spirit of the Lord. Tract distributing is now attended to with vigour and success. Hundreds are reading our works, that heretofore knew nothing of our principles. Out-door preaching has been going on for weeks past, and thousands are hearing the word of the Lord through His servants, who are naturally weak, but the *truth* flows forth through them, clothed with the spirit and power of their calling.

The people are perfectly astonished, and all but a few "shut their mouths," and the few that oppose are either of that class known (in the Bible) as "hireling Priests," and some of the "baser sort," set on by those "hirelings," through which means a few boys, together with some of the more *abandoned beer drinkers,* can yell and scream as though all hell was let loose, to mob the servants of God, as they are returning to their lodgings, after the out-door services are ended.

Some of the sectarian priests preach long discourses, not from the Bible, but about "Mormons" and "Mormonism," putting their own construction upon the principles of our holy religion, adding plenty of lies for their hearers and themselves to hide under. But this course does not altogether serve their purpose, for as Jesus said, "My sheep hear my voice," "and they follow me," "and a stranger will they not follow," "for they know not the voice of strangers." The honest in heart will hear and obey, for baptisms have been quite frequent of late, and the prospects are flattering for a rich harvest before this year closes.

The apportionment for the Temple Offering has been made, and I rejoice in saying that the Saints not only vote to respond to the call, but they do so with cheerfulness, and I believe that you may depend upon receiving *all* that you have required of the Saints in my Pastorate, sometime before the year closes. It does my heart good to speak in such high terms of the Saints that I have the honour to preside over. My heart is also full of blessings when I take them by the hand as I leave to go to other parts of my field.

Elder Moses Clough was with me a few minutes since. He is very active, and has taken hold to raise that part of the Temple Offering that has fallen to his lot, in a praise-worthy manner, for he visits the house of each Saint, cheers and com-

forts them, and gathers the Temple Fund. Elder Wolcott is also very active in his duties, and the work is prospering in his Conference, the Saints respond to the calls promptly.

Elder Cowley writes very flattering from the Norwich Conference—much out-door preaching, some baptisms, good prospects, the Saints feeling well, &c. I expect to be there shortly and lend a helping hand.

I beg an excuse for my lengthy communication. Ever praying for your prosperity, I am yours truly,

C. R. Dana.

Varieties.

Curiosities of Bible Literature.—It is a curious fact that there are about 500 verses in Matthew's Gospel that are also in Mark's, more than 300 verses in Luke that are also in Mark, and about 129 that are also in Matthew. Nearly one half of the Gospel by Matthew is to be found in Mark, and more than one third of the Gospel by Luke is to be found in Mark or Matthew.

Advantages of Opposition.—A certain amount of opposition is a great help to a man. Kites rise against, and not with, the wind. Even a head wind is better than none. No man ever worked his passage any where in a calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants and must have, to be good for anything, hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lies down by the way side to be overlooked and forgotten. He who but braces to the wind to struggle when the wind blows, gives up when it has done, and falls asleep in the stillness that follows.—*John Neal.*

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending June 30, 1855.

CONFERENCE.	AGENT.	AMOUNT.
London	William Maiben	£737 17 5¾
Birmingham	Henry McCreery	252 5 7½
East Glamorganshire	Geo. W. Davies	198 7 11
West Glamorganshire	William Lewis	153 10 10
Warwickshire	William Parr	145 17 11½
Manchester	Robert Holt	140 1 10
South	Simon Irwin	116 18 3¼
Bradford	John B. Pears	103 16 1½
Herefordshire	James Reece	98 13 4
Newcastle-on-Tyne	George Peacock	94 17 7¼
Staffordshire	Josiah Rhead	92 5 9½
Wiltshire	Samuel Gentle	83 12 1¼
Monmouthshire	Edw. Middleton	83 3 3
Sheffield	Wm. Brownlow	79 7 0½
Lincolnshire	Richard Harper	77 0 9
Glasgow	Robert Kirkwood	77 0 2
Reading	James Frewin	72 10 1
Derbyshire	Thomas Parkes	72 0 9½
Lands End	John Kessell	64 5 4¼
Hull	John Miller	57 1 1½
Cheltenham	Thomas Clarke	52 1 5
Southampton	Samuel Ridout	52 0 3½
Norwich	James Woods	49 16 0½
Bedfordshire	William Peacock	47 5 8½
Kilmarnock	John Aird	44 17 8
Nottinghamshire	Josiah Holmes	43 14 4
Edinburgh	John McComie	43 5 4½
Cambridgeshire	R. J. Townsend	43 3 5½
Dublin	H. E. Bowring	41 11 11½
Leicestershire	John Mellor	38 19 3½
Liverpool	James Linforth	38 8 6½
Preston	John Holsall	36 7 3½
Belfast	J. D. T. McAllister	28 19 0½
Carlisle	John Threlkeld	28 9 6
Brecknockshire	Thomas Morgan	28 4 7½
Worcestershire	Charles Peat	27 3 8
Carried forward		£3445 1 7¾

CONFERENCE.	AGENT.	AMOUNT.
Brought forward		£3445 1 7¾
Dorsetshire	Benjamin Elliot	26 15 7½
Late Herefordshire	John Preece	24 17 9
Shropshire	Joseph Akers	20 10 9
Llanelly	Charles Harman	16 8 6
Pembrokeshire South	John Price	14 9 5
Channel Islands	Elias Cave	13 8 7½
Carmarthenshire	Isaac Jones	9 11 3½
Flintshire	Lewis Davies	8 18 10½
Dundee	A. N. McFarlane	6 19 9
Denbighshire	Griffith Roberts	6 10 4
Dyffryn Conwy	Richard Roberts	4 10 10½
Isle of Man	James Duff	4 5 9
Anglesea	John Roberts	4 3 0
Pembrokeshire North	Thomas D. Evans	1 10 6
BRANCH.		
Derry	Hugh Sheppard	6 18 0
Tedbury	Joseph Walker	5 0 10
MISSION.		
Australia	Aug. Farnham	183 7 3¼
Swiss and Italian	Daniel Tyler	145 10 3
Sandwich Islands	P. B. Lewis	120 1 3½
French	W. C. Dunbar	109 19 4
Cape of Good Hope	Jesse Haven	103 16 5½
St. Louis	Milo Andrus	65 2 4½
Bombay	Allan Findlay	23 0 7½
East India	Robert Skelton	21 6 10
Scandinavia	John Van Cott	7 3 5
Malta		6 4 8
M. G. D. Phillips, New Brunswick		1 16 1
J. W. McLellan		0 17 9
Dr. S. M. Brice, Iowa, U.S.A.		0 10 5
(Errors excepted.)		£4408 18 3¾

The Setting up of God's Kingdom.

Once more from the heavens Jehovah has spoken,
His voice clears the mist which for ages had spread
O'er the minds of the people, but now it is broken—
No longer by priestcraft the honest are led.

The Stone from the Mountain has now begun rolling,
And never will stop till it fills the whole earth;
And Babylon's death-knell has now begun tolling,
While Zion increases in wisdom and worth.

Hark, hear ye the voice of the Prophet proclaiming—
"Repent ye, the Kingdom of Heaven's at hand;
"The harvest is ripe, and the vintage wants gleaning,
"The tares with the wheat now no longer must stand."
The Stone, &c.

The Ensign is lifted, the Temple is rearing,
To which for salvation the Gentiles shall seek;
The time is at hand for the Saviour's appearing,
The earth will ere long be possess'd by the meek.
The Stone, &c.

The vision of Daniel is surely fulfilling,
The toes of the Image now feel the Stone's weight,
The Gospel is gath'ring the faithful and willing,
The path of the Saviour will soon be made straight.
The Stone, &c.

Rouse, rouse from your slumbers, O ye foolish virgins;
Up, up, trim your lamps, let them burn bright and clear;
Let Zion be ready, the Saviour is coming,
The great day of vengeance is now drawing near.
The Stone, &c.

Cheltenham. W. Fowler.

New Catalogue of Publications.—We have just issued a new Catalogue of Church Publications, to which we would call the attention of Pastors, Presidents, and Book Agents.

The copies with "wholesale prices" annexed, are designed for the especial use of Pastors and Presidents of Conferences, and General Book Agents, and of course are not for distribution among the Saints or the Public.

The large placard copies should be affixed in conspicuous places in the meeting rooms of the Saints, that the Saints and the world may learn the names and prices of the various works we have on sale.

The ordinary small copies are intended for judicious distribution among new members, and strangers, especially those who are inquiring after the truth.

Erratum.—In Star, No. 17, page 272, Money List, *Hugh Findlay*, (*Bombay*,) £7 0s. 0d. should not appear. The totals are affected accordingly.

Addresses.—Thomas Kirby, Mr. G. Williams', Cammes Green, Berrow, near Ledbury, Worcestershire.
Henry Hartley, care of Mr. Edward Trimble, Thursby, near Carlisle, Cumberland.

Money List, June 30—July 6, 1855.

	£	s	d		£	s	d
William Brownlow	23	0	0	Brought forward	27	0	0
Elias Cave (per W. C. Dunbar)	2	0	0	Robert Kirkwood	32	11	8½
Josiah Rhead	2	0	0	George W. Davies	5	0	0
Carried forward	27	0	0		64	11	8½

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 30, Vol. XVII. Saturday, July 28, 1855. Price One Penny.

Lecture on the Science of Grammar.

DELIVERED BY ORSON HYDE, AT THE OPENING OF HIS SCHOOL IN THE COUNCIL CHAMBER, GREAT SALT LAKE CITY, JANUARY 22, 1855.

(*From the "Deseret News," Feb.* 1.)

Ladies and Gentlemen.

The subject that has called us together this evening, to me, is a very interesting and an important one; and I trust that it will be no less so to you, after you shall have understood its import and nature. It is the Science of the English Language.

As this language has been more highly honoured in our day, by the Supreme Ruler above, than any other, in that He hath chosen it as the most beautifully grand and impressive medium through which His mandates could be conveyed to mortal beings here on earth; can we be justified if we remain in a state of indifference with regard to its beauty, its richness, and its strength?

The English language is chiefly derived from the Saxon, Danish, Celtic, and Gothic; but in the progressive stages of its refinement, it has been greatly enriched by accessions from the Greek, Latin, French, Spanish, Italian, and German languages. The number of words which it, at present, consists of, after deducting proper names, and words formed by the inflections of verbs, nouns, and adjectives, may be estimated at over FORTY THOUSAND.

This heterogeneous mass of words, as found in the English vocabulary, when drawn out in line of discourse according to the laws of Syntax, and embellished by the force of rhetorical elocution, has made nations to tremble and empires to quake. More glorious conquests have been achieved and victories won by the force and power of language, than by all the armed legions that ever marched into the battle-field to meet the foe in deadly conflict. No widow's tear nor orphan's sigh detracts from the splendour of the former; no aching heart is left to curse the brutal policy that bereft it of its dearest earthly object. No plaintive notes from the death-bed of thousands of brave and generous warriors to wrap a nation in garments of deeper mourning; and it remains to be disproven that our future destiny, for weal or for woe, is suspended upon our VERY language. "By thy words thou shalt be justified; and by thy words thou shalt be condemned."

It is too true that this science has been

lightly spoken of by men of years and experience; and I must say that it is never pleasing to me to hear anything by way of jest, or in sober earnest, that may be calculated to beget in the rising generation a dislike for this most important branch of education. Should such an influence prevail among our youth, it needs not a prophetic eye to foretell the results. When the present actors have played their parts, and retired from the stage, our successors, in the persons of our children, will not be able to keep a proper journal of the events of their time—to speak or write correctly, or to manage and conduct a periodical for the diffusion of that knowledge which it has pleased an all-wise Creator to shed forth from the heavens in our day for the benefit and salvation of man, without foreign aid.

You have undoubtedly heard the drunkard speak against drunkenness—the thief against theft, and the profane and profligate person against his course of life, because he has weltered under the smart and sting of his own immoral and criminal acts.

But you never heard the enlightened grammarian speak of the science in terms of the slightest disrespect, and I here predict that you never will, while language remains the agent for the transmission of thought.

The person unacquainted with the science of music—who has no taste or ear for it, might indulge in many slight and ludicrous remarks on hearing a class exercise in some of the first rudiments and rules of the science. But to the skilful musician, his remarks prove no inconsistency or impropriety in the science; but on the contrary, that he himself is ignorant of it, and also of the path that leads to its attainment. The charms of music consist in the union and harmony of its parts; and when executed by sciened performers, it swells into a melody that holds in spell-bound admiration all the finer and more elevated feelings of the soul. But the path that leads to the summit where the flowery charms of this science are wafted on the breath of our most skilful performers, and fall on your ears with such pleasing accents, is winding, steep, and rugged; and it requires patience, perseverance, and industry to gain the eminence.

The music of language consists in the union and harmony of the various parts of speech of which it is composed; and when tastefully selected to clothe a useful thought or valuable idea, and that thought or idea borne to your ear in that dress, awakens emotions almost as vividly pleasing as the maid of your choice, when presented, entwined with the bridal wreath, to receive your most sacred vow.

We are met this evening, ladies and gentlemen, to consider our inclination, strength, and ability to commence or recommence our journey up the rugged steeps of the "Hill of Science."

The child from five to ten years of age has little or no use for scientific knowledge, from the fact, that his childhood bars him against those responsibilities which he is destined to inherit in the progressive periods and stages of his life. But as his mind becomes stronger and more developed by the force of unavoidable circumstances, he is the better qualified to acquire those principles of science which will enable him more successfully to stem the current of opposition in his upward course to moral and spiritual excellence.

Were I now to refer you to our highly esteemed Governor and President, whose ear for music and language is, perhaps, more acutely discerning than that of any other gentleman present, and ask him if he has not more use for scientific knowledge now, since the increased cares and responsibilities of both Church and State are resting upon him, together with the planning of public works, machinery, and fortifications against Indians, &c., than when he first embraced this Gospel, some twenty-five years ago, and went preaching without "purse or scrip;" and what do you imagine would be his answer? Apply then, this same principle and course of reasoning to the Church, and what do we discover? When she was in her infancy, she did not attract the attention and gaze of the world. She had little use for scientific knowledge, and little or no time to acquire it; but having become stronger in her intellectual and physical organization by the force of unavoidable circumstances, such as mobocracy by earth's degenerate sons, and the bounteous blessings of a generous Providence upon the loyal subjects of His eternal laws, she begins to have greater use for science, and is more eligibly situated to acquire it in these peaceful valleys, than when buffetted in the states upon the waves of political

strife and religious intolerance, where perhaps the first house erected for educational purposes was lighted up by the torch of the incendiary, whose lurid flames cast a sickly glare upon our prospects for scientific pursuits in that country.

We are fast growing into importance; and the eyes of our nation are upon us. Our words and our acts are duly scanned by her officials in private; but if this were all, we should have little to fear. There is, however, a power above, high over all, that scrutinizes all our acts and doings with an eye that never sleeps. We are not only watched over with fatherly care at home, but other nations cast an occasional glance at us. Their kings and their queens dream of us; and God showeth them some things as they are, and as they will be. There will be Daniels and Mordecais in their courts, and no doubt Hamans too.

The political world is about to fall and crumble in pieces, in consequence of the great amount of repulsion which its parts possess. The religious world also, like Babel's mighty empire, or like the millstone which the angel cast into the sea, will sink in the whirlpools of conflicting interests and sentiments, and her remains be "like the gleaning of grapes when the vintage is done." As Saviours on Mount Zion, and as restorers of every just and holy law, whether emanating from heaven, from nature, or from the legislative councils of earth, let us become qualified to act well our part in the great and eventful scenes that will open to our view, and not sacrifice our birthright at the shrine of an unpardonable indifference in relation to qualifications that come within our grasp.

The rising generation are destined to act a more important part in this drama before us. I therefore call upon them to awake and prepare to do honour to their station, whatever or wherever it may hereafter be, while we yet remain in the chambers of the Almighty, with the ensign of peace gently waving over our heads, and plenty in our garners, and our storehouses full.

Think not, my young friends, that you can spend the prime and vigour of your days in the vanities and pleasures of life, and in your more advanced years store your minds with wisdom and knowledge; but let your youthful energies now be devoted to the acquisition of literary and scientific knowledge, that when you arrive to manly strength, dignity, and wisdom, you may call into immediate requisition the fruits of your youthful labours and toil.

Suffer not a sluggardly or indolent mind to induce you to postpone the period for the commencement of scientific pursuits, with the vain and delusive hope that, by and by, the principles of education will become so simplified that you can pick them up with as little labour and trouble as you can pick up the cobble stones of the streets. All the education you can acquire in this easy way, will not be as valuable to you even as the cobble stones; for the latter, when collected and laid up into a fence, form a secure and impenetrable fortress, as is clearly proven by reference to the wall in progress of erection around President Kimball's dwelling. But the former will prove too flimsy and spurious to safely fortify your minds against a thousand evils that will beset you on all sides. The value of an object is often (and not improperly) estimated by the amount of labour and toil required to obtain it. The precious metals are not often found in the streets or highways; but in bye and sequestered places, deeply imbedded in the crevices and subterraneous caverns of the earth. If you will have them, you must dig for them. They will cost you much time and labour; but when obtained, they will richly reward you for all your toil. The gems of the ocean are not found floating upon the flood or ebb tides, but in the bed of the deep blue sea. They are hid from the vulgar gaze of the multitude, and only sought by the few who know their value; and who have courage and resolution enough to embark in the enterprise. Scientific knowledge is hid up in the elements—in the caverns and storehouses of nature; and is only found by those who seek it with all their heart.

The man who neglects to discipline and train his mind in the science of religion, knows but little about God or angels, or the glory of the sanctified. What little he does understand, he has borrowed from the labours and toils of others.

The Presidency of this Church are the lovers of learning; and in my opinion, you, who need it, can take no step in education to please them more than to engage in the study of your own native language. It is the joy and pride of their

hearts to see the attention of the people being turned to education. They do not want you to trust to it, however, as to God; but through it they want you to be able to present those truths that heaven reveals, in that interesting and engaging light, that will reflect honour upon you as the agent, upon God as the author, and upon the Church as the body to be exalted. Lay hold, then, upon education! If you can get it easily, I have no objections. If, upon any principle, you can acquire it in a more easy manner than has been generally adopted in times gone by, you are DOUBLY guilty if you do not attend to it forthwith. Show me one person that ever did jump into a brilliant education without labour and toil in self-application, and then I may be converted to the easy method of obtaining it. But lest I may be wrong in some of my views, I would say—If you can get education easily, get it, and be thankful to God for it; if it should prove a laborious task for you, do not be discouraged or relinquish your exertions.

Language, being the science through which the knowledge of all other sciences is communicated, demands our first and most candid consideration; and as the English language combines, in its genius and construction, both strength and beauty to an extent far surpassing that of any other language now in use, we ought, as students of that language, to apply ourselves with a zeal and perseverance commensurate with the superior powers which it possesses.

There are few persons in the world who care not for the appearance of their dress. They generally want their garments of a good material, and to fit them in a becoming manner. Our ideas and thoughts are also entitled to a becoming dress; and it should be our pride to clothe them with the most chaste and beautiful language, that they may hang around our person as jewels of unfading beauty, even as "apples of gold in pictures of silver." We, however, may know the meaning of thousands of the most beautiful words in our language; yet if we cannot discover the legitimate relation they bear to one another, and arrange them in a sentence according to the laws of syntax that govern them, we come as far short of the knowledge of the science of language, as the architect of the knowledge of his profession, if he understand not where to place his timbers in a building after they are furnished at his hand.

Grammar, well understood, enables us to express our thoughts fully and clearly; and also in a manner that will defy the ingenuity of man to give our words any other meaning than that which we ourselves intended them to convey.

In justification of a neglect to acquire a grammatical knowledge of the English language, some have argued that the best grammarians differ in their views of the science: and if the most enlightened upon that subject cannot agree, what evidence can be shown that there is any particular good in it? It is true, that our best grammarians may differ in their views touching some immaterial or technical points in the science. But this cannot disturb or interrupt the great channel or laws of language. Allow me to prove this to you right here. The Utah Library perhaps contains the productions of some hundreds of the best authors of which many countries can boast. These authors all wrote under different circumstances, at different times—in different countries, and upon different subjects; and very probably no two of them could have been brought to a perfect agreement upon every point and principle of grammar. But will the most learned gentleman in this city go into that library, and point out one grammatical error in the writings of any of them? He may, perchance, do it: yet I seriously doubt it. There may be typographical errors found, which may have produced indirect grammatical ones; but a manifest grammatical error can hardly be found. This argument ought to silence every cavil on the subject, in my opinion.

There is no science so universally applicable to practicable purposes, as that of grammar. Arithmetic, geography, astronomy, botany, penmanship, chemistry, and philosophy, are highly profitable in their respective places. But there is no condition or circumstance in life, in which grammatical knowledge is not essential wherein mental action may be involved. We canot think, write, or speak correctly upon any subject, without a knowledge of the laws of language.

Some persons who possess not this knowledge, are vain and confident enough to think that they can detect and correct any error in language by the ear. It is true that persons of a naturally refined

taste may, by carefully read the productions of good authors, and by conversing with the learned, acquire that knowledge of language which will enable them to avoid those glaring errors that are particularly offensive to the ear: but there are other errors, equally gross, that have not so harsh a sound, and cannot be detected without a knowledge of the laws that are violated.

I can hold out no reasons or inducements for you to believe that you can acquire a knowledge of this science by giving it only a casual thought, or by looking carelessly over your lessons. But I tell you, and tell you plainly, that unless you can resolve to make it a steady and laborious occupation, and carry that resolution into effect, you never can understand the merits of this science. Yet, if you will cast parties out of your minds, with all the gossip about fashions, trash, and other nonsense, that too often check the progress of the most laudable and beneficial pursuits, and allow me to have full control of your minds for thirty evenings, from 6 'till 9 o'clock; and faithfully and truly comply with my instructions touching your duties between schools; I will insure that you will have progressed far enough to enable you to prosecute your studies in this branch successfully, to any extent you may desire, without a teacher; even if you know not one part of speech from another at this time, provided you possess that degree of intellect and susceptibility for improvement which are common in society.

Remember, my friends, that you may now obtain, in thirty evenings' time, for a very few dollars, what you would not sell for as many thousands, after you have once obtained it. Remember, also, that you live in a progressive age, an age in which the inspiration of the Almighty is resting upon the world to disclose the principles of science, and bring them into requisition to fulfil His purposes, and they know it not! Remember that to us is committed a more sacred charge, a charge to disclose and proclaim to the perishing nations the principles of eternal life and exaltations, and to gather the ripened sheaves, preparatory to the "feast of the HARVEST HOME." Remember that knowledge is power, and that you now have a little time to acquire it. Forget not that "God helps those who help themselves!" Secure learning and virtue, and you will be great: love God and honour Him, and you will be happy.

The Emigration.

(*From the "St. Louis Luminary," June* 23.)

VISIT OF THE EDITOR TO THE CAMPS AT ATCHISON.

We have just returned from a three weeks' tour in the upper country, and too late to furnish our readers this week with more than a bird's-eye glance at the position of affairs on the frontiers, and the events of our tour.

The fine steamer F. X. Aubry landed us on the levee at Atchison, at two o'clock on the morning of the 29th ult., where we found Elder Glover, with part of his company, still on the levee, who had landed from the Equinox the previous day. After taking a morning nap, and breakfasting with Elder McGaw, we surveyed the town, and the few tents and detachments of companies still remaining on the old camp-ground just back of town, and later in the day visited the general encampment at Mormon Grove—four miles west—which presented the appearance of a city of tents and wagons beautifully arranged in the open woodland, and covering several undulations. Our visit was emphatically one of business; but it proved equally one of pleasure.

The lowing of cattle—the din and bustle of camp—and the joyful greetings, were to us what martial music is to the soldier. Although we had allotted ourselves only three or four days in camp, the great amount of business relating to the P. E. Fund emigration, as well as the Danish and other independent companies,

which required our personal attention, detained us until the 10th inst., and then it was with reluctance that we bid them adieu, to return to our duties in the city.

During our stay, we organized four companies for the plains, consisting of about fifty wagons each.

The first, under Captain Kinley, consisted chiefly of the emigrants from St. Louis, and other parts of the States. The second, under Captain Jacob Secrist, embraced the Danish, and part of the British independent company. The third, under Captain S. M. Blair, embraced the Texas Camp, and portions of the Saints from other parts of the States and adjacent Provinces. And the fourth, under Captain Richard Ballantyne, embraced a part only of the Perpetual Emigrating Fund emigration.

The first drew out and formed a separate encampment on the 1st inst., and soon were on their march for the mountains. The second were also moved out, and the third was moving out when we left, and the fourth were preparing to follow soon as their outfits could be completed.

The general health of the camps was good, although several deaths have occurred in the Danish camp and among the passengers ex-ship "Juventa," who had almost entirely escaped until they reached Atchison. Among the lamented dead of this company, we have to mention Elder Simpson, long and favourably known among the British Saints, and Elder Bell, late President of the Malta Mission, and his wife.

The Saints who remain in camp are busily engaged plowing and planting, and thus laying a foundation for the sustenance of the poor that may be left. The merchant train of Messrs. Livingston, Kinkead, and Co., of Salt Lake, passed near Mormon Grove, on the 2nd inst., being the first of the season, and one month later than previous years. Several other merchant trains were being fitted out at Atchison and Leavenworth City. Our business called us by the way of Weston, Kansas, and Independence, where on the 12th, we took passage on the "Polar Star," the universal favourite in the Missouri trade.

Up to the time of our leaving Independence no tidings had been heard from the Salt Lake Mail, due on the 30th ult. It was reported that the party with the April mail, outward bound, had been robbed of every animal at Devil's Gate, and fearful apprehensions were entertained for the safety of the party. Some early trains of California emigrants are also reported to be stripped of all their animals.

Captain Heath of the U. S. Army, direct from Fort Kearney, who was a fellow passenger down the river, informed us that the May mail, outward bound, with which was Hon. J. M. Bernhisel, had been safely escorted by a part of his command as far as Ash Hollow, and safely delivered to a like escort from Laramie. Dragoons have started from Fort Leavenworth to patrol the line, and keep Indians off the road.

The "Ben Bolt," with a company of Saints, was just landing at Atchison, as the "Polar Star" left there, on the 11th.

DEPARTURE FOR THE PLAINS.

We shipped on Tuesday, the 19th inst., on the "Ben Bolt," upwards of two hundred P. E. Fund Passengers, under the presidency of Elder Francis St. George, Louis A. Bertrand, Secretary. This company had been encamped near this city about fourteen days, and had enjoyed general good health, and have left this city with light hearts and buoyant spirits. It was uncertain for some time whether this company would be sent through this season, therefore when it was announced that they could embark, they were perfectly delighted, and ready to shout hosannah to God and the Lamb. This is the company that was said to be disaffected and determined not to proceed further on their journey, but we will say to their credit, that they felt well notwithstanding their temporary disappointment, and as a general thing were fully resigned to their lot, and had pretty generally made up their minds to remain another year. They are consequently rejoicing in the Lord and praising Him for their deliverance.

Elder John S. Fullmer left this city on Thursday the 21st inst., by the F. X. Aubry. We purpose to ship one more company this season, which will be mostly of the passengers of the Ship Germanicus, who arrived here about twelve months since; with this company we shall roll off the entire emigration of this season from this city, and in a few weeks we hope to roll off the entire emigration not only from

this city, but also from Atchison, our hands will be measurably free, and our mind considerably relieved, and we shall feel better prepared for the performance of our other duties and engagements.

History of Joseph Smith.

(*Continued from page* 454.)

[December, 1839.]

Tuesday, 6th. High Council of Iowa met at Elijah Fordham's and voted to come up to the law of tithing, so far as circumstances would permit, for the benefit of the poor, and that Alanson Ripley remove to Iowa; and he was ordained Bishop by the Presidency of the Council.

Elder Daniel Avery was instructed to call the Elders together and organize the Elder's Quorum.

Saturday, 7th. The President of the High Council of Iowa proposed the following questions—Have the brethren a right to exact the payment of debts which were due them from others, and were consecrated to the Bishop in the State of Missouri? Six Counsellors spoke. The President decided that all such debts ought not to be called for, and that persons making such demands shall be disfellowshipped by the Church; which was approved by the Council. Also that all those who sold goods in Missouri, and were calling for their pay, should be considered as acting in unrighteousness, and ought to be disfellowshipped; as the property of the Saints had been confiscated by Missouri.

Washington City, corner of Missouri and Third Streets, Dec. 7th, 1839.

To Seymour Brunson and the Honourable High Council of the Church of Jesus Christ of Latter-day Saints.

Your humble servants, Joseph Smith, junior, and Elias Higbee, again address you for the purpose of informing you of our proceedings here in relation to our business and prospects of success. We deem it unimportant to say anything in relation to our journey, arrival, and interview with his Excellency the President of these United States; as they were mentioned in a letter lately addressed to President Hyrum Smith and the High Council. We mentioned in that letter the appointment of a meeting to be held by the Illinois delegation, to consult upon the best measures of getting our business brought before Congress. They met yesterday in one of the committee rooms of the Capitol. All the delegation except the ex-Governor Reynolds were present—who is now one of the Representatives in Congress—and on account of whose absence, the meeting was adjourned until to-day at eleven o'clock; however the subject was partially introduced, and Mr. Robinson took a stand against us, so far as concerned our presenting claims to be liquidated by the United States.

We took a stand against him, asserting our constitutional rights. Brother Joseph maintained the ground in argument against him firmly and respectfully, setting forth the injuries that we have received, and the appeals that we have made to the Judiciary of Missouri, and also the Governor; their refusals from time to time to do us justice; also the impracticability of doing anything in the Judiciary courts of Missouri—which tribunal Mr. Robinson thought was the only proper place for our claims; but he finally said it was his first impression on the subject, not having considered the matter, but would take it into further consideration.

Judge Young of the Senate made some remarks in our favour, saying he would get the opinion of some of the prominent members of the Senate, who were also lawyers, and would report to us the next meeting. We met this day according to appointment, and very friendly feelings were manifested on the occasion. Our business was taken up, and Judge Young stated that he had asked the opinion of Judge White of Tenessee, of Mr. Wright, and several other members whose names we do not recollect, but were prominent members of the Senate. They all declined giving an opinion at present, as it was a matter that they had not considered sufficiently to decide upon at this time. The meeting then, after some deliberations, decided in our favour, which decision was that a Memorial and Petition be drawn up in a concise manner, (our Representatives promising so to do,) and Judge Young present them to the Senate, that they

might thereby refer it to the proper committee, with all the accompanying documents, and order the same to be printed.

We want you to assist us now; and also to forward us your certificates, that you hold for lands in Missouri; your claims to pre-emption rights, and affidavits to prove that soldiers were quartered on us and in our houses without our consent, or any special act of law for that purpose; contrary to the Constitution of the United States. We think brother Ripley and others will recollect the circumstances and facts relative to this matter. You will also recollect the circumstances of brother Joseph and others being refused the privilege of *habeas corpus* by the authorities of Missouri.

These facts must be authenticated by affidavits. Let any particular transaction of the outrages in Missouri that can be sworn to by the sufferers, or those who were eye-witnesses to the facts, be sent, specifying the particulars. Have the evidence *bona fide* to the point.

The House of Representatives is not yet organized. Much feeling and confusion have prevailed in the House for a few days past. The House succeeded in electing John Q. Adams chairman *pro tem.* on the 5th instant. They have not yet elected their Speaker or Clerk. The Senate can do nothing of consequence until the House is organized; neither can the President's Message until then be received. We design taking a paper and forwarding it to you.

Your brethren in the bonds of the everlasting covenant,

JOSEPH SMITH, junior.
ELIAS HIGBEE.

Brother Isaac Haight took Elders Young and George A. Smith to brother Joseph Murdock's, Hamilton, Madison County, New York, where Elder Young preached on Sunday, 8th, and spent the week in preaching, and visiting the brethren. Elder Smith was confined to his room, sick.

This day, the High Council of Nauvoo issued an Epistle to the Saints west of Kirtland not to return thither. (See *Times and Seasons*, page 29.)

Elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston from America. Their Licenses were mislaid on their journey, and they had some difficulty in making themselves known.

Some time this month, brother Hyrum Smith wrote a long Epistle "To the Saints scattered abroad, Greeting," setting forth his sufferings, &c., in the State of Missouri, and published the same in the *Times and Seasons*, on page 20 and onward.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 28, 1855.

GOOD AND EVIL.—Eternal increase is the great leading principle of salvation, and the assurance of possessing that power forever is what the Saints have been striving for in all ages of the world. No doubt when the spirits of men were still in the bosom of the Father, before the foundations of the earth were laid, they looked forward with the most joyous anticipations to the time when they could have the privilege of coming upon this earth to have added, to the spirit, a tabernacle of flesh. Probably the visions of the future opened up with still more glorious anticipations in the hope of rendering themselves worthy of possessing these tabernacles forever, and increasing them in endless succession.

It is evident that men's previous state of existence was one of trial as well as this, and that there their spirits had the powers of evil to contend with, from the fact that one of the higher order of spirits rebelled and led away one third part of the hosts of heaven. It is not probable that the ruin of so many was a sudden affair, but rather that it occupied a considerable period of trials, temptations, and struggles between the powers of good and evil. Those who fell have not the privilege of being added upon in a temporal estate, that is, they are damned by being

doomed to remain under chains of darkness and to have the power of increase kept from them, while those who have the privilege of coming here have fulfilled the law of their first estate, and therefore come here pure or free from all transgression. Thus we perceive that being born into this world is only one of those great changes of a saved condition in obedience to the laws of progress. When man came down upon this earth, lo! and behold, Satan was here also, ready to commence the same course of operations which he carried on in heaven, and to prevent as large a portion of mankind from entering the third estate as possible. With Michael or Adam at their head the spirits of men fought and overcame Lucifer and his hosts in heaven, and with the same leader at their head the righteous on this earth have continued to contend with him here, and will do so until Father Adam shall have subdued the earth, and have dominion over it, even as he was commanded to do when first placed upon it.

As in men's first estate they probably looked forward to this one with high hopes and anticipations, so while realizing their fulfilment they are looking forward with similar expectations to the next, through other great changes in the form of a death and resurrection. The great hopes of our next estate are, that we shall be raised to immortality and eternal lives, or be beyond the reach of death, and have sealed upon us the power of eternal increase. The Christian sects of the day, and perchance many of the Saints, think that there will be no evil for the righteous to contend with in the next world. If they ever get to that condition it must evidently be when they have advanced further than God the Father and His Son Jesus Christ, who are still combating the powers of darkness. Man, in an exalted and saved condition, instead of in danger of being overcome with evil, will have power to control and overcome evil with good.

There must need be an opposite in all things. Without vice there would be no virtue, no good without evil, without a hell no heaven, and no progress in exaltation and eternal lives if there were no opposite of degradation and eternal death. Thus "whatever is is right," for all things are working out the eternal purposes of the Godhead. It would seem that Adam and Eve had a powerful realization of these facts, for we read in the revelations given to Moses concerning them, "And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth: Blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." Pearl of Great Price, page 15. It is evident that the Apostle looked at the subject in this light when he said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Therefore let the Saints, instead of lamenting, like the rest of the Christian world, that our First Parents partook of the forbidden fruit, honour them, in obedience to the commandment, "Honour thy father and mother, that thy days may be long upon the land;" and rejoice with them that *the only way* to the joys of eternal life has been opened up to us. Without sin and evil there would be no death, and without death no resurrection, and without a resurrection those exalted hopes and never failing joys of a celestial world could never be realized, increase would cease, creation be a blank, and there would be no further progress in the eternal rounds of existence. Amidst the temptations, trials, and afflictions of this life it is often difficult for the Saints to keep their real position in this world before their minds. If they could do so, many of the ills of life, which now weigh heavily upon them, would be comparatively light and easy to endure. Men will attain to salvation just in proportion as they oppose and overcome evil, for this is the only measure of the power they will ever attain to. Good works are the only criterion of reward, and, in order to accomplish good, evil

must be encountered and overcome. Hence those who expect to be saved by doing nothing, for fear of doing evil, will sometime get their eyes open and find that their fears, instead of their hopes, have been realized. Men must and will do either good or evil. There is no neutral ground. In this consists their free agency, they have the privilege of choosing between the two, and while doing one they are in direct contact with and opposing the other. It is a matter of the first importance for the Saints to know each passing day which of these powers they are serving. The only correct standard by which they can judge between the two is the Spirit of truth which alone has power to reveal to them the hidden deformities of one, and the glorious beauties of the other. This Spirit is a prelude or portion of that element in which God the Father dwells, and which will pervade to a fulness all who have the privilege of entering into His presence, and becoming Kings and Priests in His dominions forever. It is only the diligent and persevering that will receive of a fulness. It is only those who overcome all things that can inherit all things, for a fulness of power and glory can only be received by overcoming a fulness of evil. Then let the Saints in all things rejoice and give thanks, knowing that inasmuch as they overcome they will be crowned in the kingdom of their Father with power to save others who may succeed them in a state of trial and affliction.

UTAH MAIL.—The *Herald* has the following from St. Louis by telegraph: ST. LOUIS, JUNE 25th, 1855.—Nineteen Mormon missionaries, with the Mail, arrived at Atchison on the 22nd.—*Mormon*, June 30.

By letter from Elder D. Spencer we learn that eight of the above Elders—John L. Smith, John Kaye, Hector C. Haight, William A. Muir, John Scott, D. A. Curtis, D. Davis, and R. S. Neslin, are destined for the European Missions.

Home Correspondence.

IRELAND.

Cheering Prospects.

199, Collingwood Street, Belfast,
June 21, 1855.

President F. D. Richards—I write at this time to inform you of our prospects in this Conference.

Two weeks ago I left this town and passed through the Counties of Antrim, Tyrone, Londonderry, Fermanagh, Monaghan, and Armagh, and found a warm hearted people, who bid me welcome to their humble abodes, and made me comfortable. In one place a young man said he would keep me two weeks, for he was so edified by my remarks that he wanted more, and I left him rejoicing in the little spark of light that he had received, with the assurance that an Elder would visit him and that part of the country. In a place called Lisnamarrow, near the Woods Chapel, about two miles from Magherfelt, a family welcomed me as though they had known me for years, gave me food, water to wash my feet, and a good bed to lie on. I preached the Gospel of Christ to them, and bore testimony that Joseph and Brigham were true Prophets of God, as much so as any of the ancients were, and the Twelve Apostles of these days held the same authority as those did who worked in the ministry when Jesus was upon the earth. They bid me God speed, and assured me that Elder Edward Reid, our Travelling Elder in Londonderry district, would be welcome to the best they had, and a house to preach in. I left my peace with them and went on my way rejoicing, and while walking the roads, I felt to bless the people, for I could see Ephraim all through my travels. Yes, brother Franklin, royal blood flows in the veins of Ireland's noble sons and daughters, and when they have the privilege of hearing the Gospel they will embrace it. Well, the time to favour Erin has come, and I rejoice that I have been counted worthy to work in the field that is known as the Belfast Conference. Brother Reid is working his way into the affections of the people, and the way is opening up before him. He feels well in the cause, and carries the spirit of "Mormonism" with him.

In Londonderry I find the Saints uni-

ted, and brother Sheppard, the President of the Branch, rejoices in the society of his little flock, and feels to use and be used for the cause of Christ.

I found the Saints in the Fermanagh District alive in every sense of the word, and brother Crosston is beloved by all that know him.

Brother Samuel Kerr and his Saints are rejoicing also, and all the Conference officers and members feel to be alive to their duties, and fill their offices and callings as it becomes Saints and servants of the Most High.

Pastor Ferguson, and our esteemed brother, Elder James Bond, are with me. We are well, and enjoy the sweet whisperings and still small voice of the Spirit of God. The Saints in Belfast have been built up by the teachings and instructions of brother Bond, all love him—in fact he is the man to make their hearts glad, for he knows how to mingle his feelings with theirs.

I feel about as when I last wrote, determined by the help of the Lord to live by the word of God, as it flows from the Prophets and Apostles of this day and age of the world.

Pastor Ferguson, all the brethren that I have mentioned, and all the Saints send kind love to you and all connected with you in the Office.

May the Lord bless you with health, peace, and prosperity, is the prayer of your brother and obedient servant,

JOHN D. T. MCALLISTER.

CHELTENHAM AND WORCESTERSHIRE CONFERENCES.

Meeting of the Pastors, Presidents, and Travelling Elders.

15, Townsend Street, Cheltenham,
July 4, 1855.

President F. D. Richards.

Dear Brother—Agreeable to instructions, received from Pastor D. B. Dille, I transmit you the following report—

On Tuesday, the 5th ultimo, the following brethren met in Council—Pastor D. B. Dille, President J. Kelly, Elders W. Fowler, G. Coleman, F. Turner, and W. Underwood, having agreed to fast and pray before the Lord for more of His Holy Spirit, and inasmuch as there are within the precints of this Conference many hireling priests, Scripture readers, &c., who go about speaking evil of the Saints, and thereby closing the ears of the people against the truth, that God might make manifest unto us, through His Holy Spirit, the most effectual way to reach the honest in heart, remove this prejudice, and baptize them into the Church of Jesus Christ.

Meeting opened with singing, and prayer by Elder Underwood, after which Pastor Dille gave some instructions to us.

Moved and seconded that Elder W. Fowler act as Clerk to this meeting, and transmit a copy of our proceedings to Liverpool. Carried.

We continued our meeting, speaking, singing, and praying, as the Spirit directed, until half-past five, when we adjourned till nine a.m. on Wednesday.

June 6th. Meeting opened with prayer by Elder W. Fowler. Much good counsel was given by Pastor Dille and Elder Kelly, after which the Travelling Elders rose and spoke in turn—all felt to rejoice in the work, and expressed their determination to help spread the principles of truth.

At a quarter past twelve we adjourned for one hour.

We then partook of the Sacrament. Elder Dille gave some instructions to the Travelling Elders, exhorting them to visit the houses of the people, and pray with and for them, and in the spirit of meekness teach them the principles of life and salvation.

Closed with singing and prayer at a quarter past five p.m.

Thursday, June 7th., nine a.m. We again assembled, opened with prayer by Elder Kelly. Pastor Dille then made a few remarks concerning fasting and prayer, after which it was moved by Elder Dille, and seconded by Elder Kelly, that we devote one day a-week (every Tuesday) to fasting and prayer. Carried. Some instructions were then given concerning the "Word of Wisdom."

Pastor Dille then moved, and Elder Fowler seconded, that we strictly adhere to the Word of Wisdom from this time forth. Carried.

We were then called upon to speak for fifteen minutes each, after which we continued in prayer before the Lord till one o'clock.

Meeting closed with prayer by Elder Dille.

A dinner was provided, of which we

partook, and then went on the top of Leckhampton hill. We sung the hymn on the 29th page. Elder W. Fowler offered up a prayer. Many good toasts were given, one of which I here insert as a sample.

"The Publications of the Church viz.—the *Deseret News*, the *Millennial Star*, the *Luminary*, the *Mormon*, the *Mormon Herald*, &c.—May the rays of truth contained in their sacred pages, spread from kingdom to kingdom, and nation to nation, until darkness, superstition, priestcraft, and lies are swept from the earth, and the standard of immortal truth is firmly planted in the hearts of the people."

Altogether it was a time of rejoicing, a time long to be remembered.

The spirit of prophecy was poured out upon us, and our hearts rejoiced in the promises of the Lord.

We returned to Cheltenham about four o'clock, abundantly refreshed with the Spirit of God, and feeling more determined than ever to go forth and magnify our holy callings.

Signed in behalf of the Council,

WILLIAM FOWLER.

Foreign Correspondence.

DESERET.

Fort Ephraim, San Pete County,
January 10, 1855.

Beloved Brother and Sister Mellor—I feel happy at this time to write a few lines to you, hoping you and family are well. I am glad to inform you that the health of myself and mine is very good.

No doubt you will be glad to hear from us, as two years have nearly expired since we left old Leicester, the place of my birth. Since then I have travelled over nearly one half the globe, to seek a home amongst a people despised by the world, but, thank the Lord, I am still a Latter-day Saint. You may wonder how I like a mountain life. The answer is, first-rate, and I never desire to leave these mountains, except the bosom of the Church moves, then I go with it, let it go where it will.

Some people think we shall again be driven by the Gentiles, because we hold with polygamy. We hold with it because it is the law of God. Let them drive us if they like, we will sooner be driven than give up the rights of the Holy Priesthood. Our women are as valiant as we are. If they drive us, they will drive us to a better place, but they will find it a great undertaking to accomplish, for the "Mormon" boys do not care what comes first, as long as they obey the law of God.

I need not do much preaching to you. But, to proceed, I am very fond of Salt Lake City, it is a beautiful city. I saw a statement in the *Leicester Chronicle*, speaking of the city and the authorities, and I can assure Mr. Thompson his report is not true, for a more beautiful city was never raised in so short a time. I have a city lot in Great Salt Lake City, a beautiful place for building, and garden, near by John Horton's and brother Jones', both from Leicester. I have made myself a large cellar, and shall build my house when I have finished my mission south. I was sent here to San Pete valley on mission last fall, when the Indians were at war with the "Mormons." Brother Brigham says, "Go, brother Farmer, and you shall be blest and shall prosper." Though I have been to the city and worked a short time until the emigration came in.

About Oct. 1st, sister Bateman came in, and we were married on the 10th. She is well and in good spirits. The Saints from Leicester are all well. Brother John Wilson and wife live seven miles from here, and also James Killpack.

I and twenty-four others were appointed to build a fort here. We did so last winter. This winter we are building another of good rock round the first, four feet thick, and fourteen feet high. We have our house, cattle, and grain all inside.

I came here without the first dollar, and with no cattle. Last summer I raised 4½ acres of wheat, and about one-third of an acre of garden stuff. I have just killed a hog weighing 105 pounds, so we have plenty of meat for the winter. I have a good house here, 15 feet by 16, in this small fort. I have another house at Manti, nearly

finished. Manti is seven miles from here, and one hundred and forty miles from Salt Lake City. I have two cows, one gives milk, the other is in calf. Next week I am going to take up twenty more acres of land, this will cost me two dollars and fifty cents. Since I came here I have laboured hard, but, thank the Lord, I am getting things around me. Here we have abundance of wood and water. This winter I have spent in the mountains, getting rock. There is an abundance of the best kind of rock, there are beautiful flag stones, such as the pathway is flagged with in the Leicester market-place, all free as the air you breathe. The wood, water, rock, and soil are all free. We have only to pay for surveying. Indeed we are a free people, and with no one to molest us. Here is the place for the industrious to live and enjoy the fruits of their labour. .

Brother James, this is the place for you. Here you can build your own house, and inhabit it. It is so good to have a house of your own, stacks of wheat, farm, &c., of your own, to see your pigs, chickens, ducks, &c., all playing about—it is what I a long time longed for. I often heard you speak of these things when I was in England, but hold on, brethren, your deliverance will come. Be faithful, and you shall be delivered.

My friends may inquire, "Does he not want to come back to England?" I, with my partner, answer, no, no, no, never. We should like to see our father, mother, brother, and sisters, but if they do not love the truth, and flee to Zion for salvation, we have no desire to come to Babylon to enjoy its plagues, except sent by authority to preach salvation to a fallen world. While war, and blood, and famine are the order of the day in Babylon, the Saints are living in peace and plenty in Zion.

A great deal is said about Brigham Young, but let me say, in short, that a better man never stood upon the earth, save Jesus only. This is the faith of all true "Mormons."

Wednesday night, 15th.

I again take up my pen, having come home from the mountains, for we have to get our rock from the mountains, for our fort wall. I have 33 feet of wall to build in our new fort, 4 feet thick, and 14 feet high, so I have plenty of work for the winter. The weather here is beautiful, snow about 2 inches deep on the plains, on the mountains about ——— inches deep, but in the day time the weather is beautiful, and our red brethren here are very friendly, some few will do a little work. They are living in their wickeups close by our small fort. They are very often in our fort and in our houses. We feed and clothe them, for they will yet be the battle-ax of the Lord, and will fight for the kingdom of God. A great many of the chiefs and braves have been baptized into this Church, and ordained Elders. I am learning their language, and can talk some little to them.

Sister Farmer, formerly sister Bateman, sends her love to all the Saints. Say to the girls, that instead of being confined in a warehouse, she has to milk her cows, or is learning to milk, and make her own butter, candles, soap, treacle, salt, &c. All this is new to her, but she likes it first-rate. She says, "Give me a mountain life in preference to being in England."

My brethren and sisters, this is the place for all good Saints. Come home, as soon as you can get, and do not fear.

Please give our love to all the Leicester Saints. . . . . .

I conclude, praying for the blessings of deliverance upon you in the name of Jesus. Amen.

JAMES FARMER.

HINDOSTAN.

Re-baptisms—Preparations for Emigration.

Calcutta, May 3, 1855.

Beloved Brother F. D. Richards . . . Since I last wrote you, nothing of great importance has transpired, any more than many of the Saints have renewed their covenants with the Lord by baptism, to serve Him anew. The powers of darkness are so great, that, except we live a life of holiness, we are liable to be overcome, for here in this country the evil habits and usages are so closely associated with daily transactions, and the most obscene lewdness is exhibited daily before our eyes.

The Lord has already withdrawn His Spirit from the people, and left them to wander after the vain imaginations of their own hearts, because they have rejected, with the utmost contempt, the great and last message of the Gospel, which we have with all patience and long-suffering declared unto them, but alas! our efforts are

vain. As to reforming them from their corruptions, I have no hope, but I feel to commend them to God, or rather rid my garments of their blood by sounding the Gospel trump while I tarry among them, though the difficulty in getting the people out obstructs me in doing so. Gladly would I labour with them, if they would hearken to the warning voice, but it is a lamentable fact, that this generation is too deeply engrossed in the indulgencies and delicacies of Babylon the Great, which must fall, no more to rise. May the Lord hasten the day, is my earnest desire. My language is inadequate to express my feelings, or describe the awful condition of this people, neither can any one that has not been acquainted with the contaminating influence so prevalent in this land.

The chapel and residence of Elder J. P. Meik are now broken up; he and family departed on the 1st instant for Cuttack, over two hundred miles in the interior of the country, where they will remain, until the Lord opens their way for Zion. The late misfortunes of Elder Meik's business, owing to his absence and other causes, calls him there. He has borne the heat and burden of the day, and has stood amidst difficulties and trials similar to those of Job, yet his integrity is firm as the everlasting hills, for which may the Lord God of Israel deliver him, for he is worthy of the confidence of the Saints.

I have not as yet obtained another public meeting house, owing to the apathy of the people, neither do I feel justified in sinking means for that purpose, when it can be appropriated for the benefit of the kingdom, in gathering the poor. I have made calculations for all the Saints in this and other places, to save every *pie* to carry them to Zion, and if the inhabitants will neither hear the Gospel nor help to furnish a place for their own benefit, I feel perfectly justified in leaving them, and letting the Lord reward them according to their works.

We calculate, the Lord willing, to start for Zion, with all who can muster means to go, at the same time to use every means to help them who cannot help themselves. If there were any rich I would feel it my duty to call on them to help the poor, but seeing they are mostly blessed with poverty, none, with one or two exceptions, have anything to give, yet by using economy and wisdom in all things, I have faith that all may get away by January next, the specified time, the Lord willing, for our departure. Yet I will gratefully receive your instructions relative to the matter. Our time is spent as it were in idleness, in one sense of the word, which makes me anxious to get away to where I can do something for myself, the brethren, and the kingdom.

I shall feel greatly obliged for a word of counsel on these important subjects, and I earnestly solicit your undeviating prayers. May you be blessed, with your Counsellor and associates, and all the Priesthood and Saints, is the prayer of your brother in Christ,

R. SKELTON.

THE CRIMEA.

Narrow Escape of Brother Higgins.

Camp before Sebastopol,
June 7, 1855.

Dear Brother Richards—It is with feelings of great pleasure and gratification to my mind that I sit down to pen you these few lines, in hopes they may find you and the remainder of the Saints enjoying good health, as this leaves me and the remainder of the brethren up here.

We thank our heavenly Father for all His goodness towards us. I have to inform you that I had a very narrow escape of my life while on guard in the trenches in what is called the Right Sap. It was on the night of the 11th of May. The Russians made a sortie on our trenches, a musket ball hit me in the back, but, thanks be to my heavenly Father, it did me no injury, for as soon as the ball hit me it dropped at my feet, and the Russians were repulsed with great loss. A few nights afterwards, while proceeding up the trenches a 32-pound ball passed within a few inches of my face. The wind of the ball nearly knocked me down. In fact, I have had several narrow escapes, but, thank God, I am all right so far, and I hope the Lord of heaven will spare me to see this over, and that both myself and the remainder of the brethren up here may live to see Zion. O, my heart burns within me when I think of the joy and happiness that await those that escape this war. . . . . .

I wish the war over this present month, for I am both sick and tired of it, yet I am willing to put up with the dispensation of the Lord, and say,

"Thy will be done, O Lord." The brethren all join with me in sending our kind love to you and the remainder of the Saints, and hope the time will not be long before we have the pleasure of having a most glorious meeting with the Saints in England. I hope you will excuse me for not writing to you before, but on account of some of the other brethren writing I thought one letter would do for us all, but on conversing upon the subject with brother Russell, he said it would be better for me to write *one* myself. I hope you will excuse this letter, as I know myself it is not put together as well as it ought to be, and the writing is not very good, but to sit down on the floor with my knapsack on my knees to write is not very convenient. . . . .

I now conclude in hopes that the Lord will spare us to meet, for I hope to see that happy day when the army is returning to England.

From your brother in the New and Everlasting Covenant,

W. HIGGINS.

Varieties.

THE *Times* Correspondent at Constantinople speculates in an interesting manner on the probability of the present war exceeding, in destructive effect, all that have gone before it. In the wars of the French Republic and Empire, 6,000,000 men were lost in Europe. The Turkish Empire is supposed to have lost 130,000 men since the declaration of war in the autumn of 1853. The French have lost in the East 70,000 men, dead or invalided; the British 28,000. Austria has lost considerable, though not at war. Altogether the allies appear to have lost 230,000 men. The loss of the Russians is stated at 230,000, but this number is supposed to be below the truth. With the mortality on board the ships of war, and transports, and among the labourers of different kinds attached to the armies, the round sum of from 500,000 to 600,000 dead or invalided men is arrived at, and all this without such bloody battles or gigantic contests as marked the wars of the French Empire.

THE MORMON TRADE.— The *Southern Californian* says: "A new feature in the business of Los Angeles henceforth, will be the trade to Salt Lake City, already commenced through the energy and enterprise of our citizens. It has been demonstrated that merchandise can be taken through this route to that point in much less time than from Missouri, and now that the hostility of the Indian tribes scattered along the route from the States, has presented insuperable obstacles in the way of a safe transmission of merchandise, attention has been turned to the Pacific, and as there is no difficulty in obtaining every variety of goods, on as reasonable terms as can be found in the east, there is no reason why the entire trade of the Great Basin should not hereafter pass through our hands. Already have several invoices of goods left this point within the last few weeks, amounting to thousands of dollars. Messrs Hopkins & Rollings, of San Bernardino, started last week with several wagon loads, and Messrs. Alexander & Banning, and W. T. B. Sandford will send off in a few days an invoice of $20,000. The road to Salt Lake, since the repairs made under Col. Steptoe, is completely free from obstacles, and no difficulty is experienced in taking loaded wagons through in about twenty-five days. These movements are significant of the future importance of the business relations destined to bind us in interest to the immense territory occupied by our Mormon brethren."—*San Francisco Herald, May* 1.

Address

Delivered by Eliza R. Snow, December 29, 1854, *at a Social Party in Elder L. Snow's Hall, Great Salt Lake City.*

Rulers of Israel—friends and brethren too—
I'm pleas'd—I'm proud, t' associate with you:
Nearly all nations on the earth appear,
In representatives, before me here.
  Of God our Father, may we here be blest,
And may His Spirit richly on us rest—
Pastime with profit be enjoy'd by all
Associated here in Zion's Hall,
Where beauty, worth, and grandeur are combin'd
To charm the eye, and to impress the mind
With heavenly wisdom and with classic lore—
In one slight view identifying more
Than might in lengthen'd speech be understood;
And since our Creed comprises EVERY GOOD,
From mutual impulse we'll amuse and cheer—
The law of social freedom governs here.
  No bills of fare—nor debt—nor credit gain'd—
The *entertainers* are the *entertained.*

The social circle proffer'd to bestow
Foretastes of heaven upon the earth below;
And constituted, on Jehovah's plan,
A glorious legacy for fallen man.

This pearly boon, like other blessings, given
As comforts here—as guides that lead to heaven;
Has been perverted, and by folly sold
T' increase the miser's glitt'ring heaps of gold;
Or else, imbued with ranc'rous gall, to be
A tool for envy, hate, and jealousy,
With words that burn, till red-hot strifes accrue—
Contentions spread, and civil wars ensue:
Or else, divested of its living charms,
Its thrilling pulse which ev'ry member warms—
Robb'd of its cheering, life-inspiring lays,
Sincere emotions, and its truthful face—
Spoil'd—dispossess'd of all that is divine,
And sacrific'd on fashion's hollow shrine!

But to the Saints, God will all things restore,
As pure, as perfect as they were before:
And more endearing through the contrast given
In our estrangement from the laws of heaven.
Truth to his neighbour ev'ry man shall speak,
And heaven-bred confidence will bless the meek.
In princely grandeur—God-like majesty—
With all the graces of simplicity,
The social circle, rising, will be rais'd
From all abuses, and o'er all disgrace.
Wisdom will pour her treasures freely, then,
In high-ton'd sentiment from lip and pen;
With all varieties that please us now—
Love's placid cheek—tall reason's sternest brow;
The dance—the song—the comic, grave, and gay;
The speech—the music, lecture, and the play.
Well blended changes head and heart inspire,
While long-continued scenes fatigue, or tire.

We now are strangers—pilgrims here below,
And have forgotten what we used to know—
Forgotten all the wherefores and the whys
Of our creation here—the tender ties
Of dear relationship we lov'd to claim
Where we existed long before we came
To mortal life; and ties of ev'ry form
Which add to being interest, or charm.
Forgotten friends, and kindred too? If so,
We have descended most egregious low!
What said our Saviour? "Glorify thou me
With that same glory which I had with thee
Ere this world was," which seems to signify
That he with God had been exalted high.
And *he* our "*elder brother?*" Can it be
We 're kin, by ties of consanguinity?
That we with Jesus heretofore have dwelt?
Perchance with him on holy altars knelt?
We were obedient, else we *now* had not
Obtained, in Jacob's line, our favour'd lot.
It is unlawful, greedily to pry
For hidden things. We therefore will comply
With what the Lord requires from day to day—
Gladly pursue the "straight and narrow way;"
Till that diverges gloriously abroad
In the celestial kingdom of our God.

If, on this step-stone to another sphere,
We honour our existence, and revere
The Holy Priesthood, and in faithfulness
Seek to establish truth and righteousness
Upon the earth—our missions here fulfil,
Subservient to our heavenly Father's will—
In Nature's upward course, the time will come,
When we, as children, will be welcom'd home
To Heaven's grand social circles, where will be
Our royal Father, and his family:
Yes, all his faithful children—not a few—
Who 've done his will; both sons and daughters too.

We 'll doff mortality, and enter through
The vail that hides Eternity from view!
With recollection quicken'd, *then* we 'll know
What we experienc'd ere we dwelt below;
And hail each other from the coasts of Time
As wanderers, rescued from a barbarous clime;
Our kindred, heaven's nobility, we 'll meet
At *home*, *unmask'd*, to crown the social treat!

ADDRESSES.—John McDonald, Latter-day Saints' Chapel, St. Paul's Opening, Norwich.
Theophilus Cox, Victoria Terrace, Taunton.
N. T. Porter, William Butler, Henry Hobbs, James Evans, } Rose Cottage, St. Clement Place, St. John's, Worcester.

Money List, July 6—13, 1855.

	£	s	d
William Maiben	40	10	6
Thomas Parkes	6	10	0
Edward Oliver (per James Walker)	2	14	4
James Duff	0	7	0
Daniel Tyler (per G. D. Keaton)	0	17	9
Benjamin Elliot (per William Woodward)	1	7	0
Carried forward	52	6	7
Brought forward	52	6	7
Josiah Rhead (per W. G. Young)	7	11	2
J. B. Pears (June 20th)	5	0	0
Samuel Ridout (per Job Welling)	2	5	11
John Aird (per J. D. Ross)	3	10	0
	70	13	8

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 31, Vol. XVII. Saturday, August 4, 1855. Price One Penny.

The First Principles of the Gospel.

The First Principles of the Gospel—Faith, Repentance, Baptism for the remission of sins, and the laying on of hands for the Gift of the Holy Ghost, hold a similar position in the great science of salvation to the simple rules of Addition, Subtraction, Multiplication, and Division in the science of Arithmetic, in which the student can make no progress, or solve no problem without the constant aid of those simple rules with which he commenced. So it is with those who step by step are endeavouring to solve the great problem of eternal life. As they advance they have to recur continually to, and make use of, the Great First Principles of the Gospel, and their importance continually looms up to their minds in magnitude the further they advance in the infinitude of knowledge.

The first great step towards obeying the ordinances of the Gospel is the exercise of faith, which is a belief that they are necessary to salvation, and that the promised blessings will be realized through their observance. Faith can be predicated only on some kind of evidence, and this can only be obtained by an operation of the Holy Spirit, referred to in John iii. 3, where Jesus in speaking to Nicodemus said, "Verily, verily, I say unto thee, Except a man be born again, he cannot *see* the kingdom of God." Nothing is more evident than that in order to exercise faith in the principles of the kingdom, their beauty and importance must be seen, and it is evident that the birth here referred to is the dispelling of that darkness, which had heretofore brooded over the understanding, by the light of the Spirit of truth, which was the condition of Nicodemus at the time he visited the Saviour. This operation of the Spirit increases a person's faith in proportion to his honesty of heart and willingness to receive the truth. Its testimony is often rejected, when it withdraws and leaves the person again in darkness and uncertainty. Others cultivate its influences until their faith becomes sufficiently strong to *enter* into the kingdom of God in the way that Jesus referred to when he said to Nicodemus in the 5th verse of the same chapter, "Verily, verily, I say unto thee, Except a man be born of *water* and of the Spirit, he cannot *enter* into the kingdom of God."

In the first place, we will notice what is meant by being *born* of water, or baptised, and then the evident necessity or importance of the ordinance. To be born of the water is impossible, unless the person is first immersed or *buried* in it. Hence the great importance attached to this fact, and the important reason for it, given by the Apostle Paul, Romans vi. 3, 4, 5, "Know ye not, that so many of us as were baptized into Jesus Christ *were*

baptized into his death? Therefore we are *buried* with him by *baptism into death:* that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted together in the likeness of his death*, we shall be also in the *likeness of his resurrection.*" This passage of Scripture, taken in connexion with what Jesus said to Nicodemus, renders it evident that baptism in the Scriptures means to be buried in the water, and then be born from it, even as Christ was born from the tomb in his resurrection, and also that such a baptism is indispensably necessary in order to realize the fulness of the blessings of salvation.

The importance of this ordinance is still further made manifest in the extent to which it has been practised. It was the first and leading ordinance in the ministrations of John the Baptist, as the great preparatory work for opening up the Gospel Dispensation, and preparing the people for the baptism of the Holy Ghost. Said he, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." It was even necessary for this ordinance to be administered upon the Saviour, and we do not learn that the Holy Ghost was ever manifested in power upon him until he had received it. "And Jesus, when he was baptized, *went up straightway* out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God like a dove, and lighting upon him."

Many have supposed that baptism was never necessary until John the Baptist commenced his ministry. These same persons no doubt will admit that God is unchangeable, the same yesterday, to-day, and for ever. As there is evidently no necessity for two plans of salvation, one for those who lived before Christ, and one for those who live since, we are led to conclude that it is necessary for all mankind to be baptized in order to be saved. Peter says, Acts iv. 12, when speaking of Christ, "For there is none other name under heaven given among men, whereby we must be saved." Certainly the name itself could be of no utility without a due observance of the ordinances and works instituted in that name.

But little is said in the old Scriptures on the subject of baptism. But the Lord has seen fit, through His Prophet, to give some light to His people on the subject in these days. In the *Pearl of Great Price*, page 1, the Lord says, in a revelation given to Adam, "If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; ye shall ask all things in His name, and whatever ye shall ask, it shall be given." Here we have the important fact revealed to the world, that the same first principles of the Gospel revealed in the New Testament, preached by Jesus and his first Apostles, and revealed to this generation by Joseph Smith, were preached to Father Adam. It is written, on page 2 of the work referred to, "And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the Water, *and was laid under the Water*, and was brought forth out of the Water: And thus he was baptized, and the Spirit of God descended upon him; and thus he was born of the Spirit, and he became quickened in the inner man: And he heard a voice out of heaven, saying, Thou art baptized with fire, and with the Holy Ghost." Thus we have it fully made manifest to us that the two most illustrious and exalted personages who have lived on this planet—Adam the Patriarch of mankind, and Jesus Christ the Great Captain of our salvation, both considered that baptism was an ordinance essential to salvation, and that both received it in the same way, by going down into the water and coming up out of it, as typical of the burial and resurrection of the Lord Jesus, and the heavens made their approval of the act, visibly manifest to both. How visibly the folly of many is made manifest in these days, in holding baptism to be non-essential to salvation, and then making a mere mockery of the sacred ordinance by pouring and sprinkling. Surely "They have transgressed the laws, changed the ordinance, broken the everlasting covenant."

We read, in Romans iv. 15, "For where

no law is, there is no transgression." Therefore in order to bring men under condemnation, they must have the law of the Gospel preached to them, and then reject it. This has been the case with but a very limited portion of mankind while living in the flesh. When the Lord took into consideration the subject of building and peopling this earth, He also laid a plan deep and broad enough for the redemption of all who should come upon it, if they would accept of the conditions. Whoever supposes otherwise, must have a very narrow conception of the power and wisdom of the Almighty. Now in order for men to accept of the conditions, they must have the opportunity of hearing them, if not in the flesh, then in some other state of existence. We find some light thrown on this subject in 1 Peter iii. 19, 20. Peter, in speaking of Christ being quickened by the Spirit, says, "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing." Here we learn that Christ opened up the Gospel Dispensation, and turned the keys of salvation to the spirits in prison, who were disobedient to it in the days of Noah. Several important truths are evident from this—that men do not necessarily go to a place of eternal happiness or misery immediately after death, as the various sects of the day believe; that even after rejecting the Gospel in the flesh they may again have it offered to them in the spirit world. It is evident that obedience to the same Gospel is required of the spirits in prison as of men in the flesh, from the fact that the Scriptures declare that there is no other salvation for man, and it says, in 1 Peter iv. 6, "For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh," that is, abide the same laws, ordinances, and general conditions of salvation that men do in the flesh, and receive a similar reward for their works, whether they be good or evil. Baptism is, then, the only door by which they can enter into the kingdom, and that can only be received by proxy, through men in the flesh, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" The subject of baptism for the dead is here spoken of as being quite familiar to the minds of the Saints, and was evidently practised in the days of the Apostles. The living have been baptized for the dead among Latter-day Saints, and going through this and other ordinances for the dead will constitute one of the labours, in the last days, of those who become Saviours upon Mount Zion; and many temples, and thousands to administer in them, will be necessary in order to carry on this great work.

The earth itself must needs pass through this ordinance in the days of Noah, in order to cleanse and purify it from the corruptions of men, and also in token of that final resurrection to its former celestial state, after it shall have received the Holy Ghost through the sanctification of the people in the last days, and a final purification by fire of all the elements.

We have now shown that the Gospel must be preached to all, either in the flesh or in the world of spirits, and that all of the vast myriads who have an existence upon this earth, from Adam down to the last of the latest generation, can be saved only through the administration of this sacred ordinance.

We will next take into consideration the ordinance of laying on of hands for the gift of the Holy Ghost. It is evident that the Lord pours out His Spirit upon men, even before they are baptized, to enlighten their minds, that they may see and understand the truth, and that that good influence which is always striving in man against evil is a portion of this Spirit. Hence He says, "My Spirit shall not always strive with man." We are not told to what extent the Spirit may rest upon men without the imposition of hands, but there is abundant evidence in the Scriptures that through this ordinance the Holy Ghost was administered and confirmed upon persons after baptism, and if it was necessary to bestow in this manner in that day, it can be none the less so now. It is evident that in the days of the Apostles the administration of this ordinance was visibly sanctioned by the presence of the Holy Ghost, and the signs made manifest by its power. It says, in Acts xix. 6, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied:" and viii. 17, 18, "Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on

of the Apostles' hands the Holy Ghost was given, he offered them money."

There is no doubt this ordinance, and all others which the Lord has instituted, are the natural effects of a cause, or that they operate on natural principles. These laws not being understood is no proof that they do not exist, and no doubt when the Saints come to a full understanding of them, the absolute necessity of them all, on the principle of cause and effect, will be made manifest.

The hands appear to be the natural channel through which those who are filled with the Holy Ghost and the spirit and power of blessing and of life can communicate it to others. Hence the custom of laying hands on the head, in order to bless, and also upon the sick, in order to impart the spirit of health and life.

Having shown the manner of bestowing the Holy Ghost upon men, which the Lord has approved of and sanctioned, we will proceed to show the nature of this important element. From such expressions as "The Spirit of God moved upon the waters," "My Spirit shall not always strive with man," "And it shall come to pass that I will pour out my Spirit upon all flesh," it certainly must be inferred that it is very diffuse in its nature and extended in its operations, altogether too much so to be a personage of tabernacle, like God the Father and His son Jesus Christ, for to suppose that a personage could be in so many different places at once would be equally as absurd as the idea of a heaven beyond the bounds of time and space, or a God without body, parts, or passions.

When men come into the world they are accompanied by a portion of the Spirit of truth, and if they will nourish and cultivate it it will increase upon them. This is a portion of that true light "which lighteth every man who cometh into the world," and what Job referred too when he said, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." It is nothing less than the Spirit of revelation in its various degrees, which is given to man according to their fitness to receive and diligence in obeying it, and it is that Spirit which the Lord said "shall not always strive with man." The Holy Ghost is the Spirit of revelation.

Revelation is a natural gift, or operates through natural channels, and, like every other, increases through cultivation. It is that power which suggests new plans, thoughts, and ideas to the mind. In fact it is the only principle by which man can make any progress in intelligence. The man who obtains the most revelation, or the greatest accumulation of knowledge, is, according to his capacity and circumstances, the man who labours most for it. If his faith and works are directed to some particular subject, that is the one on which he will obtain the most revelation. As man inherits both good and evil, so he may also have revelation pertaining to both, but while revelations of good emanate from God, those of evil originate from the promptings of fallen spirits. Some men bend their energies perhaps for a whole life to acquire a knowledge of some particular subject. With some it is mathematics, with others, perhaps, it is mechanism, steam, electricity, astronomy, &c., and in proportion as they labour so they receive.

As with men of the world, so it is with the Saints in attaining to the gifts and blessings of the Priesthood, some seek after knowledge and wisdom, others for the gift of tongues, healing, interpretations, discerning of spirits, &c., and each one makes the greatest progress in that which he seeks for. The question might here be asked, if revelation is obtained by both Saint and sinner, what constitutes the difference between the two? As before remarked, this Spirit rests upon men in proportion to their fitness to receive it, and their obedience to its dictates. Now the Lord has decreed that faith, repentance, and baptism for the remission of sins, shall fit men to receive this Spirit to a much greater extent than they possibly could do without these qualifications, and then that it should be received by the laying on of the hands of those authorized to do so. In this we discover that a greater degree of the Holy Spirit is obtained through obedience to the higher laws of the Gospel. After manifesting due obedience in this position, a knowledge will be obtained of still higher laws in the Priesthood, by fulfilling which they will receive still greater power, and thus they may proceed from one degree to another until the visions of eternity are opened to them, and they can commune with angels, learn the laws of the universe, and dwell in the presence of the Gods. This constitutes the great difference between

the Saint and the sinner—the point at which the progression of the former receives a new impetus and power, that of the other has never attained to.

When a man calls into action the element within him which connects him with the higher spheres, their sympathies are awakened in his behalf, and in proportion as the power of life is strengthened that of death and disorganization is overcome, and the pure spirit of intelligence sharpens his comprehension, enlarges his understanding, and enables him to see more distinctly the darkness which surrounds him, and to judge how far he is relieved from its control. The channel of communication is now open with the heavens, he continually receives additional wisdom and strength to contend with the powers of darkness, he is drawn nearer and nearer to those personages who have partaken of immortality, and he realizes that their power shields and protects him, one evil after another is overcome until all his desires and aspirations, in fact his whole nature, becomes changed, his soul is filled with light, knowledge, and truth, the power of endless increase is sealed upon him, death loses its sting, and finally he finds himself enjoying the glories of the resurrection morn, when the beauties and powers of a celestial existence are spread out before him in the wide expanse of eternity, and he becomes another great radiating centre of life and intelligence to a succession of creations, the work of his hands. In fact, he becomes one among the infinite succession of Gods, who are bound together by the eternal and all-controlling laws of intelligence and truth.

Thus we find the first principles of the Gospel are the only foundation of the great superstructure of salvation and eternal lives, and that the most constant obedience to them is a necessary requisite in order for men to make progress in those higher ordinances which will eventually bring them into the presence of their Father in heaven.

Correspondence between the Rev. G. W. Spooner and President F. D. Richards.

Dunstall, Burton-upon-Trent,
June 12, 1855.

Mr. F. D. Richards.

Sir—As I am a Clergyman of the Church of England and no friend to Mormonism, perhaps you will not reply to the following questions. But should you feel disposed to do so, I should be glad to be informed. First—(for the sake of a poor widow, who has for many years been an attached member of your sect) whether, out of the large sums collected in the various districts, you appropriate any part *to assist those who have otherwise no means, to emigrate?* and secondly—how it is, that men calling themselves "Elders" are allowed to teach the lawfulness of polygamy, when the DENIAL that they do teach it (or at least are authorized to teach it) is thus plainly and unmistakeably asserted in the Book of Doctrines and Covenants—"Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy; we declare that we believe that one man should have ONE *wife* and *one woman* BUT *one husband*, except in case of death, when either is at liberty to marry again." Enough, as it seems to me, may be said against Mormonism, without attributing to it errors and practices which are repudiated in your published documents, and therefore I shall really be glad to find that in this case the Elders contradict your established law.

One line more. In a General Epistle addressed "to the Saints through the earth," from Council Bluffs, a few years ago, the following statement occurs—"The kingdom of God consists in correct principles; and it *matters not what a man's religious faith is, whether he be a Presbyterian, or a Methodist," &c., &c., "or even Pagan, or anything else,* if he will bow the knee, and with his tongue confess that

Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him, as [while] he stands by us in these things."

If there be sincerity in all this, why not be content with endeavouring to persuade men to emigrate, upon the ground of *thereby hoping to improve their physical and social condition*, instead of sending agents through the country to allure people from their homes, on a totally different ground?

Yours &c.

G. W. SPOONER.

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36 Islington, Liverpool,
July 25, 1855.

Rev. G. W. Spooner.

Sir—Your letter of inquiry, of the 12th ultimo, came safe to hand, but I have been unable, through ill health, to answer it till now.

First—you ask whether, of the means collected among the Latter-day Saints, any part is appropriated to assist destitute members to emigrate.

Yes, some such persons are so assisted every year, about 700 the present year.

At a General Conference held at Great Salt Lake City, N. A., Oct. 6, 1849, but two years after the arrival of the first Latter-day Saints in those primitive regions, the subject of helping the poor to gather or emigrate to that place was introduced, a unanimous vote was taken to raise a fund for that purpose, and a committee was appointed to raise monies. Five thousand dollars was quickly contributed. The same season an agent was sent to Council Bluffs, Pottawatomie County, Iowa, U. S. A., with means to bring, during the following summer, the poor Saints from that place, as many then resided there who were driven from Nauvoo when the Saints were thence expelled by mob force. Hence arose the Perpetual Emigrating Fund. In March 1850 this Fund was introduced to the Saints in Britain, and donations were immediately commenced. This Fund is appropriately termed "Perpetual" for the following reasons—it was originated and is supported by voluntary donations, and every person assisted by it binds himself to refund the amount expended for him, at the earliest opportunity after his arrival in Great Salt Lake Valley, or wherever may be the head quarters of the Church. The object of the Fund, in a comprehensive view, is to assist all those Saints who need assistance to gather to the bosom of the Church, as long as there is one Saint left among the nations who is desirous of being gathered. The interests of the Fund are watched over by the "Perpetual Emigrating Company," of which Brigham Young is President. The appropriation of the means of the Fund is wholly under the control of the President of the Company.

The amount donated to the Fund in the British Isles, including upwards of £500 from other parts of this hemisphere, up to the present time, is something over £9000. In January and February, 1852, 251 persons emigrated from this port under the auspices of the Fund, arriving at Great Salt Lake City, *via* New Orleans and St. Louis, early in September following. The number of persons emigrated from this port through the Fund in 1853, 1854, and the present year respectively is 400, 1073, and 1127, making, since the commencement of the operations of the Fund in this hemisphere, 2851 persons. For more detailed historical and statistical information respecting the emigration of the Latter-day Saints from the old world, allow me to refer you to a work now publishing, in monthly shilling Parts, by myself, entitled—*Route from Liverpool to Great Salt Lake Valley Illustrated.*

I will further say that as Deseret or Utah is a new country, that is, but recently settled, it will be evident to you that a great amount of wisdom is required in the choice of persons to be assisted by the Fund. Common sense would perceive that the widow, the lame, the excessively indigent, and the helpless should not be taken there, ere there is a reasonable prospect for their subsistence. Consequently regard was had originally, more than now, to the selection of a majority of able persons of agricultural or mechanical pursuits, who, instead of being a burden to the infant community, would be competent to help themselves when they arrived at their destination, refund the means expended for their emigration, that others might be assisted, and make desirable preparation for the sustenance of those less able to provide themselves with the necessaries and comforts of life. But already the benefits of the Fund have been extended to the tender infant and

the venerable matron over whose honoured head have fallen the snows of fourscore and thirteen winters.

Second—You ask how it is that "men calling themselves Elders" are allowed to teach the lawfulness of polygamy, when it is denied and repudiated in our published documents, with special reference to a passage in the Book of Doctrine and Covenants.

Both the Elders of the Church and our publications advocate the consistency of polygamy with the law, mind, and will of God.

"Calling yourself," as you do, "a Clergyman of the Church of England," I must suppose that you are tolerably well acquainted with the Bible, and consequently with the law and will of God therein contained. If so, you surely do not mean to enter the lists against the Latter-day Saints, in relation to polygamy, and hold that it is unlawful and opposed to the mind of God! Consider well, sir, ere you engage in so hopeless, so futile a task. Are you ready to repudiate all relation to Abraham, the "friend of God," the "father of the faithful," in whose seed all the nations of the earth are to be blessed? Would you scorn a retirement from the troubles of this life to his bosom, where the righteous are said to go, unless he divorces all his wives but Sarah, and abjures the principles of polygamy? Rather than repose in his polygamic bosom would you cross the great gulf to the fiery world and fraternize with Dives? Do you intend to hint that God patronized immorality when He selected Jacob, the man of four wives, as the father of His chosen people Israel? Would you retreat in dismay from the holy city New Jerusalem, when you discovered, indelibly engraved on its pearly gates, the names of the twelve sons of his four wives? Would you reject salvation by the Son of God because he owned a polygamous ancestry and nation, and because he, there is no reason to doubt, was a polygamist himself? Are you prepared to uphold the absurd idea that Jehovah acted against His own law and His own conscience when He gave to David the wives of his master Saul? Weigh these matters well, before you give a final decision.

Moses informs us that the first commandment given to man by his Maker was —"Be fruitful, and multiply." And as woman was given for an help-meet to man in fulfilling this great command, which, think you, is most pleasing to God, for a man to have two or more wives, or for him to have only one, and the extra women to be neglected, or dishonoured, left to the seducing influences of the ungodly, and, as thousands in the streets of our cities declare, consigned to a life of infamy, until corruption and death terminate their distressing predicament. By the bye, I may ask, as the Church of England is the State Church, does not the responsibility of such gigantic disobedience to the first great commandment rest with that Church, and with you as far as you are connected with it, in disallowing these females their only chance of obedience and honour — polygamy? And will not this disobedience increase in magnitude, and this responsibility become more fearful in weight, as the war continues, and the consequent mortality among males extends in time and influence?

Polygamy, sir, is not contrary to the law of God, nor are those who have more wives than one obnoxious to Him on that account simply. If He has ever forbidden men to have more wives than one, or has taken them from a man, as in the case of Saul, and afterwards that of David, it has been for previous disobedience, or through the pressure of uncongenial circumstances. I might challenge you to produce a single passage from the revealed will of God, which shews that polygamy, abstractly considered, is contrary to His law.

Many persons seem to have very crude notions of the dealings of God with man. It is well understood that a child cannot at once be taught all the knowledge of its parents. Neither can man, filled with prejudice and darkness, receive all at once the principles of salvation and exaltation in the Church and kingdom of God. He must have "precept upon precept, line upon line;" "here a little, and there a little;" and thus grow in the knowledge and practice of the principles of truth until he attains to the stature of a man in Christ Jesus. This law will apply in relation to the revelation of the principle of polygamy in Christendom in these days. When God first revealed His will to Joseph Smith, some thirty years ago, many people, as now, believed in celibacy, and all Christendom believed in monogamy, and most vital were their prejudices against polygamy. But polygamy was a part of the

law of God, and therefore essential to the salvation and exaltation of mankind in the Church and Kingdom of God, and consequently must be revealed, taught, and practised, sooner or later. Now I ask, was it likely that God would reveal that principle to the people first, when their prejudices were more bitter against it than perhaps any other doctrine? How could it be expected that the simpler but equally essential principles of faith, repentance, baptism, the laying on of hands, gathering, baptism and ordination for the dead, &c., would be received, if the strongest prejudices of the people were first offended? It could not be. As well might a school-master set a child to solve the most difficult mathematical problems before it had learned the rudimentary principles of arithmetic, or a parent give to an infant strong meat instead of the milk of its mother's breast. Herein was manifest the wisdom of God, in not revealing the greater things of His law till prejudice had measurably given way, and the faith of the Saints had increased through the gifts and power of the Holy Ghost.

Should not God act upon this simple natural principle in the establishment of His Church and Kingdom on the earth in these last days? Is it anything surprising that He should reveal many things before He revealed the principle of polygamy? The Church of the Saints were charged with polygamy, adultery, &c., long before the principle in question was revealed to them. What then could they do, under the circumstances, other than issue to the public such a paragraph as the one to which you refer? When the principle was revealed it was done gradually. The revelation from God to Joseph Smith, explaining the law of God in regard to polygamy, bears date Nauvoo, July 12, 1843. From that time to the expulsion of the Saints from that city in 1846, this law was taught to the faithful. After the arrival of the Church in Great Salt Lake Valley in 1847, polygamy was taught and practised more generally. On the 29th August, 1852, the law of God on this subject was made known to the world. See *Millennial Star*, Vol. xv., page 5. Also *Supplement* to same Vol.

But looking a little more closely at the quotation you refer to, we discover that it so far enforces the command to increase and multiply, that it declares a man *should have one wife*, and a woman *but one* husband, &c." But the passage does not say that a man should not have more than one wife.

Third—You ask why the Saints teach people to emigrate for other than physical and social advantages, when a General Epistle says that if a man will bow the knee, and confess that Jesus is the Christ, and will support wholesome laws, the Saints will hail him as a brother, and stand by him while he stands by them in these things, though in matters of faith he differs from them.

God, by revelation to Joseph Smith, has commanded His people to gather together on the continent of America, that His Church and Kingdom may be there established, and therefore we teach and assist the people to emigrate. Their physical and social condition is improved by their gathering, as indeed their general welfare ever is, ultimately, when they obey Jehovah's will, as the Saviour said—"Seek ye first the kingdom of God, and his righteousness; and all other things shall be added unto you." Herein is exhibited the goodness of our God, herein the patience and faithfulness of the Saints meet due reward, and herein is it manifest that it is better to serve the Lord than the devil.

The Prophet Daniel foretold that in the last days God would set up a Kingdom, which should never be thrown down, nor left to other people, but should subdue all other kingdoms, and stand for ever, and the greatness of the kingdom under the whole heaven should be given to the people of the Saints of the Most High. And surely you believe in those Scriptures which say that a time will come when there shall be one King and one Lord over all the earth, and when to this King of kings and Lord of lords every knee shall bow and every tongue confess. I am able to testify that the Lord has commenced to build up this kingdom, Joseph Smith being the honoured instrument in the same, through whom a vast amount of intelligence upon this subject has been revealed to the world. Under his successor, Brigham Young, the Lord is continuing His work, which must progress until His words and those of His Prophets are fulfilled, for not one jot nor tittle shall fail.

Now there are three distinct classes of

persons in the kingdom of God—the Holy Priesthood, the members of the Church, and those who "bow the knee" and "confess with the tongue," or, in other words, submit to the government of the Lord Jesus Christ, but are not members of His Church. St. Paul speaks of three different glories—the celestial, terrestial, and telestial, typified by the sun, moon, and stars. The positions held in the kingdom of Great Britain by the nobility and gentry, the middle classes, and the working classes, may represent to you, though imperfectly, the three grades in question in the Kingdom of God.

The Holy Priesthood holds and exercises executive, legislative, judicial, and administrative power for, and in the name of, Jesus Christ. The members of the Church, who hold not this authority, are admitted to privileges and blessings denied to those who are without. As the Kingdom of God grows, and increases in power and influence, and His judgments thicken among the nations of the wicked, multitudes of people of every religious and irreligious persuasion or belief are and will be anxious to find a place of rest and safety, where they can dwell in peace, honouring the laws of the country, but still retaining respectively their peculiar faith. The Kingdom of God, or Zion, is and will be the only such place of security, for the Lord has said by His ancient Prophets that in Zion shall be deliverance in the last days, and by His modern Prophets that the people of Zion, or the Latter-day Saints, shall be the only people not at war with one another. Seeing this, would it be God-like, would it be humane even, for the Latter-day Saints to repel from them, merely for difference of faith, all who flee to them for a place of safety, though such may be honourable, upright, industrious, and peaceable men? No, such is not the disposition of the Saints, nor the genius of the Kingdom of God. That kingdom is set up to save men, physically and morally, temporally and spiritually, and to afford all the pure in heart an asylum from the judgments drawn by a corrupt world from an offended God, and a refuge from the uncontrolled passions of the wicked, who neither fear God nor regard man. Therefore can the Saints say, with perfect propriety—"It mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or Mormon, or a Campbellite, or a Catholic, or Episcopalian, or Mahometan, or even Pagan, or anything else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things."

You will observe, therefore, that the Saints have no such object as to persuade people to emigrate for physical and social advantages alone. They preach the Gospel of Jesus Christ to the people, and that Gospel bestows sufficiently Godlike blessings upon the obedient to amply provide for every physical and social necessity of man, as well as those which are termed spiritual. And if some men have not sufficient faith and faithfulness to secure a fulness of those blessings, yet such persons, if they will live peaceable, moral, and industrious lives, may realize in the Kingdom of God a corresponding amount of reward.

Although you are "no friend to Mormonism," I have answered your queries according to the intelligence and wisdom vouchsafed to me by the Almighty for the salvation of myself and my fellow-man, and I trust my answers will be satisfactory to you.

I am, &c.,

F. D. RICHARDS.

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 4, 1855.

ANNUAL EMIGRATION REPORT.—The peculiar favour and blessing of the Lord towards His people have been abundantly made manifest through another season of emigration in the deliverance of a large number of Saints from these lands. Through

the complex and extended nature of the business of the Office the publication of our report has been somewhat delayed.

The following is a concise statement of the emigration of Latter-day Saints from the port of Liverpool from the 27th of November, 1854, to the 26th of April, 1855—

Ship.	Captain.	President of Company.	Sailed.	P.E.F Com.	Ordinary.	New Orl'ns	Philadiphia	New York.	Total.
Clara Wheeler	Nelson	H. E. Phelps	Nov. 27	0	422	422	0	0	422
James Nesmith	Mills	P. O. Hanson	Jan. 7	13	427	440	0	0	440
Charles Buck	Smalley	R. Ballantyne	Jan. 17	205	198	403	0	0	403
Rockaway	Goodwin	S. Glasgow	Jan. 6	0	24	24	0	0	24
Neva	Brown	T. Jackson	Jan. 9	0	13	13	0	0	13
Isaac Jeans	Chipman	G. C. Riser	Feb. 3	0	16	0	16	0	16
Siddons	Taylor	J. S. Fullmer	Feb. 27	97	333	0	430	0	430
Juventa	Watts	Wm. Glover	Mar. 31	232	341	0	573	0	573
Chimborazo	Vesper	E. Stevenson	April 17	195	236	0	431	0	431
S. Curling	Curling	J. Barlow	April 22	385	196	0	0	581	581
Wm. Stetson	Jordan	A. Smethurst	April 26	0	293	0	0	293	293
				1127	2499	1302	1450	874	3626

Of this number, as the table shows, 1127 are P. E. Fund passengers, 610 of whom were ordered out by their friends in Utah, and 27 are Elders returning home from missions. We have not the means of ascertaining definitely, but the approximate number of those who started to go through to Utah on their own means is 373, making the total of those who started from here with the intention of going through to the Valley this season about 1,500, which will leave 2126 who have located for the present in various parts of the United States in order to obtain means to complete their journey whenever circumstances will permit.

The number of natives of the various countries of Europe may be classified as follows—From the United Kingdom of Great Britain and Ireland, English, 2231; Scotch, 401; Welsh, 287; Irish, 28. From the French Mission, including France and the Channel Islands, 75. The total number from the Scandinavian Mission is 533, of which there are Danes, 409; Swedes, 71; Norwegians, 53. The total number from the Swiss and Italian Missions is 30—from the Swiss Cantons, 15; and from Piedmont in Italy, 15. There are also 13 Germans and 1 Prussian.

The most important feature in the emigration this season has been the change of the route from here to St. Louis *via* New Orleans, to the northern ports of Philadelphia and New York, thence to Pittsburgh by railway, thence to St. Louis by river steamers, *via* Louisville and Cincinnati.

From the experience of the past season it is evident that the new route is far preferable to the old one, on account of the climate being better adapted to the constitutions of people from northern latitudes. The emigration generally has been greatly blessed in health, and that *via* Philadelphia and New York peculiarly so. The number of deaths, so far as ascertained, is far less among the emigration this season by the northern than by the southern route. The conduct of the officers of the various ships which have taken out the Saints has, with scarcely an exception, been characterized by the most gentlemanly bearing, and kind and humane treatment. The health, cleanliness, good order, and superior management which have been evident among the Saints on ship-board, have elicited the most favourable notice from the emigration officers of the ports of Philadelphia and New York, and also from some of the newspapers published in those places. The superior character and deportment of the Saints who have this season passed through, and also

located in, some of the principal towns of the United States is a strong testimony against those gentlemen of the press and others who have taken pains to circulate falsehoods, and slanderous reports concerning them.

Reports have reached us from Atchison that a few have died from cholera at that point, and also that several had died out of Captain S. M. Blair's company after they had started on the Plains. The cholera has raged to a considerable extent on the steamers, and in the various towns on the Missouri river, but the Saints have suffered lightly when compared with previous years, and the power of the Priesthood, and the blessings of the Lord have been abundantly made manifest in their deliverance and restoration.

The number of Saints who have been preparing to cross the Plains this season has been estimated by others to be 5000. How far this approximates to correctness we have not the means of determining.

Much exertion has been made on our part to accomplish the emigration of the greatest possible number of Saints this season. The matter of forwarding so great a number of persons over a long journey through the United States and across the Plains, under such a variety of circumstances by land and water, has evinced the wisdom and energy of Elders E. Snow and John Taylor, assisted by the wise and efficient co-operation of Elders Daniel Spencer and John S. Fullmer, and other Elders who are returning home from missions. This has been a subject of no little solicitude with us, but recent communications from President E. Snow and Elder D. Spencer, assure us that not only all the P. E. Fund passengers of this year, but all of the passengers of the ship *Germanicus*, who were left behind last year, will be forwarded this season. By last advices from President Snow it was anticipated that the last company would start a little late, but it was intended to load the teams lighter than those of the earlier ones, and from the early assistance of fresh teams and supplies, which no doubt will be sent to meet it from the Valley, it will probably be in quite as soon as the earlier companies.

With regard to the emigration the coming season, we can give no definite information to the Saints until the receipt of instructions from the First Presidency. With hearts filled with gratitude to the Lord for the past manifestations of His goodness, we feel the assurance that they will greatly increase in future in proportion to the faithfulness of His people.

Among the returning missionaries referred to above, were Elder C. A. Harper, President of the Norwich Conference, and Elder W. G. McMullin, President of the Warwickshire Conference, who were released from their labours in this land at a very late date, on account of their declining health, and for this reason have been inadvertently overlooked in our notices of the departure of Elders. They sailed on the *Juventa* on the 31st March.

We felt constrained, previous to the departure of the several ships, to call aside the Priesthood who were about to embark on them, and give them solemn charge of the souls committed to their trust on ship-board. We blessed and instructed the Presidents of the respective companies, and charged all to continue the diligent and active exercise of their faith, and render strict obedience to their Presidents, maintain the fellowship of the Holy Spirit, and, by a course of faithful and upright conduct in the discharge of all daily duties, insure the favour and blessing of God upon them, that the power of the Priesthood might be exerted in their behalf, that all might be delivered from disease, the dangers of the deep, and every evil way.

It gives us the most heartfelt satisfaction to know that these whisperings of the Spirit were so faithfully observed, that contagions which appeared on ship-board were

successfully rebuked, so that the Destroyer had not power to take the life of a single soul. Such manifestations of heaven's favour will strengthen the Priesthood to exercise its functions more efficiently for the salvation of the Saints under every circumstance, and more abundantly magnify the heavenly power with which they are intrusted, while the Saints will increase their faith in God, and in His servants, whom he has intrusted with salvation and eternal life for His people.

As we turn our minds to contemplate the emigration of the coming season, we are at once reminded that the extent of our operations must be affected in a great measure by the faith and liberality of the Saints in contributing to them.

UTAH MAIL.—The mail from Utah for May and June arrived July 23, bringing letters, and our files of *Deseret News* from Nos. 4 to 12.

Foreign Correspondence.

SCANDINAVIA.

Persecution—Fines—Imprisonment—Organization of a Branch at Stockholm—Prospects.

29 Gothersgade, Copenhagen,
July 13, 1855.

President F. D. Richards.

Dear Brother—Enclosed I send you the Scandinavian Statistical Report for the half-year ending June 30. It does not agree with the last exactly, but I believe it is nearer right, though I cannot assure you that it is entirely perfect. You will discover that there have been only 450 baptized, and six new Branches organized during the half-year. How far the hard winter and the general consequences thereof have contributed to hinder the spread of the work, you can judge as well as I can; but if there was not anything more than that, it would be but little. In many places the brethren are hunted as though they were wild beasts, and those who would be glad and willing to take our brethren in, that are out upon missions, and contribute to their necessities, dare not do it in many instances, owing to the stringent laws which exist, and a determination on the part of some to enforce them. The laws of the land shield the priests, and as they have no other source of refuge, unless it is to lies, they resort to them, and are the principal movers in their enforcement. Laws that have lain dormant for ages are brought into use, as the present would not apply, to carry out the hellish designs of those hireling shepherds, who are afraid of losing their flock, or rather their annual stipend.

Many of the brethren have been arrested, and banished from one place to another, some fined and imprisoned. In Skaane Conference, Sweden, there have been several arrested. During the month of March a brother, by the name of A. Isgren, was arrested, cast into prison, then afterwards brought before the court, and doomed to pay a heavy fine, all for no other crime than having a meeting in his house, and preaching the Gospel. There were also three other brethren arrested—Lars Larsen, P. Jönson, and O. Matsen. They were brought to an inn, and while in custody were very much abused a whole night. Some of the company tried to force them to drink brandy-wine, and were in favour of pounding them. Others took their part, and would not let them do it. Two of the brethren were finally discharged. Brother Larsen was brought to Malmö, confined several days in prison, then let loose. A few days after, they caught the President of the Conference, Niels Nielsen, in the same place. He was greatly threatened, and while he was being led by two men to the same inn where they had previously had the others, he being of the right grit, and withal a little springy, slipt out of their hands, and was rather too light on the foot for them. But to give vent to their spite they took another brother, who dwelt in that region, and pounded him dreadfully. Brother C. A. Stenstrom was arrested near Hamsted in June, imprisoned a short time,

and then transported to his home. There have been many of late brought before the court, because they have had meetings in their houses, and others because they have attended those meetings. The court handles them as though they were great transgressors, has imposed fines upon some of them, varying from 30 to 120 rix Swedish dollars. On the 26th of June brother A. Isgren was again arrested, and condemned to prison 25 days, on bread and water. Many more of the brethren have the same fare in expectation, and I have just learned that Elder A. Nyborg was arrested on the 2nd inst., and sentenced to 25 days, on bread and water.

In Malmö where they have hitherto had large meetings every Sunday, and were greatly increasing, with a manifest interest on the part of those who attended, the police, through the instigation of the priests, have broken them up, and forbid them meeting together in any larger number than the law will allow, viz., 10. The police have warned the brethren not to open their houses for meetings; if they do, they will subject themselves to a fine of 300 Swedish dollars, the result is more meetings in order to keep within the limits of the law, but less public.

In Malmö, and other places, not many days pass without some of the brethren being knocked down in the street, others stoned, and their clothes torn to pieces by the ungodly who exclaim, "The Mormons have no right;" and it is verily true where a hireling Priesthood reigns. But notwithstanding all of these occurrences, there are many upright people who desire to serve the Lord, and they will be gathered into the fold.

In the Stockholm Conference, there is less persecution. During the winter and spring I appointed four brethren to go and labour there. In Stockholm there is a Branch of the Church organized, consisting of eight members. Quite a number are investigating the work. There are many baptized there who are very zealous for their religion, and have offered up much to sustain it. Our brethren have had interviews with several of them. Two of our brethren were invited by one of their priests to come and converse on the subject of our religion. When they arrived they found two other Baptist priests present. They occupied six hours in debating upon the subject of our religion. The priests were unable to withstand so much Bible truth, and were finally led to the conclusion that there was rather too much *materiality* about the doctrine of the "Mormons." The brethren in Sweden labour with a determined zeal, and I have good faith that the work of the Lord will extend in that land.

The report from Norway is that the work there never was in a more prosperous condition. In Christiana they hold public meetings, (although it is unlawful,) which are well attended. The police are forbearing, and say, "Let the Mormons alone, they are peaceable and well disposed, they do not make us any trouble." I presume the police there will be thus favourable until the priests make a move.

Although the law is not enforced in Christiana, it is in other places. At Frederickstadt Elder J. Johnson was arrested in January, and fined 40 specie dollars, which he paid in prison on bread and water. Teacher Fleisher likewise was fined 10 species, paid in the same way. Also Priest B. Petersen was arrested, and imprisoned from January 20th to March 15th, five days of which he had to live on bread and water. In March Elder C. C. A. Christensen was arrested at another place, and was imprisoned five days on bread and water. In February, Elder J. F. F. Dorris was arrested and imprisoned two and a half days, then brought before the court, and fined 25 species, which he has to pay in cash, or in prison on bread and water. All of these fines, &c., were for preaching the Gospel and baptizing.

In Denmark there is more liberty, yet in many places there is considerable persecution. Meetings have been broken up in several places, and many of the brethren that have been out on missions know what it is to be arrested and imprisoned, with the privilege of living on bread and water. There have been over 20 arrested here in the Copenhagen Conference, during the time that I have been here. Some have been imprisoned for weeks, others transported to their native town, or permanent dwelling place. Some of the same have been sent back to their appointed fields of labour, and measures have been taken so that they cannot be moved lawfully without they are changed by proper authority.

These arrests have taken place under the plea of vagrancy, as they could not find any other law that would reach their

case. Notwithstanding the powers of darkness are great, and the adversary is continually at work through his emissaries, the hireling priests, in order to stop the work of the Lord, still it prospers. New places are being opened with a good prospect, additions to the Church are continually being made, many are investigating the work. The brethren of the Priesthood, as a general thing, are very faithful and true to their posts. I have full confidence in them, and can bear testimony that they labour to build up the kingdom of God. They take hold unitedly, when called upon, and the co-operation of the Saints, with the good feeling which exists, and the love of God in their hearts, feeling an interest for the prosperity of His work, causes them to do all that their ability will allow. Our publications are read with interest by the Saints, as well as by many of the strangers, and they are doing good. We have done all possible in order to circulate the printed word. And it is not a little that has been spread around during the last six months. There has been much labour performed, and testimony borne. What the fruit may be, the Lord only knows. There have not been as many added to the Church as I could have expected. But were I to judge, I would say that the mission was in a healthy and prosperous condition, with a good prospect ahead. In Copenhagen we have full meetings every Sunday, and have good order too. Many strangers attend with an apparent interest.

I will now close, fearing that I have already tried your patience, but I have endeavoured to be as brief as possible, and have left many things untouched that might be of interest.

As many of the Saints have wished to be remembered to you, I will take the liberty to give you the love and best respects of all the Scandinavian Saints. You have their prayers and united confidence.

Please accept of my love and respects, with a desire that the Lord may bless you forever.

I remain your fellow labourer in the cause of truth,

JOHN VAN COTT.

Home Correspondence.

NEWCASTLE-UPON-TYNE, HULL, AND CARLISLE CONFERENCES.

Condition of the Conferences—Meeting of the Pastors, Presidents, and Travelling Elders.

24, Scale Lane, Hull, July 6, 1855.

Dear President Richards—It is with great pleasure that I again address a few lines to you, to inform you of the condition of affairs in this Pastorate.

Since I last wrote, I have attended the Conferences, and I can say that I have enjoyed myself very much, and have endeavoured to gain all the information possible regarding the situation of the Saints, the condition of finances, and the future prospects.

The Saints generally speaking are in a healthy state, and feel determined to do right, and are desirous of spreading the truth in every possible manner. Every exertion is being made to accomplish that desirable object.

With regard to the state of finances, they are not so good as I should wish them. It may be accounted for in part, as there are local arrears in the Conferences, which have occasionally to be noticed. Some of them are of two or three years' standing, but we have entered into arrangements that, if carried out this quarter (of which I have no doubt), will produce satisfactory results.

The Book Agencies have had our unremitting attention, and such measures have been adopted as we conceived best for the liquidation of debts.

With regard to the statistics which have been forwarded by the Presidents, I cannot say that they are correct, but we have done all we could to have them as nearly so as possible. This is owing to the negligence of Branch clerks, &c., in not forwarding particulars to the Conference Clerk, in fact members are counted and there is not so much as their name known, let alone being on record, "but they were baptized some years ago in a neighbouring

village," says one, "and they have always been numbered in this Branch."

We have entered into arrangements this quarter to make a new Record, as it is impossible to get particulars to meet the neglect of the past, and we expect by the close of the year to have matters rightly arranged.

We held a Council with the Presidents and Travelling Elders of the Pastorate, in Sunderland, on the 25th, 26th, 27th, and 28th ultimo, and I can truly say that I never felt as much of the Spirit of the Lord upon me at any time, ONLY IN HOLY PLACES, as I felt on that occasion. Surely the Lord was with us, for it appeared as though the room was doubly illuminated, and throughout the whole you might have heard a pin fall.

I presume that there was not an item of any description that would be of benefit to the work in this Pastorate, but what was by the light of the Spirit, brought to bear at the proper time and in its proper place, and upon the whole it did really manifest to me that God was made known in the flesh. All had the privilege of speaking successively, and by the light of the Spirit came to an understanding of principles that before to them had been mysterious, indeed I felt that I could scarcely be satisfied with occupying two or three hours at a time. It reminded me of the exhortation, "Pray without ceasing." We felt as though we could under that influence speak without ceasing. It has been the means of creating a oneness of spirit, and, as that produces unity of action, we already begin to feel its beneficial result. . . . .

Ever praying for the improvement of your health, and the prosperity of the great work committed to your care,

I remain as ever,

Your humble servant,

EDWARD MARTIN.

MANCHESTER, LIVERPOOL, AND PRESTON CONFERENCES.

107, Finch Street, Liverpool,
July 13, 1855.

President F. D. Richards.

Dear Brother—Knowing the interest you take in the progress of the work of God, I send you a few lines in relation to my field of labour. The Quarterly Conference meetings being just over, I am the better able to represent to you the condition of the work in this Pastorate.

The Liverpool Conference was held on the 17th June. We had a good time, as you are aware, and the Saints were much blessed by the valuable instructions given by yourself, Elder Little, and others. The Saints in that Conference are getting more alive to the practice of the principles of "Mormonism." They raised during last quarter, upwards of £40 more than ever before in one quarter. The number of baptisms was 37. The heavy debt due by the Liverpool Branch for the rent of the Queen's Hall, has kept them a little behind in other money matters. But they are making diligent and persevering efforts to clear it off, and the other Branches have, with brotherly kindness, lent them a helping hand to do so.

The Manchester Conference came off on the 24th. The meeting was well attended—there being about 1500 Saints present. Elders Little and Crandall were there, and blessed the Saints by their counsels. Elder Little delivered a stirring discourse on the *rough side* of "Mormonism," which made the Saints feel like "Yankee doodle-doo-ing it." During the last quarter the Manchester Branch was divided into three Branches, a movement which has already proved advantageous. One of these Branches has since contributed as much as all three used to do. There were 80 baptisms reported, and the prospects are very cheering.

Elders Blackburn and Scott were sent without purse or scrip, into several villages, where the Gospel had not been preached before. They have laboured faithfully, and a few have been baptized since Conference. In one of the villages the minister sent the bellman round to warn the people that there was a "Mormon" Elder in the camp, and tell them *not to go to hear him*. Brother Scott was thankful for the minister's notice, when in the evening he had a congregation of upwards of 1000 people, and baptized two of them.

The Preston Conference, on the 8th inst. was also very cheering. Elders W. G. Young and Robert Holt were present. The Saints felt well, and determined to do a good work the coming quarter, and to be behind in no good thing.

The subjects of Temple Offering, Perpetual Emigrating Fund, and Book Debts have been duly presented before the Saints,

and they have covenanted cheerfully to comply with the demands made upon them.

The Presidents of those Conferences are good men and faithful labourers. They are united with me in all things. The Travelling Elders also deserve commendation for their labours.

The blessings of Israel's God have been upon me in my administrations, and I enjoy my labours in this country much.

Brother Franklin, assuring you that I remember you with all the faithful servants of God, in my prayers, I am,

Your fellow servant in the Gospel,

G. D. GRANT.

Varieties.

SILENT, patient, continuous labour does more than noisy talk or vain boasting. Silent labour accomplishes and makes visible something that is enduring, while idle talk, like the bubbling of a shallow brook, evinces more noise than strength.

AN Irish boy, who was trying to get a place, denied that he was a native of Ireland. "I don't know what you mean by not being an Irishman," said the gentleman, who was about hiring him, "but this I know, you were born in Ireland." "Och, your honour, if that's all," said the boy, "small blame to that. Suppose I had been born in a stable, would I have been a horse?"

Faint Not!

AIR,—"*Love Not.*"

Faint not! faint not! ye Saints of latter days,
Though tribulations may upon you fall;
Trust in the Lord, your prayers unto Him raise,
He will support those who upon Him call.
Faint not! faint not.

Faint not! faint not! should death himself draw nigh,
Our God unto the uttermost can save;
Let us, then, on His promises rely,
Whose power extends beyond death and the grave.
Faint not! faint not.

Faint not! faint not! nor think that God will change;
His promises will stand for ever sure;
And though, at times, appearances be strange,
Blessed are they who to the end endure.
Faint not! faint not.

Faint not! faint not! but prove that you are Saints,
Faithful unto the covenants you've made;
Fulfilling, without murmurs or complaints,
All duties which upon you may be laid.
Faint not! faint not.

Great Salt Lake City. HENRY MAIBEN.

ERRATA.—In *Star* No. 29, page 463, "List of Debts," Bedfordshire Conference should have been debited £47 3s. 8½d., and South Conference £116 18s. 0½d. The totals are affected accordingly.

ADDRESS.—Elias L. T. Harrison, 3, Peppercroft Street, Gravesend, Kent.

Money List, July 13—20, 1855.

	£	s.	d.
Richard Harper	5	0	0
William Ballan	0	10	0
Malta Mission (per Alexander Downes)	0	17	6
Griffith Roberts	1	7	0
James Woods	5	6	0
Carried forward	£12	14	6
Brought forward	£12	14	6
William Maiben	7	0	0
Edward Middleton	5	0	0
William Lewis (per D. Jones)	3	0	0
John Godsall	3	14	2
	£31	8	8

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the Nile, the Indus, and the Ganges. It has been freely offered, by the Elders of Israel travelling without purse or scrip, to all these nations, and to the people of Malta, Southern Africa, Ceylon, Siam, Australia, the largest and most populous of the Pacific isles, and to many other nations and people in their native language. Among all to whom the Gospel has been proclaimed it has found more or less of Israel; but it is worthy of remark that in those countries which were favoured with the Gospel in the early ages of Christianity, that had the testimony of Jesus and his Apostles, we find the grossest darkness and idolatry, and the least susceptibility to the principles of our holy religion, while among the more enlightened portions, such as Western Europe, the English settlements in Australia, and America, and in the United States, it is more readily received by the honest and sincere enquirer after truth.

The missions during the past year have been usually successful. We have received intelligence from Australia which shows a considerable increase of numbers, and a constantly increasing inquiry after a knowledge of the truth. From brother Jesse Haven, who is still presiding and preaching in Cape colony, we learn that quite a Branch has been raised since his arrival, mostly among the English settlers.

At Ceylon the missionaries were badly treated, and were soon obliged to leave the Island. In Siam they have been permitted to remain, but have made very little impression, except among the English, a few of whom have embraced the Gospel. This mission has been in the immediate charge of brothers Ludington and Savage, under the Presidency of Bishop Nath. V. Jones, whose location is at Calcutta. In this place also, as well as Bombay, Burmah, and the Northern provinces of India, small interest has been awakened, and that mostly among the English; but the majority of them being soldiers in the British army, the Officers frequently prohibit their attending the meetings, or in any wise associating with the Saints. They also use a very powerful interest against our brethren in all their labours, even with the natives. In Hamburg, and in several of the European States, our Elders have frequently been imprisoned, and finally banished from their dominions. But in all of those places the word has been sown, and the native brethren, who have a right to remain, are preaching and teaching, as opportunity occurs, thereby laying a foundation which will eventually result favourably to the cause of Zion, by opening the way for the spread of the Gospel, and breaking asunder the bonds of bigotry, superstition, and darkness, which have so long enthralled the earth.

In England, Scotland, the Orkney Isles, Ireland, Switzerland, Denmark, Sweden, Norway, the Channel Islands, some portions of the United States, the British Provinces, and the Pacific Isles, the work has been and is prosperous, continually adding to the Church, and opening new and more extended fields of labour.

In our own Territory we have been blessed with health, peace, and prosperity unequalled. Crops matured, and were more plentiful than ever before in these Valleys, although much damage was done by grasshoppers in the month of July, and there was hard frost and ice on the 30th of May, and the 15th Oct. It is the first time since we settled in these Valleys, that we could say there was a surplus of grain raised for the inhabitants, and although an unexpected, unusual, and large amount has been drawn for the U. S. troops who quartered among us during the winter, from the 2nd of Sept. to the present time, we still believe there will be an abundance to last until replenished by another harvest.

Our public works have steadily progressed. The adobie wall around the Temple Block has been completed, and a large amount of the stone coping prepared, and some put on. The endowment house on the Temple Block is finished, and a large share of the Temple foundation is laid. The Sugar Factory, on Big Kanyon Creek has been put into operation, and the South Wing of the State House, at Fillmore City, is in progress of completion.

The Seventies have built a commodious hall which has been very constantly occupied during the winter, although it was not begun to be built until the 13th of August.

Country and city improvements have been extensive, astonishing every beholder with the eminent success and prosperity which have attended all our exertions. How truly may we attribute all these blessings to that kind Father who has shield-

ed us from our enemies, and showered down His blessings upon us. He has caused the earth to bring forth, in its strength, the grain and rich fruits thereof for the sustenance of man. The elements have also been propitious, and the moistening nurture of the "early and latter rains" has not been withheld; neither have the mountain streams failed to furnish their usual supply. There has also, a much greater supply of goods been brought into the Territory, than heretofore, for which, however, the demand seems constantly increasing, although large amounts of clothing are manufactured by the people. Home manufactures and productions have been a part and portion of our domestic economy, and should be practised by every Saint. It is the only path in which we can walk with any assurance of securing our freedom, and of perpetuating that liberty which we inherit, as a rich legacy, from our ancestors and our God.

Our holy religion brings us in contact with long established error, and the traditions of centuries, which are prevalent throughout the world; hence are we necessarily a peculiar and separate people, whose best interests and preservation depend upon union and self-dependence, upon practising virtue, industry, and sobriety, and manifesting our faith by our works in magnifying our Priesthood, and in serving our God by keeping ourselves pure and unspotted in this wicked and adulterous generation.

For this cause we gather out from the world, and for this cause we should rely upon our own skill and ability to produce, from the native elements, every article of food and raiment necessary for our use or comfort.

Brethren, be wise, and eschew foreign productions as articles not suitable or designed for Israel, and draw your supplies from nature's great storehouse, the rich and abundant, though undeveloped, resources with which we are surrounded, and which are clearly within our grasp.

As wickedness, discord, and confusion continue to prevail and increase upon the earth, the Saints will discern that the time is not far distant, when they will probably be obliged to pursue this course for their own salvation. How much easier then for them to be preparing when surrounded with peace and prosperity. How much better to do what is proper, and necessary to be done, under the most favourable circumstances, than to wait until stern necessity compels. We say then, to the brethren and sisters in all these Valleys of the Mountains, learn now to make your own clothing, and encourage the home manufacturer and producer; and let those who intend to come here to reside bring all manner of labour-saving machinery, and such articles for its construction as cannot be readily procured here. Also bring cotton and teasel seed, and seeds for raising all kinds of vegetable dyestuff, and all kinds of fruit and flower seeds, also grafts, and grape cuttings; procure and drive the best kinds of stock. And let those who have the things now named preserve them with care, that the best of all kinds of fruit and stock may be cultivated, and the poorer qualities improved, that in our midst may be found an abundance of every thing that will contribute to use and comfort, or that will delight the eye or beautify the earth. For the encouragement of fruit growers, we merely mention the fact that, for the last four years, peaches have ripened upon trees growing from seed planted by us, since our location in these Valleys, and apple trees have, though in less quantities, been bearing two years, and bid fair to produce much fruit the present season.

On the 27th of June, the Conference appointed at the adjournment of the April Conference, commenced, and was held two days, during which many missionaries were sent to the United States, among whom was Elder John Taylor, of the Quorum of the Twelve Apostles, who was to proceed to New York city, with the view of there publishing a newspaper. John Smith, son of Hyrum, was chosen Presiding Patriarch over the whole Church, and was ordained to that office, with all the keys and authority thereof, on the 18th of February. This was to fill the vacancy which occurred by the death of our beloved and lamented Patriarch, Father John Smith, who died on the 22nd of May, 1854, aged seventy-three.

Father John Smith was the brother of Joseph Smith, senior, who was the father of the Prophet and was the first Patriarch in the Church. He was succeeded in that office by his son Hyrum, upon whom he conferred it before his death, and after his decease, father John Smith was chosen. Hyrum having no son old enough to fill the office at that time. The respected

and beloved Patriarch went to his rest full of days and honour, having run his race with patience, and endured unto the end, and was lamented by thousands upon whom he had laid his venerable hands to confer a patriarchal blessing, by virtue of his holy office and Priesthood. He will long be remembered by the Saints as a father whose blessings were counted of great value, and which will remain a comfort and consolation through all the various changes of life's pilgrimage in the flesh. Having suffered persecution in common with us and our brethren who have gone before, he was broken in body; and although permitted to live a few short years in quiet and peace in the Valleys of the Mountains, still the infirmities were upon him which were caused by the many exposures and troubles through which it has been the lot of the Saints to travel; but the vigour of his mind and intellect remained unimpaired to the last.

Thus has another of the noble men of the earth gone to his rest, prepared to come forth with glory, immortality, and eternal life, when the keys of the resurrection shall be given unto the Priesthood of the Almighty to again administer its power upon the earth.

During the past year we have enjoyed tranquillity with native tribes, having concluded a treaty of peace with the Indian Chief, Walker, whom we met for that purpose at Chicken Creek, in Juab County, on the 11th day of May last. We have great cause to acknowledge the hand of the Lord in restraining these savages from literally drenching our settlements with the blood of the Saints, and in preserving our brethren from utter destruction, for nothing but His Almighty power has prevented such a catastrophe.

Some of the settlements seeing, and feeling by sad experience, the imminent peril they were in, have undertaken to partially secure themselves by fortifications, &c.; but we are grieved at being obliged to say that these defences generally remain in an unfinished condition, and many of them are of but little value. How long the Lord will continue to extend His protecting care, and indulge His people in such inexcusable carelessness, and indifference to His counsel and gentle admonition, remains to be seen. It appears that the very moment when peace again smiles upon us, danger is forgotten, and we at once relapse into the same careless indifference which has always characterized our actions in these Valleys, so far as regards our being well prepared to meet our steadfast enemies. We say unto you, brethren, do not longer indulge in such criminal neglect, do not longer trifle with the counsel and urgent entreaties of your brethren, but improve the present moment of peace and prosperity for making yourselves secure, and in preparing against a day of trouble.

Towards the Indians continue to exercise patience, charity, and forbearance; give them your faith for their reclamation from their low estate; pray for them, and teach them also, that the principle of improvement and enlightenment may possess their minds never again to be rooted out, that they may learn the ways of the Lord and rejoice in the true knowledge of the God of their fathers.

We realize that the Lord has been gracious, and is answering the prayers and supplications of the Saints in their behalf. We realize that His Spirit has been poured out upon them, and to this cause we attribute the power which has restrained them from more extended and active hostilities. We exhort you to feed and clothe them as heretofore, but never lose an opportunity of learning them to work, in order to gradually teach them the way to industriously provide for their own wants, a course mutually more beneficial than to sustain them in idleness. Providentially, indeed, have we been thrown into their midst, bringing with us our holy religion, and our civilization. As we have been abundantly blessed with the good things of the earth since we came, let us impart freely unto these degenerate sons of Israel, of such as we have received, and not, as is too often the case in the conduct of the whites towards them, condescend to their level, thereby debasing ourselves and abusing their confidence, but seek to raise and exalt them to us, that they may in very deed become "a white and delightsome people," in whom the Lord can take delight, even as in days of old.

Indian chief, Walker, died after a few days' illness, near Fillmore city, on the 29th of January; and the Utahs have chosen his brother Sen-a-rock, commonly known among the whites by the name of Arrow-peen, to be their chief.

Owing to the ignorance of the Indians, and to their having so little understanding of the nature and obligations known to

civilization, the laws have seldom been enforced against them. However, in the case of the unprovoked murder of two of the boys of Bishop Weeks, of Cedar valley, while engaged in getting wood and poles from the kanyon, two Indians, the principal actors in that scene, were hung on the 15th of last September; having been tried and convicted before the U. S. District Court, the Hon. Judge Shaver presiding. Again, in the case of the massacre of Capt. Gunnison and party by the Pavan-te Indians, in the fall of 1853, a number of them were tried at Nephi, before the Hon. Judge Kinney, of the U. S. District Court of that district, which resulted in three of them being convicted of murder in the second degree, and they were sentenced to the extent of the law of the United States in such cases made and provided. In this case, we understand that there were many extenuating circumstances which appeared to mitigate, on the part of the Indians, the perpetration of this horrid massacre. It was a time of war between the whites and the Indians, and this particular band had just previously suffered the loss of one of their chief men by a party of white emigrants, who killed him while passing through their country, without even a cause of provocation. This so enraged the Indians, that although they had not previously participated in the war, they straightway commenced gathering up their forces to come against the settlements, and to join the other Indians already engaged in hostilities. It was at this moment that Capt. Gunnison and party arrived in their country, while prosecuting his duties in exploring a location for a railway across the continent, thus furnishing them that opportunity for retaliation which they were so earnestly seeking, and which was so fearfully visited upon the innocent. This should prove a lesson to all travellers who wantonly shoot the Indians; for though they may pass in safety, peradventure the very next travellers may fall victims, as a consequence of their inconsiderate and worse than savage barbarity. All persons having knowledge of law and at the same time treating the Indians so inhumanly, should be held responsible for the results of their acts; which, as in the case of the lamented Gunnison, are almost certain to be visited, on the first opportunity, upon some who were entirely unconnected with the aggression.

It cannot be expected of the Indians, in their present low and ignorant condition, with all their traditions and ferocious natures upon them, to understand and act in accordance with the provisions of law which they never had the least knowledge of, nor any opportunity for obtaining such information. Therefore it becomes those who profess civilization to set them an example, and not, while pretending to execute law upon them, be more brutal and murderous than they are with each other. Let all such persons consider these facts and act wisely, lest the blood of their victims be found upon their own skirts; and brethren, be careful lest you also trample upon the "oil and the wine," make shipwreck of your faith, and lose your salvation in the kingdom of our God.

At the October Conference several of the brethren, who had been absent on foreign missions, were present, having returned with many Saints; and although the last company did not arrive until the 28th of October, it was a time of rejoicing with us all, but especially with those who, having safely passed through death and suffering, were permitted to associate in peace with those having a common faith with themselves, and to listen to the instructions of the servants of God in Zion. Every countenance beamed with joy, and nothing occurred, during the three days which the Conference lasted, to mar, or in the least disturb, the peace and unity which universally prevailed. Elder Horace S. Eldredge was chosen to take the place of Jedediah M. Grant as one of the seven Presidents of the Seventies.

Since the October Conference, but little has occurred differing from the usual routine of our business.

The winter has been unusually mild, and work has progressed in many respects, almost as well as in the summer.

The Legislature held their usual session of forty days, and adjourned to meet on the second Monday in December next, in the new State House in Fillmore city.

Various associations for religious, literary, and scientific purposes have been formed, and much useful instruction has been imparted, as also in many evening and day schools, which have generally been kept in operation during the winter, in all the wards. Amusements have also had their time and place, and, with the exception of a little disturbance caused by a few disorderly U. S. troops, a general

time of quiet, good order, and peace, has prevailed in all the settlements.

In accordance with their respective appointments, Elder John Taylor repaired to New York, Franklin D. Richards to Liverpool, Erastus Snow to St. Louis, Orson Spencer to Cincinnati, and Parley P. Pratt to California.

Owing to the irregularity of the Eastern mail, we have but little information concerning their success; but have learned that a stake has been established at St. Louis, and that a newspaper called the "Luminary," is published weekly. We have not yet learned whether other stakes have been established, or whether other papers have been published; though a press has been obtained in California, which will be put in operation the ensuing summer, under the charge of Elder George Q. Cannon.

Elder Amasa Lyman still labours at San Bernardino, California, and the remainder of the Twelve Apostles are at present with us, labouring as opportunity occurs in the various settlements of Utah.

Elder George A. Smith is still engaged on the History of Joseph Smith, and will in a few months probably have it finished and ready for the press.

At this April Conference just adjourned, the reports and exhibits of the financial affairs of the Perpetual Emigrating Fund Company, and of the Church, were fully presented, from which it appears that the capital stock of the P. Emigrating Fund Company, amounts to $71,005,14½, although scarcely a dollar of it is at present in available means that can be used for the purpose of emigrating the poor Saints. This arises from those who are in debt to the Fund neglecting to pay for their emigration. There is now owing to the Fund, from this source alone, about fifty-seven thousand dollars, which, if it could be realized in available means, would very much increase the operations of the Company, and assist many thousands to come, who are looking and praying for deliverance through this source. By every light in which it can be viewed, the brethren who have been assisted by this Fund, for their own, for their brethren's, and for the kingdom's sake, should cancel their obligations thereto. The subject of emigrating the poor Saints, taking them from the overpopulated districts of the older countries, where, with their utmost labour, they can scarce procure subsistence, and where lack of employment frequently renders life itself precarious, and bringing them to a land where by industry they can soon acquire a competence, and rise in the scale of intellectual existence; commends itself to all the Saints, and is worthy of their faith and most active benevolence.

The reports of the financial affairs of the Church show that the resources have been generally invested in buildings, and making public improvements, such as the Council and Endowment House, Tabernacle, wall around the Temple Block, store houses, Temple, &c. In order to successfully prosecute our business, we find it necessary to have a considerable amount of active capital to enable us to furnish materials, and supply clothing and articles necessary for those who are constantly engaged in the public service.

The tithing furnishes our resources for all of our public improvements, and this is generally paid in grain, vegetables, stock, waggons, labour, and other property, and but very little in money, and with the exception of what is needed for the use of the men employed, has to be turned into cash to procure such other articles as are necessary for properly prosecuting business. The constant investment of the funds of the Church in permanent improvements, trouble of changing, and delay in converting into cash, sometimes unavoidably involve us in debt; but if the brethren will be faithful and punctual in paying their tithing in kind, it will relieve us of all embarrassment, and furnish sufficient for all the needful purposes for which it is used.

Brethren, as you wish to hasten the building of a Temple, and the rolling forth of the work of Zion's King, put your shoulders to the wheel, render effective aid to her cause, and make her interest your own. Remember that all you do to favour Zion is only favouring your own interest, that it is for yourselves that you are labouring and toiling in the kingdom of God; rejoice therefore in your labours, and consider the reward which is laid up at the end of the race. It should be deemed a blessing as well as duty, to have this privilege. No greater favour could be bestowed upon this people than they enjoy in having a part and lot in this matter, in being the humble instruments in the hands of the Great Jehovah, in bringing to pass His purposes upon the earth

in these the last days, in being the recipients of the eternal truth, light, and knowledge emanating from Heaven's King, in whom is all excellence, power, and glory.

Incomparable delight and happiness fill the soul of the faithful Saint, who has the testimony of Jesus and the Spirit of the living God to enlighten his understanding. Happiness supreme and love divine fill his bosom, as he seeks to impart the gladsome intelligence to his fellow species, that they also may be partakers with him in the glorious cause, and share in its blessings. Thus our holy religion absorbs every feeling, desire, ambition, motive, and action of our natures, and renders every association in life tributary thereto; it forms the vitality of our very existence; it enters not only into our spiritual but also into our temporal organization, and controls us in all our affairs. This is true of every person who has tasted the good word of life, has received the Holy Ghost, and continues to walk in the light, and be led by its gentle influence. This is salvation in the kingdom of God, it is glory celestial, and exaltation. This is the work that makes angry the adversary, who fears the overthrow of his kingdom and power upon the earth, that causes Satan to rage and seek to destroy the Saints of the Most High, as he did in the days of Jesus and of his Apostles and followers.

Hence the persecution and martyrdom which wasted the faithful from the earth, and caused the apostacy of the ancient Church. The world overcame and destroyed them, and seek to overcome and destroy us, for they are actuated by the enemy of all righteousness, the arch deceiver, who desires the overthrow of the work of God. Therefore, brethren, be on your guard, be faithful in prayer and watchfulness, in faith and good works, lest you enter into temptation and darkness comes upon you; lest you get bewildered and led astray, and unwarily imbibe an apostate spirit which will lead you to deny the faith.

The consecrations of the Saints have been delayed for a time, in order to obtain the form of a deed which should be legal, in accordance with the laws of the Territory. This has now been accomplished, and many are deeding their property to the Church. We wish it distinctly understood that no person deeds his property unless he feels it to be a privilege, and prefers to do so of his own free will and choice. Neither do we wish any person to deed any property which is encumbered by debt, or liabilities. Pay what you owe, and then if you would be independent, keep out of debt, improve upon your inheritances, and the stewardship which is committed to your trust, that being found faithful over a few, you may be made ruler over many things.

Let the Saints abroad in the world devote all they have for the spread of the Gospel, the gathering of Israel, and helping the poor, who are faithful and true, to come to Zion; and it is believed there are means sufficient among the Saints in England, and other places, if properly distributed, to emigrate all the faithful. If those having means would be liberal enough to freely impart to the needy, simply retaining sufficient to accomplish their own emigration, and trusting in the Lord for future means of subsistence, they would be blessed by the Lord and their brethren, and rejoice in having wrought salvation and deliverance to many of the meek who shall inherit the earth.

Let those brethren who are willing to devote their means in this way, do so in wisdom, by giving it into the hands of our authorized agents, whom we have appointed to that business, and not pay it, as is too frequently the case, to irresponsible persons who scatter it to the winds without doing any good. Let all things be done in order, and through the proper channel.

It is a very common occurrence for those having means when they come into the Church, to lose every dollar, by their business transactions with the world, before they gather with the Saints, or have contributed much to aid the cause of Truth. When stripped of every thing, they are ready to come, regretting that they had not devoted their means for the building up of the Lord's, instead of the devil's kingdom.

The best way is for the Saints, when they first come into the Church, to close up their business, as soon as they conveniently can without too great a sacrifice, and then "gather up for Zion," without unnecessary delay; for the devourer and tempter are abroad in the earth, and the Lord has commenced His pleadings with the people by "fire and by sword, by pestilence, famine, and tempest;" escape

therefore, while the way is open before you.

To all the honest in heart throughout the world, both of high and low degree, we say "repent, and be baptized for the remission of your sins," obey the ordinances of the Gospel through the administrations of the servants of the living God, for the judgments of the Almighty are upon you, flee therefore from the sinks of iniquity and corruption, lest the fiery indignation of the Lord also consume you with the wicked, of whom He has decreed that He will empty the earth.

Saints in the Valleys of the Mountains, unto you we say, raise grain, sow, plant, water, and harvest in the proper seasons thereof; cultivate no more land than you can cultivate well, save and preserve your grain, that nothing be lost; take care of your animals that they be not stolen by the Indians, or driven off by the white thieves who annually make their predatory excursions through our settlements; fence pastures for your stock, that you may preserve the grass in your immediate vicinity for their use; and let the transient herds pass beyond the settlements, to where range is plenty and not occupied, and there will be less danger of their mingling with those belonging in the Territory.

Prepare good granaries for your grain, where it can be kept safe, and clean from dust, and lay up your surplus in store, against a time of need.

Finally, brethren, be one in faith and in effort, and walk humbly before the Lord. Keep sacred His commandments, and your covenants. Seek continually unto Him for wisdom and knowledge, that you may enjoy the light of His Spirit, and be thoroughly furnished to fulfil every duty incumbent upon you, by virtue of the Holy and Eternal Priesthood of Almighty God with which you are clothed, in a manner that shall best subserve the advancement and rolling forth of His Kingdom upon the earth.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 11, 1855.

FOREIGN INTELLIGENCE—*Deseret.*—By the mail from Utah on the 23rd ult., we have received intelligence through both the *Deseret News* and private letters, which is truly edifying, interesting, and instructive, a portion of which will be found in this number of the *Star*. As it takes some time to partake of and digest so rich a feast, we have reserved a goodly portion of it for future use, and it will appear in due time. A pressure of business the present week prevents our noticing some of the most interesting items in the General Epistle and the letter from President Young, as we would wish to, but at a future time we shall endeavour to call the attention of our readers to such items as are of peculiar interest. In the meantime we would recommend the Saints to give them a careful and diligent perusal, and endeavour to drink in of that pure spirit of intelligence in which they are written.

Notwithstanding the ragings of the devil, the audible groaning of hireling priests, and the boiling over of some of the political and military skimmings from the seething pools of corruption in the United States, every year witnesses the rapid march of Utah onward and upward in the scale of political, moral, social, and intellectual improvement.

As the lone star of the mountains increases in brilliancy and splendour, the searching nature of its rays becomes painful to the perverted visions of those who love the

darkness because it is a cover to their evil deeds, and who will dance to any tune that the father of lies may chance to whistle.

A day of retributive justice is at hand, a day of rewards, when every man will reap abundantly, according to the nature of the seed which he has sown.

The General Epistle of the First Presidency, and the letters of President Brigham Young and Elder G. A. Smith, give a very interesting and faithful description of the condition, prospects, and spirit of Utah up to the departure of the last eastern mail from that Territory. A few additional items we gather from the *Deseret News*. The April General Conference was well attended, the weather was propitious, and unanimity of feeling pervaded the assemblies of the Saints. During the Conference 154 persons were voted to go on missions, 15 of whom left the Valley, May 7, on missions to the British Isles and the United States. Elder C. C. Rich, one of the Twelve, started May 10, on his return to San Bernardino. He was accompanied by Elders George Q. Cannon, Joseph Bull, and Matthew F. Wilkie, who went from the *Deseret News* office, and were bound for San Francisco, to assist Elders Parley P. Pratt and Orson Hyde in establishing a printing office in that city for the purpose of publishing the Book of Mormon in the Hawaiian language, a newspaper, and such other publications as the cause of truth might require.

The *News* of April 18 requests us to insert the following—"Died on the 20th Feb., 1855, at Cedar City, Iron County, Utah Territory, aged 27 years, Elder John T. Morris. Elder Morris was a native of Llanfair-Talhaiarn, Denbighshire, North Wales, Great Britain, was baptized into the Church of Latter-day Saints, on the 7th October, 1850, at Manchester, England; and at the time of his death was a member of the 37th Quorum of Seventies, in G. S. L. City."

San Bernardino—The *News* gives the report of a Conference held in the Bowery at San Bernardino, Sep. 29, 31, and Oct. 1 and 8. The Branch at that place was represented to number of the Twelve 2, High Priests 37, Seventies 49, Elders 41, Priests 9, Teachers 3, Deacons 2, total number of members 960. The following persons were appointed on missions—to Valparaiso, South America, William Hyde, Lewis Jacobs, Isaac Brown, and John Brown; to Mississippi and Alabama, Benjamin Matthews, and H. H. Blackwell; to Oregon and Washington Territory, John Hughes, Clark Faben, Alfred Bybee, and Silas Harris; to San Diego, W. J. Cox, and William Matthews; to the Monte and Los Angeles, Q. S. Sparkes, B. F. Grouard; to Santa Barbara, William D. Kartchner, Thomas Matthews, and John Matthews. During the Conference 73 children were blessed, 60 or 70 persons baptized or rebaptized, and about 30 young men ordained Elders.

DEPARTURE.—The ship *Cynosure*, Captain Pray, sailed on Sunday the 29th ult. for New York, with 159 souls of the Saints on board, under the Presidency of Elder George Seager, with Elder William Rogers and William J. Silver as Counsellors.

It is impossible for us to determine at present when our next vessel will sail, but it will be as soon as a ship's complement of passengers can be made up. In the mean time we would say to those who have determined to emigrate the first opportunity, do not delay sending in your deposits.

SEMI-ANNUAL STATISTICAL REPORT.—Not having received complete returns from some of the missions under our Presidential charge, we shall not publish our usual Semi-Annual Report. We hope that the Pastors and Presidents of missions will be prompt in forwarding us their Annual Reports by the proper time.

Foreign Correspondence.

DESERET.

Iron Manufacture—Crops—U. S. Officers—The Emigration.

President's Office, Great Salt Lake City,
May 31st, 1855.

Elder F. D. Richards.

Dear Brother—Your letters of January 26th and March 2nd, also copy of instructions from you to John S. Fullmer, "Managing Conductor" of the P. E. F. emigration this season, have been received. . . . . .

I have just returned from my southern trip to Iron County. I find that they have succeeded at last in making an excellent quality of malleable iron, and would now be doing an excellent business, if they only had sufficient means to go on with. Just as they got well a going, and were making about a ton of good iron a day, they had to blow out for the want of help to haul ore and coal. I purpose sending out some more help from here, but they need a little more means to pay help with; but I consider that they are doing well. They have got the good iron at last, and have learned the process of making fluxing, &c., which you know was so difficult until they became acquainted with it. It takes time, patience, and perseverance to accomplish such a work in a new country, and to get them into successful operation; but I feel now as if the worst was over, and will soon be able to pay well, and become of great benefit to the Territory, as well as a source of income to the Company.

I found the brethren generally well, and in good spirits; had a very pleasant visit in the settlements, and returned in good health to the city, after an absence of 19 days.

Prosperity still attends all our efforts, and peace and quietness universally prevail. We are progressing rapidly with the Temple and our other works this season. The grasshoppers continue quite bad, but I think are diminishing. Many of the farmers are re-sowing their wheat, planting corn, &c.

Brother Hyde has taken his departure to Carson Valley, and brother Rich to San Bernardino; Col. Steptoe and command are gone to California, and Judge Kinney and District Attorney Holman leave with this mail for the States, with the intention of returning the ensuing fall. Some think that Judge Kinney is going to procure for himself the office of Governor, and Holman that of Secretary.

Judge Kinney leaves his family, and it is said Holman is going to bring his back with him; if he does, I think his return this season rather uncertain; and it is quite possible that they both tarry until another year before they get back. If they should, and we should not have another recruit of soldiers, and our *sometime friend* Babbitt should go out this fall, as he somewhat contemplates, we should certainly feel much relieved, and have nothing to mar our peace. But it is 'most too much to look for all at once, however desirable; but there is one consolation which we have with us all the time, no matter how much they may annoy us, they can do nothing against the truth, nor go one particle farther than the Lord has a mind to let them. We feel this assurance continually, that the Lord of Hosts will overrule all for the best good of His people.

I am happy to learn of you forwarding so many Saints to America, a goodly number of which I doubt not will find their way to Utah. There are very many of the really poor, and faithful, which I wish to have helped out as soon as possible. I believe it helps the cause, not only by coming to assist in the works of Zion, but has a beneficial influence in the world, and aids those who go to proclaim the Gospel, in obtaining hearers and believers. Where the Saints remain year after year in the world, it becomes so much of an old story, that it attracts less attention, and people grow more indifferent about the testimony of the truth, than they do by not always having the Saints of God in their midst. It works favourable therefore in every light in which it can be presented. I have but little doubt, that if 20 out of the 30,000 Saints should immigrate within the next year or two,

your reports of numbers would be rather increased than lessened. . . . .

I am glad to learn there is but one class of Fund passengers this year. I cordially approve of this measure, as it will save much perplexity to our agents, and prove equally beneficial, and will create less complaint and dissatisfaction among the brethren. . . . .

If brother Fullmer carries out your instructions, I think we shall be able to get at the accounts of the passengers with less difficulty than heretofore. We have always succeeded in making out their indebtedness, and placing them upon the books of the Company, but it has always been attended with more or less difficulty. I consider brother Fullmer very careful to act as agent, and trust he will do well.

Brother Snow is the proper person to act in concert with you in Saint Louis, in the emigration.

I shall attend at my earliest convenience to the request of brother Tyler, and the Switzerland Mission, as also your request of inserting in the *News* of your removal to 36 Islington. . . . .

I am rejoiced to learn of your good health, and the general prosperity which seemingly attends all your efforts, and am truly thankful for the favourable reports which I receive from my son, and the BOYS, as well as the Elders generally, and pray the Lord continually in their behalf, that they may be preserved pure and holy, and accomplish a good work. I have scarcely time to animadvert upon the signs of the times, the downfall of tyranny, the plagues, pestilence, earthquakes, distress, and perplexity of nations, whether in war or peace, but can easily discern that they all have their hands full, and truly say, that I rejoice as I see the day approaching when the redeemed, the pure, the honest, and faithful shall triumph, and earth's commotions cease.

Please notify the brethren, that their families are all well, so far as I know, and they must receive this for all, as we have no time to write to others by this mail.

May the Lord bless you, brother Franklin, brother Spencer, and brother Little in the arduous duties which you have to perform, and strengthen you for the warfare which yet lies before you, is the prayer of your brother in the Gospel of Salvation,

BRIGHAM YOUNG.

Manufacture of Iron—Buildings and General Improvements—Tour to Iron County—The Grasshoppers — Missionaries to the Lamanites.

Historian's Office, Great Salt Lake City,
April 27, 1855.

Brother Franklin—As I am making preparations to leave the city on business to Iron County, I take the pleasure of saying to you, in my monthly correspondence, that business in our office has been moving on finely. Since the close of the Legislature, we have been making rapid progress on the History.

Health, happiness, and peace dwell in the midst of the Valleys. The weather is dry—rain much needed, and irrigation will have to take place, or the crops will receive damage.

Brother Isaac Haight has got the big furnace in operation at last, and is doing good business. By letter received yesterday from President J. C. L. Smith, I learn that 1700lbs. of good iron are produced every 24 hours. This is decidedly encouraging.

I expect to start for Iron County with the California Mail.

Presidents Young and Kimball will visit the southern settlements in the month of May. They have now gone north to visit the Saints.

The endowment house is finished and is a beautiful building.

The President's large house is progressing rapidly. Many gardens in the city are being fenced with a wall made of cobble stones and cement.

It is decided that our Temple will be built of granite, from the quarries between the Cottonwoods. A canal has been surveyed from the big Cottonwood to this city, by J. N. Fox and Ira Eldredge, for the purpose of boating the granite to this city. The granite is very beautifully variegated.

Grasshoppers have presented themselves in great numbers, and are already doing great damage in many neighbourhoods. Flocks of gulls have also shown themselves to-day, probably to look after the grasshoppers, and they forcibly remind us of the cricket war.

About 20 ox teams are engaged in bringing rock for the foundation of the Temple; they each bring two loads a day. The teamsters camp at the quarry over night, where their oxen feed on the

range, and make an early journey to the city in the cool of the morning.

The California mail arrived yesterday, bringing the first Number of *The Mormon*, the appearance of which is worthy the title it bears.

The gates are hung on the Temple wall, so as to entirely close up the square during the night.

The brethren are about building a fort at Paragona, in Iron County. A commencement was made there some two years since, but in consequence of the Indian war had to be abandoned.

A company is organized, and will start in a few days to form a settlement at the Los Vegas, on the south route to California.

Lieutenant Moury takes a detachment of the U. S. troops by the south route to California; report says they are to be stationed at Fort Yuma on the Colorado. Another detachment will go to California by the north route.

Elder Hyde, accompanied by A. J. Stewart, surveyor, and about a dozen others, will start for Carson Valley in about 10 days.

Elder Lorenzo Snow is building a mill, and making a farm at Box Elder. About 25 families are going with him.

A beautiful row of trees has been planted round the Temple Block.

President Brigham has deeded his property, amounting to $199,625.00, to the Trustee in Trust, and numbers are following his example.

The Deseret Theological Institution held its first public meeting on Wednesday evening last, in the Social Hall. President Young delivered the opening address.

May 31.

I left this city on the 29th April last, and rode to Lake City, where I preached at 3 p.m., ordained two brethren to the office of a Seventy, and set them apart for their mission to the Elk Mountain. I arrived at Provo in the evening. Colonel Steptoe's bridge is completed across the Provo river, and is a very good one, doing credit to the enterprise and good judgment of the colonel.

Monday 30th. I met with the missionaries, and ordained five into the Seventies, and set eleven brethren apart for their different missions. At their request I went with them to the water and re-baptized and confirmed them.

On Tuesday, May 1st, there was a May party got up by the ladies of Provo on behalf of the missionaries, which I attended, and it was a very pleasant affair.

On Wednesday, May 2nd, I went to Springville; the erection of the Springville wall had progressed rapidly since I was last there.

Thursday, May 3rd. Started with brother Miller for Iron County, and slept on the ground, soldier-like, at the Pungent Spring, although it was frosty enough to cover the water with ice. On Tuesday the 8th inst. I arrived at Parowan. It seemed quite comfortable to sleep on the ground in Father's big bed-room. I found the people of Parowan all well. The brethren were putting in crops at Paragona; in every settlement I had passed through there were myriads of grasshoppers; at Parowan there were none when I arrived there, but in a few days the little fellows began to appear in innumerable hosts. I spent my time for one week in settling with the brethren who had run the mills, and for the building of the grist mill, which is a stately building and doing good business.

On Friday, May 18, Presidents B. Young, H. C. Kimball, J. M. Grant, Elders W. Woodruff, C. C. Rich, and a large company arrived at Parowan. The Presidency preached in the evening in the Tabernacle. On Saturday the President and company went to Cedar City, and visited the iron works; the brethren were casting machinery to carry on the works. The President expressed himself well satisfied with what had been done. On the Sabbath the Presidency preached at the meeting house in Cedar City. The President advised the survey of a new city site, one mile above the present one. Ordained Isaac C. Haight President of the stake of Cedar City, and organized a High Council, returning to Parowan on Monday, where they preached in the afternoon.

On Tuesday morning started back for this city, where we arrived on Sunday 27th inst. at 9 a.m., having travelled fifty miles per day on the return trip.

The grasshoppers are making almost an entire destruction of all the early crops in the southern counties.

The Indians are very friendly, and many of them disposed to work. The President enjoyed his trip exceedingly well.

Colonel Steptoe and command have left

the Territory in different directions: one company to Oregon, one to the Colorado, and the balance west.

Elder Hyde and company have started for Carson Valley. The eastern Mail arrived here on the 12th inst. with twenty-seven bags of mail matter. This is a decided improvement in our mail facilities, they being somewhere about 4 months ahead of the usual *Ox Telegraph*: we think there is yet room for improvement.

Twenty loads of rock are already on the ground towards building the Historian's office.

The coping on the wall on North side of Temple block is nearly completed, as also the Temple foundation.

Yours f-ithfully,
GEORGE A. SMITH.

Home Correspondence.

LONDON, READING, KENT, AND ESSEX CONFERENCES.

35 Jewin Street City, London,
July 19, 1855.

Ed. *Star*.

Dear Brother—Having held our quarterly and half-yearly Conferences, I with pleasure proceed to give you a report of their spiritual and temporal condition.

Saturday, June 23rd, Elder Joseph France, with the Travelling Elders and Priesthood of the Reading Conference, met in their meeting room in the town of Reading, and gave a very favourable report regarding their labours during the previous three months. Notwithstanding the Conference had, by emigration, deaths, and excommunications, become reduced 93 members, their donations to the various funds amounted to about £30 more than at any previous time.

The Gospel has been introduced into a number of new places. Few have as yet been baptized, but the prospects are favourable and cheering.

On Sunday 24th, we had three meetings, and enjoyed a spirited and good time. The Priesthood and Saints were unanimous in sustaining the authorities of the Church, and evinced a union and determination of action only to be found among "Mormons."

I cannot help making mention here of the death of Elder John Newman, who travelled for about three years in the Reading Conference. In consequence of the hardships usually connected with the introduction of the Gospel into new places, his constitution gave way, consumption followed, and ended in his death on the 11th of February, 1855. He was a faithful, good man, and delighted in nothing so much as to obey the counsel of those under whom he laboured. He was called to the ministry by Elder Thomas Squires, previous to which he was following the occupation of shepherd in the town of Wroughton, County of Wilts. With his last breath he bore testimony to the truth, and thanked God for the privilege of spending his life for the salvation of man.

Saturday evening, June 30th, I met with Elder T. B. Broderick, the Travelling Elders, and Priesthood of the Kent Conference, in a new meeting room, built expressly for the Saints, in Faversham.

With the exception of Elder Harrison, who was afflicted with cold, they enjoyed good health and spirits.

Their report, in regard to the prosperity of the work, was very favourable and encouraging. They had not baptized as many as could be wished, but had introduced the Gospel into about 50 new places, causing the devil to rage, and producing considerable of an excitement and persecution, if being knocked down and jumped upon, with an accompaniment of not very agreeable music, such as tin kettles, &c., can be styled as such. It is quite common for Scripture readers to call at the houses where the Elders leave their tracts, and, taking them away, leave word if they want them again they must go to the minister for them. They have done so, and have had the privilege of bearing their testimony to them regarding the "restoration of the Gospel." These manifestations, however, instead of discouraging the brethren, only tend to renew their diligence, feeling that where the enemy shows such symptoms of fear, there must be

some good, honest hearts waiting for the truth.

I mentioned to you some time ago that I had sent two Elders to labour in the neighbourhood of Tunbridge Wells, where there are about 120 villages in which the Gospel had not been preached. They have succeeded in getting a home, and have baptized two to begin with, and good prospects for a good harvest being reaped in that field.

I am happy to state also, that in temporal matters, book agents, &c., there is a decided improvement. During the last quarter they raised £15 2s. 4d. towards the Temple and Emigrating Funds, and in all other funds a proportionate improvement. In all general funds they raised £5 more that in any previous quarter. Sixty-two were added by baptism during the last six months.

On Sunday, the 1st of July, we had three good meetings. It was really heart cheering to behold the union pervading the assembly in voting to uphold all the authorities of the Church. Truly the Lord is with His people.

Saturday, July 7th, met with Elder James Marsden and the Presidents of Districts and Branches belonging to the London Conference, in Whitechapel meeting room. Their reports of the union and good works of the Saints, and the prospects of spreading the Gospel, were certainly encouraging. In this Conference we have 35 meeting rooms, and 128 Elders, who every Sunday and during the week, indoors and out, preach the Gospel, and bear testimony that God has set up His kingdom for the last time. Judging from the fact that Elder Marsden and the Priesthood of this Conference are united heart and hand in their determination to build up the kingdom of God, we feel to prophecy good regarding this modern Babylon and its vicinity. Two-hundred and ten persons have been added by baptism during the six months, and the Saints increase in faith, which is manifested by their works. £123 6s. 3d. has been donated to the Temple Fund, £39 3s. 2d. to the P. E. Fund, during the half year, and all other funds good in proportion.

I am happy to be able to state, that in the condition of the book agency there is a great improvement. The sub-agents have given the profits arising from the sale of their books and *Stars*, to assist in liquidating bad debts. I must say that much credit is due to Elder William Maiben, for the attentive and faithful manner in which he conducts the business of the London Book Depôt, nor must I forget his kindness and attention, and that of his amiable partner, in superintending the domestic arrangements of the house, 35 Jewin Street. I am also much indebted to Elders Blake and Grimsdile, for their unwearied zeal in auditing the general agent's books every month, and taking account of stock every three months.

Sunday, the 8th, Conference convened in the Leicester Square Exhibition Rooms. We were favoured with the company of our esteemed President F. D. Richards, also C. H. Wheelock, Joseph A. Young, W. C. Dunbar, D. B. Dille, Joseph France, R. W. Wolcott, and Moses Clough, with whose testimonies and remarks the Saints were much refreshed and strengthened. During the whole day the Spirit of God seemed to beam on every countenance, and in voting to sustain the authorities in Zion and throughout the world there was not a dissenting voice. It put me in mind of our Conference in the "Valleys of the Mountains."

In the evening President Richards and Elder Wheelock occupied the time in speaking upon the necessity of building a Temple, and the blessings to be received therein. They spoke by the power of the Holy Ghost. The Saints felt that it was good to be there, and regretted that the Conference could not be continued for three days instead of one.

Saturday, 14th of July, Elder H. Squires, with the Presidents of Branches and Districts belonging to the Essex Conference, assembled in their meeting room in Maldon, Essex, and gave in their reports. It was indeed cheering to witness the zeal and energy manifested by Elder Squires and the Elders travelling in this Conference, in spreading the Gospel in new places, and infusing among the Saints a spirit of liberality in upholding the various funds necessary for sustaining the temporal interests of the Kingdom of God. This little Conference has raised during the last three months for various funds £93 16s. 1d., £35 of which is their Temple Offering for the whole year ending 1855, £8 4s. 4d. P. E. Fund for the quarter. They have baptized 48 during the last three months, and, with the aid

of two Elders we sent out in addition to those already in the field, we expect a greater increase next quarter.

Sunday. Continued the Conference, and had a first-rate time. Many of the Saints from the surrounding villages attended. In voting to sustain the authorities, and all other matters brought before them, they were united. I feel to say God bless them.

In conclusion permit me to add, that I take great pleasure in my field of labour. The Presidents of Conferences—Elders J. Marsden, Joseph France, T. B. Broderick, and H. Squires, are united with me in all my movements, and the Priesthood working in unison with them makes matters go along very pleasantly, and, with the blessing of the Almighty, and the valuable counsel and instruction we receive through the *Star*, we anticipate doing a good work. May the Holy Spirit continually inspire our hearts with wisdom, and may our heavenly Father bless you with health, and prolong your life to do much good upon the earth, is the prayer of your servant and brother in the Kingdom of God,

W. H. KIMBALL.

SOUTHAMPTON AND DORSETSHIRE CONFERENCES.

Mr. Henley's, East Road, Bridport,
July 13, 1855.

Elder F. D. Richards.

Dear Brother—It is with much pleasure I write to inform you that the work of the Lord moves along satisfactorily to my feelings in this district; indeed a better feeling and more manifest desire on the part of the Saints to keep the commandments of God, I have never witnessed since I have had the honour to preside over them. Prospects brighten for a considerable accession to the Church of the honest-hearted among men.

The Priesthood are united, and the Temple Offering moves along as well as I could wish, all things considered; for the Saints manifest a determination to carry out every counsel given from time to time.

I feel much pleased with the manner the Saints have responded to the call to build the Temple and liquidate their Book indebtedness; their works demonstrate they are in possession of a living faith, for no doubt exists upon my mind that the district apportionment for the Temple will be paid by the end of the September quarter, as well as a considerable reduction to our general *Star*, &c., indebtedness at Liverpool.

I received a letter yesterday from Elder Job Wellings. He feels well, and has commenced a course of lectures in Southampton. He states that intelligent gentlemen are investigating our principles.

I am sorry to have to inform you that the President of one of the Branches feels determined not to magnify his position in the Priesthood, for he never attends any of our meetings, and evidently desires to leave the communion of the Saints. I have laboured with him and done all I could to encourage him, but to no avail. The principal difficulty is, he has lost the Spirit of God, and his mind has become barren and unfruitful.

I look upon it, a man must keep pace with the rapid strides which the kingdom of God is now making, or it will leave him far in the rear, for not only his faith but his *money* must be dedicated to the Lord, to build His kingdom upon the earth. This is the great difficulty.

I have counselled Elder Job Wellings to preside over said Branch for the present, in connection with his other duties, and I assure you things move right.

I should not have troubled you with so minute a detail, had I not, when in Liverpool, brought the subject before your notice. . . . .

I am now with brother Woodward, and intend spending a few weeks with him. We had a good time last Sunday, it being Conference. An excellent spirit prevailed, for brother Woodward enjoys the love and confidence of the Saints.

Brother Richards, I hope you are enjoying good health; and praying your blessing upon my feeble labours, believe me to be, yours in the New Covenant,

JAMES G. WILLIE.

Varieties.

A CONVINCING PROOF.—A person who resided for some time on the coast of Africa, was asked if he thought it possible to civilize the natives. "As a proof of the possibility

VARIETIES.

HARRIET A. McLaughlin, of Chicago, Illinois, asks for a divorce from Henry A., her husband. She is only eleven years old, and had been married but a single month.

A MAN who has some "music in his soul," says that the most cheerful and soothing of all fire melodies are the blended tones of a cricket, a tea-kettle, a loving wife, and the crowing of a baby.

AN Irishman (of course) who had blistered his fingers by endeavoring to draw on a pair of new boots, exclaimed—"By St. Patrick! I believe I shall never get them on until I ware thim a day or two."

ADDRESSES.

Edwin Tuffs, care of John Livermore, High Street, Maldon, Essex.
Joseph Machin, care of John Cuoliffe, Finger-post, St. Helens, Lancashire.

DIED:

At Bountiful, Davis county, U. T., on 25th April, Eliza Stratford, wife of Henry Rampton, late of Maldon, Essex, England, aged 25 years.

At Richmond, Cache county, U. T., on 24th April, Sarah R. Ash, aged 66 years 1 month 21 days, formerly of Birmingham, England.

In North Ogden, U. T., on 17th April, Robert Montgomery, sen., aged 62 years 5 months.

At Big Cottonwood, G. S. L. county, on 28th April, Mary Jane, daughter of Henry and Ann Bawden, aged 2 years 6 months and 6 days.

Killed by the Indians, near Brigham city, U. T., on 8th May, William Thorp, late of England, aged 18 years 8 months and 20 days.

ERRATUM.—In *Star* No. 31, in the notice of "Arrivals," for *City of Cork* read *City of Manchester.*

POETRY.

THE SAINT'S RESOLVE.

I'll be a Saint of God,
Though all the world oppose;
I'll tread the path the ancients trod
In spite of all my foes:
For God, and angels too,
Will help me to obey;
Will open heaven to my view
More clearly every day.

I'll be a Saint, although
My path may thorny be;
The truth will teach me how to live
In love and unity
With all the great and good
Of every age and clime—
With them to overcome at last
And share their joys divine.

And I will gather home
Unto the glorious West,
Whence the ungodly soon shall flee,
While Zion's children rest;
Within those peaceful vales
I have resolved to be,—
There is my chosen dwelling place,
Among the wise and free.

Luton. T. C.

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of it," said he, "I have known some negroes that thought as little of a *lie* or an *oath* as a European."

IGNORANCE.—Never be ashamed of confessing your ignorance; for the wisest man upon earth is ignorant of many things, inasmuch as that which he knows is a mere nothing in comparison with what he does not know. There cannot be a greater folly in the world, than to suppose we know everything. Even an Editor doesn't know every thing.

A MILKMAN'S CONFESSION.—A German had made a fortune in Philadelphia by selling milk. He started home with two bags of sovereigns. On shipboard he counted one bag of treasure. A mischievous monkey was watching his operations. As soon as it was replaced and tied up, and the other bag emptied, Jacko snatched up the full one, and was soon at the mast-head. He opened the German's bag, and after eyeing the pretty gold, he proceeded to drop one piece upon the deck, and another in the water, until he had emptied the bag. When he had finished, the Dutchman threw up his hands, exclaiming, "He must be the dyvel, for what came from the vater he does give to the vater, and what came from the milk he gives to me."

Deseret.

Ye Saints in all nations, turn hither your eyes,
To the place in the west where tall mountains arise,
Where the valleys are cloth'd in the loveliest green,
Where the air is so pure and the skies are serene;
For liberty smiles in these valleys for you,
And health, peace, and plenty are smiling here too.

Lo! our flag on the mountains is being unfurl'd,
And while empires and kingdoms throughout the whole world
Are breaking to pieces and passing away,
Still here shall the ensign of liberty stay,
And proclaim to all people that happy and free
Are the sons of the mountains, and ever shall be;
That, unus'd to a life of inactive repose,
They range the wild mountains though cover'd with snows;
That of temperance, health, and industry possess'd,
The first haughty tyrant who dares to molest
Shall find, to his sorrow, that brave hearts and true
On these mountains erected this ensign for you.

G. S. L. Valley.

Then come from all nations wherever you be,
Ye good, wise, and noble who wish to be free;
For here in the mountains doth liberty dwell,
And her voice sweetly echoes from mountain and dell;
That voice which once cheer'd her bold votaries on,
Who fought by the side of a brave Washington;

And the spirit which ever the brave doth incite
For their home and their country and freedom to fight.
But peace shall be ours, and liberty too,
While we in the mountains our labours pursue;
And the path of industry shall lead us to wealth,
While enjoying three blessings—peace, union, and health.
And when from all nations these blessings have fled,
When those who 've oppress'd us are laid with the dead,
Still our glorious banner above us shall wave,
And this be the home of the free and the brave;
Still in virtue and knowledge shall Zion increase,
And be known in all nations—"The Kingdom of Peace."

MRS. H. E. POTTER.

ADDRESS.—Robert W. Wolcott, care of Mr. James E. Pembroke, 6 Horsford Buildings, Well Street, Bedford.

Money List, July 20—27, 1855.

	£	s	d
William Norris	9	6	11½
Edward Oliver	10	0	0
Josiah Holmes	2	0	0
Carried forward	£21	6	11½
Brought forward	£21	6	11½
George W. Davies	3	0	0
John Threlkeld	2	0	0
	£26	6	11½

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 33, Vol. XVII. Saturday, August 18, 1855. Price One Penny.

Minutes of the General Conference

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, CONVENED IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING FRIDAY, APRIL 6, 1855, AT 10 A. M.

(*From the "Deseret News," April* 11.)

President Brigham Young presiding.

In the stand, Presidents B. Young, H. C. Kimball, J. M. Grant.

Of the Twelve Apostles—O. Hyde, O. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, C. C. Rich, L. Snow.

Seventies—Joseph Young, Z. Pulsipher, A. P. Rockwood, H. Herriman, L. Hancock, H. S. Eldredge.

High Priests' Quorum—David Pettegrew.

Presiding Bishop—Edward Hunter.

Presidency of the Stake—David Fullmer, Thomas Rhoads, P. H. Young.

Clerk of Conference—Thomas Bullock.

Reporters—George D. Watt, John V. Long.

Conference called to order by Elder HYDE. Tabernacle crowded.

Choir sung a hymn. Prayer by EZRA T. BENSON. Choir chanted, "Hosanna in the highest."

President BRIGHAM YOUNG said that twenty-five years ago to-day, the Prophet Joseph Smith organized this Church with six members; reviewed the rise, building up, and marvellous increase of the Church; and gave much useful instruction, all of which will be found in the full report.

Choir chanted a psalm. Benediction by President J. M. GRANT.

2 p. m.

Singing. Prayer by C. C. RICH. Singing.

President KIMBALL took up the business of the Conference, and presented Brigham Young as the President of the Church of Jesus Christ of Latter-day Saints, Prophet, Seer, and Revelator, who was unanimously sustained, as were also Heber C. Kimball as his first, and Jedediah M. Grant as his second Counsellor. The following persons were also unanimously sustained—

Orson Hyde as President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, as members of said Quorum.

John Smith (eldest son of Hyrum) as Presiding Patriarch.

David Pettegrew as President of the High Priests' Quorum, also Reynolds Cahoon and George B. Wallace his Counsellors.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and H. S. Eldredge, as Presiding Presidents over all the Seventies.

John Nebeker as President of the Elders' Quorum, also James H. Smith and Aaron Sceva his Counsellors.

Edward Hunter as Presiding Bishop of the Church.

Lewis Wight as President of the Priests' Quorum, also George Dockstader and William Whiting his Counsellors.

McGee Harris as President of the Teachers' Quorum, also Adam Spiers and David Bowman his Counsellors.

Oswald Barlow as President of the Deacons' Quorum, also Alexander Herring and John Carpenter his Counsellors.

Brigham Young as Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells as Superintendent of Public Works.

Truman O. Angell as Architect for the Church.

Brigham Young as President of the Perpetual Emigrating Fund, to gather the poor: also H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, as his assistants and agents for said fund.

David Fullmer as President of this Stake of Zion, also Thomas Rhoads and P. H. Young his Counsellors.

Heman Hyde, Eleazer Miller, Phinehas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, Daniel Carn, and Ira Ames, as members of the High Council.

And George A. Smith, as the Historian and General Church Recorder.

Not one negative vote was given, thus demonstrating a union which the world cannot realize.

The Conference then voted that John Lowry be dropped from his office, as Bishop of Manti, in San Pete County; and that Warren Snow be ordained Bishop of Manti.

Also voted that Noah W. Bartholomew be dropped from the office of Bishop of Fillmore, in Millard County.

President B. YOUNG then spoke on placing young men in responsible stations; those who are not filled with traditions, superstitions, or cast iron creeds.

Conference voted that Isaac Higbee be dropped as President of the Stake of Provo, in Utah County; and that James C. Snow fill that office.

Conference voted that Asahel Perry (who has been ordained a Patriarch), be relieved from the duties of President of the Branch at Springville, and that Aaron Johnson be the President of said Branch at Springville.

Fifty-three persons were voted to take missions.

President GRANT said that active and energetic men, those who will do their duty, and magnify their Priesthood, are the men who are generally wanted to fill offices, go on missions, &c.

Elder HYDE related a portion of his experience down the river Danube, when he went as a harbinger to Jerusalem.

Fifteen more young men were voted to go on missions.

Singing by the Choir. Benediction by Elder HYDE.

April 7, 10 a. m.

The Tabernacle not being large enough to accommodate the thousands of Saints present, the Conference convened in the skeleton for a new Bowery, at the north end of the Tabernacle, which will seat about 12,000 persons.

Choir sung a hymn. Prayer by Elder LORENZO SNOW. Choir chanted, "We praise thee, O God."

President B. YOUNG gave notice that a report of the affairs of the Trustee in Trust would be the next business of the day; and it was read by Elder THOMAS BULLOCK; and, on motion, Conference voted that the report be accepted.

President KIMBALL made a few remarks on the report, and rejoiced in our present situation.

Conference voted to drop William Davis from the Bishoprick of Box Elder, and that Elder Eli Harvey Pierce be ordained Bishop in his place.

President B. YOUNG spoke on the

Tithing report; the action and duties of Bishops; the building of the Temple; and on Consecration; and said, if the Bishops will not do their duty, we will drop every one of them, and put others in their places.

Elder BULLOCK read the report of the Treasurer of the Perpetual Emigrating Fund, also a Circular to the Presidents and Bishops of the several wards, signed by President B. Young, which were accepted. He also read the following

PREAMBLE AND CONSTITUTION OF THE DESERET THEOLOGICAL INSTITUTE.

Having in view the promotion of knowledge, and the extension of those principles of light and truth which we have received through the instrumentality of the holy Priesthood; and believing that the science of Theology embraces a knowledge of all intelligence, whether in heaven or on the earth, moral, scientific, literary, or religious; and being desirous of receiving and imparting such light, wisdom, and principles as have or may come to our understanding, for the benefit of society, and the building up of the kingdom of our Lord upon the earth: Therefore, resolved, that we form a society by the name of "The Deseret Theological Institute," which shall have one President, three Vice-presidents, twelve Directors, two Corresponding and one Home Secretaries, and one Treasurer, whose term of office shall be one year, and until their successors are elected. In the first instance, they shall be elected by the congregation of the Saints in general Conference assembled, and thereafter by the members of said society.

Resolved, that the Presidency and Directors have authority to direct, manage, and control all matters pertaining to said institute, as they shall be led by the Holy Ghost.

The following persons were unanimously voted to fill the several offices in the Institute—

President.

Brigham Young.

Vice-presidents.

Heber C. Kimball, Jedediah M. Grant, George A. Smith.

Directors.

Orson Hyde,	Joseph Young,
Orson Pratt,	Horace S. Eldredge,
Wilford Woodruff,	James W. Cummings,
Ezra T. Benson,	Samuel W. Richards,
Charles C. Rich,	William Hyde,
Lorenzo Snow,	Jesse C. Little.

Two Corresponding Secretaries.

Daniel H. Wells, Robert Lang Campbell.

Home Secretary.

Thomas Bullock.

Treasurer.

Hiram B. Clawson.

President B. YOUNG said that a few years ago, the Seventies started a Hall of Science, but they had not yet seen the time to build it; but we have now the privilege of forming a society to occupy it when it is built; it will be nothing more than a school-house, an academy, a seminary to teach the brethren all that is good, and then try to get more.

Choir chanted a psalm. Benediction by Elder GEORGE A. SMITH.

April 7, 2 p. m.

Singing. Prayer by Elder P. H. YOUNG. Singing.

A report of the lumber that has been brought for the building of the Bowery was then read by the Clerk, and Elder HYDE spoke on the subject.

Elder O. PRATT referred to the progress of the work during twenty-five years, and to its present prosperous position; spoke on the subject of consecrating property to the Church, and of proclaiming the Gospel.

Sixty-nine persons were voted to go on missions.

The missionaries were notified to meet the Presidency at the Seventies' Council Hall to-morrow at early candle light.

Choir sung, "Come all ye sons of Zion, who have received the Priesthood."

Benediction by Elder LORENZO D. YOUNG.

7 p. m.

The Presidency of the Seventies met in their Council Hall.

Singing. Prayer by Elder ZERA PULSIPHER.

President JOSEPH YOUNG explained the objects of the meeting.

On motion, the vote of the Seventies of the 15th Ward, which cut off Robert Plunket of the 7th Quorum, for apostacy, was sanctioned.

Samuel Stratton Thornton was dropped from the Presidency of the 20th Quorum, he having apostatized.

President J. YOUNG showed that when the body of Seventies cut a man from the Quorums, that man must have previously cut himself off by transgression; they only sever the nominal tie, after he himself has severed the spiritual tie; and exhorted the Seventies to be pliable in the hands of their superiors.

Dismissed with benediction.

Sunday, April 8, 10 a. m.

Singing. Prayer by Elder GEORGE A. SMITH. Chanting.

Conference voted that Lewis Bronson, son of Seymour Bronson, be ordained Bishop of Fillmore.

Elder GEORGE A. SMITH alluded to our meeting house being too small, (although it holds 12,000), but it fulfils the words of the Prophet Joseph Smith. Has defended the Book of Mormon since he was thirteen years old; spoke on the prejudices and traditions of the people; in favour of the Word of Wisdom, and on union and prayer; and bore testimony of this being the work of God.

Elder EZRA. T. BENSON bore testimony to the truth of the remarks made during this Conference, and preached on the Word of Wisdom.

Choir sung "Redeemer of Israel." Benediction by President GRANT.

2 p. m.

All who could find room convened in the Tabernacle, on account of the lowering appearance of the weather.

Called to order by President BRIGHAM YOUNG. Choir sung a

HYMN.

BY BERNARD SNOW.

AIR—"*God save the King.*"

Our God, we raise to thee
Thanks for thy blessings free,
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by thy hand,
Would sing for joy.

Bless thou our Prophet dear;
May health and comfort cheer
His noble heart:
His words with fire impress
On souls that thou wilt bless,
Nor gold may they caress,
But free impart.

So shall thy kingdom spread,
As by thy Prophets said,
From sea to sea:
As one united whole
Truth burn in every soul,
While hast'ning to the goal
We long to see.

O may thy Saints be one,
Like Father and the Son,
Nor disagree;
United heart and hand,
So may they ever stand,
A firm and valiant band
Eternally.

Prayer by Elder P. H. YOUNG. Singing.

Elder P. H. YOUNG exhorted the Saints to constant prayer and diligence, and asked a blessing upon the bread.

Elder LORENZO SNOW compared the present day with 25 years ago, and alluded to the time when the Elders were travelling without food or shelter to proclaim the Gospel to nations afar off, and asked a blessing on the water.

Elder WOODRUFF said, that the more Conferences we have, the more they improve in interest; it was music to his ears to hear testimony of the truth; referred to the dedication of the Temple in Nauvoo, and to the wars and distress among the nations.

Elder C. C. RICH said, for the past 23 years I have known of a surety that this work was true, and that this Church is led by the hand of God; spoke on the union of the people, and living to receive the blessings; if we do the best we know, we shall do first-rate.

President B. YOUNG adjourned the Conference to the 6th of October next, remarking that if we were to continue a whole week, but a few of the Elders could have the privilege of bearing their testimony; he that imparts truth as fast as he receives it, will grow in grace and in the knowledge of the truth. The first mission to Joseph, who was a pure Ephraimite, was to gather Israel; instructed the Saints how to live and avoid disease, and strenuously advised them to observe the Words of Wisdom; and to cease using

tea, coffee, tobacco, spirits, and all such articles, and raise their children healthy; this people have got to do it. He then blessed the Saints.

Choir sung "Come let us anew." Benediction by President Kimball.

THOMAS BULLOCK,

Clerk of Conference.

List of names of those who have been unanimously voted to go on missions, by the Conference of April 6, 7, and 8, 1855—

Alger John	Empy Nelson
Alred James Sandford	Evans David
Ames Ira jun.	Fairchild Alma
Appleby Carlos	Follitt Wm. A.
Barnard Ezra	Foss Ezra
Batchelder William	Foster William
Bean George	Freeman Wm.
Bean James	Gallaher John
Belknap Gilbert	Gibson Robert
Billings Alfred	Grant George R.
Boyd George	Green Austin
Bringhurst William	Haight Hector C.
Brown James, 3rd	Hale Aroet
Brown James M.	Hamlin William
Brown Robert	Hampton Benjamin
Browning J. Wesley	Hancock George
Brundage William L.	Harvey John
Bull Joseph	Hill George W.
Bullock Isaac	Holden Wm.
Burch William	Hollingshead Joseph
Burgess William	Hultz Benjamin R.
Burston William	Hunt James Wiseman
Butterfield Thomas	Huntington Allen
Call Anson	Huntington Lot
Candland David	Huntington Oliver
Cannon George Q.	Hutchings Shepherd
Carter Sidney	Ivie James
Clark Israel	Ivie John
Clark John, of Provo	James Richard
Clough Benjamin	James Thomas H.
Clowes Joseph	Jones William P.
Cole Moroni	Kay John
Collett Sylvanus	Kempton Jerome
Cook Washington N.	Knapp Albert
Covert William S.	Lamb Brigham
Crossland Benjamin	Lamb Edwin
Cummings Franklin	Lamb Horace
Curtis David	Leavitt Nathaniel
Cuthbert Edward	Lish Everett
Davis Daniel	Loveland Chester
Davis James	Mangum James
Dolten Charles W.	Maxwell William
Dolten George	Mead Orlando F.
Draper Moses	Metcalf Levi G.
Durphy Francillo	Merkley Christopher
Dustin Seth	McEwan John
Mikesell John H.	Roberts Benjamin M.
Milam Joseph	Scott John
Miles Ira	Shepherd Isaac
Miles Orson	Smith John L.
Miles William	Smith Thomas S.
Miller Henry W.	Smoot Wm. C. A.
Miriam Amasa	Snedaker John F.
Mitchell Wm. jun.	Snyder George G.
Moore Stephen	Steele John
Muir Wm. S.	Stephens David
Munjar Thomas	Sterritt Wm. W.
Nebeker George	Streeper Wm. H.
Nebeker Peter	Taylor PleasantGreen
Neslin Robert F.	Terry Joshua
Nixon Wm.	Turner John W.
Norton John W.	Vance William
Pace Byron	Van Etan Elisha W.
Parry Joseph	Wakeley John N.
PerkinsChristopherC.	Warde Elijah B.
Perkins Jesse N.	Watts Baldwin
Perkins Reuben W.	Welchman Arthur P.
Perry Stephen	White Ephraim
Pettit Ethan	Whitney Joshua
Petty Robert C.	Wilkie Matthew F.
Phelps James	Williams Clinton
Pulsipher John	Wilson Thomas
Randall Alfred	Wood Charles
Rawlins Joseph S.	Wood Warren
Richards John A.	Wood Lyman S.
Ricks Thomas E.	Woods Lyman L.
Ritchie William	Zundall Abraham

STATISTICAL.

By compiling the late report from the several Bishops, I find there are now in this Territory,

First Presidency.	3
Apostles	7
Seventies	2086
High Priests	715
Elders	994
Priests	514
Teachers	471
Deacons	227

besides the usual ratio of persons not yet ordained to the ministry.

Missionaries now sent, (and already in the field,) from Utah Territory to different portions of the earth . . 331

During last six months there

have been born in Utah Territory. .			965
"	" died	" "	268
"	" baptized	" "	478
"	" excommunicated		86

THOMAS BULLOCK.

Clerk.

Foreign Correspondence.

DESERET.

Tour South and North—Iron Manufacture —The Grasshoppers — The Gentiles— Missionaries to Israel—The Lamanites Improvements—The Temple—&c.

Great Salt Lake City,
May 29, 1855.

My Dear Son William.

We received all of your letters for two mails back, those that were written by you, when confined to your room by the small pox. When the mail came in, I was on a journey to the southern settlements, in company with Presidents Young and Grant, and others, to the number of about twenty-eight carriages, which continued to fall in with us through the different settlements. We went to San Pete, Fillmore, Parowan, and Cedar cities: the brethren from Fort Harmony came up and spent the Sabbath with us. At Fort Harmony, the fort is up, between eight and ten feet high, 200 feet square; and the iron works were getting along very well; from their pocket furnace they had run some six or seven charges, and had made some castings from 200 to 250lbs. each, while we were there; they were casting machinery to start a forge hammer, to make their own machinery, and had cast some excellent specimens—one specimen of wrought iron was sent up to this city, as good as ever was made, and every prospect as good as could be possible. One difficulty was, they were deficient of men to carry on the business to good effect; our intention is, to raise sufficient help from Salt Lake City, to send down to them immediately, that the works may be forwarded. They have built and completed a very large furnace, which they will soon have in operation, and a grist mill that is in operation, and they are doing well, and prospering in that region of country.

When we went down, we examined a very beautiful coal bed in San Pete Valley, which will be opened immediately, and coal will be brought to this place, and delivered at $30 per ton, to supply our blacksmiths and machinery, which it is supposed will be far cheaper than wood, and is as good as any I ever saw in Old England, and I am glad to say there is an immense quantity of it. It is in the mountains, right west of where we cross the San Pete river to go to Manti.

We left Cedar city for home on Monday morning, and arrived here on Sunday morning at half-past nine, being five days and half an hour in travelling from Parowan city to Salt Lake City (270 miles). On our trip we preached at most of the settlements, exhorting them to improve, and remove their barn yards and other receptacles of filth outside the walls, adorn their cities, make the places glorious, and go into the cultivation of fruits of all kinds; this was our main preaching, that they might improve upon their talents, and build good houses and barns, to qualify themselves to be master builders here, that they may be able to qualify themselves to be master builders in the Holy Jerusalem.

A week or ten days previous to our going south, brother Brigham and myself went north as far as Box Elder, exhorting the Saints to observe the same, and awake from their lethargy, and serve the Lord, listen to counsel, obey His commandments, and prepare for those things that are speedily coming upon the world. I can say, we found the Saints in general, both in the north and south, on the improve, both in spiritual and temporal matters; and there are those things transpiring in the Valleys of the Mountains that awaken all to a sense of their duty, not only abroad, but at home.

From this place south, as far as we went, the grasshoppers have cut down the grain, and there is not fifty acres of any kind of grain now standing in Salt Lake Valley, and what is now standing they are cutting down as fast as possible. In Utah County the fields are pretty much desolate. In Juab Valley, not a green spear of grain to be seen; neither in San Pete, nor in Fillmore. In Little Salt Lake, they are still sowing; also at Cedar city: that country being so much later, the grain is not yet up; but the grasshoppers are there, ready to sweep it down, as soon as it comes up. In the north, as far as Box Elder, the scenery is the same: where they cut down the wheat, it seems to kill

it—there does not seem to be any chance for recovery. I suppose there is three times the amount of grain put in, that there has been at any previous time in the mountains; and there seems to be one entire desolation, and, to look at things at the present time, there is not the least prospect of raising one bushel of grain in the Valleys this present season—still the grasshoppers may pass away, so as to give us a chance to sow wheat late, and also some corn. I may say, there is more green stuff in the gardens in Great Salt Lake City than there is in all the rest of the gardens south, still there are a great many of the gardens in the city entirely ruined. Brother Staines told me this morning that he had 500,000 young apple trees come up, and they are all cut down to the ground; and many gardens where the peach trees were full of peaches, every leaf and peach is gone. You never saw a greater prospect for peaches than was manifested in Salt Lake Valley, mine with many others still stand good—loaded with peaches so that many of the limbs hang down, burthened with fruit. My plum trees are loaded this year, for the fourth time.

Now with all this desolation staring us in the face, we have not seen one face with a down cast look—all look lively, cheerful, and pleasant, with the exception of the faithless and apostates; we are in hopes that their sorrow will increase—that they will start for California, or some other place, and that speedily—not a great many left now, as a good many departed some time ago. My feelings are, and have been, that if the Lord should so order it that our crops are destroyed, I shall take it as a forewarning, that there would have been a greater evil come upon us than a famine for bread. I have no fears, neither have the righteous, that we will starve, inasmuch as we are faithful and will keep the commandments: the Lord has said, it is His business to provide for the Saints, and He will do unto us as He has hitherto in our times of want.

Colonel Steptoe left here with his command about the time brother Brigham and I went north. He sent a part of his command south, while he went with part north. . . . The Gentiles have pretty much left us, and we feel very happy, for we had rather dispense with them, and go without bread—for, if we have no bread, they will not be very apt to come to us. As I have said and now say, I would rather see my family dig roots, and live on meat all the days of their lives, and be Saints, serve their God, and lay a foundation to obtain eternal lives, than to see them have plenty and go to the devil, as many are going, who have not appreciated their blessings; and I can truly say, William, of all people who now live upon the earth, we, the Latter-day Saints who are living in the mountains, have the greatest reason to be thankful, for we are blessed, for we seem to increase in property and in the comforts of life—they seem to come upon us spontaneously—many do appreciate it and many do not: and of all the sins that man can be guilty of, the greatest is the sin of ingratitude to our God, who has so abundantly blessed us. Methinks my son William sees these things more plainly now, than he did before his eyes were opened to see the starvation and poverty in that old world where he now resides. . . . .

My family, with yours, are comfortable, have good houses, plenty of good clothing, good flour, meal, potatoes, and other vegetables, plenty of milk and butter, and among a good people that worship and serve their God. We are all at peace among ourselves—that is what the world cannot say, nor any two sects or parties on the earth; our union is increasing daily, and we can acknowledge the hand of our God in all things, and see His handiwork among the nations.

Last fall, after Colonel Steptoe with his command came in here, with Judge Kinney, Mr. Holman, and many others, we treated them as gentlemen should be treated, and invited them to our parties and habitations, and feasted them, and tried to make something of them. While doing this, they began to take unhallowed liberties with the females. Some time in February last, brother Grant and myself were at meeting; brother Brigham, being unwell, was not present. I got up to speak, the Holy Ghost fell upon me, and I spake as I was moved upon, and exposed their wickedness and abominable corruptions in our midst, and they took offence. . . . Brother Jedediah backed me—it was quite an earthquake for them. Previous to this we were the finest men that lived, and they had expressed it publicly and privately; and afterwards they said, there was not a meaner set of men than we were,

from the Governor down, and they were ready to take our lives—this trouble was brought upon us in consequence of their breaking through the bulwarks, with women; and some poor miserable devils, who had the name of Saints, and unfortunately were in the shape of men—some who professed to be Saints, came out pretty stiff on Jedediah and me, thinking we were wrong, and said, if President Young had been present, we should have received a chastisement from him, and expected we should be chastised by him when he did come out. When he did come, he came out for sure, he backed our testimony, and went far ahead of us. You may be assured it brought much silence, and great contempt upon those who had censured us. . . . . *Judge Shaver is a gentleman, and has proved himself, thus far, a good man; and minds his own business.* He is the exception to the general rule.

Elders Hyde, Heywood, and some dozen or more of the missionaries to Israel started for Carson Valley, two weeks ago. When we were coming from Little Salt Lake we met William Bringhurst, with his company of missionaries to Israel at the Cove Springs, five miles this side of Pine Creek, with 14 waggons with ox teams, some 30 men, 15 cows, and several riding animals. They are going to the Los Vegas Springs, about 200 miles south-west of Cedar City. William being the captain. They will make their station at the Vegas Springs—they are sent to Israel. When we came through Fillmore to Lake Valley, David Evans, with his company of between 30 and 40 men to Israel, camped with us. They were on their way to make a station somewhere near the White Mountains, about 180 miles west of Fillmore. Thomas S. Smith, with 30 or 40 missionaries, has gone with a company to Israel, to be among the Flatheads.

The Indians, in all our travels, are perfectly peaceable and friendly, and are more intelligent—they have become good workers. Kanoshe, with his men, has got quite a farm on Corn Creek. He is living in a respectable house. We went to see him. Kanoshe, with eight or ten of his men, went with us to Cedar and back. He went in a waggon and took his squaw with him, so as to be like the big chiefs. He preached to the Indians at Cedar city and Parowan. At each place the Indians dropped their chiefs, because they were lazy and would not work. Arrapeen has been up here with his tribe; he is the Chief in place of Walker: they are all kind and good. Arrapeen went into the stand last Sunday, and exhorted the Saints to listen to Brigham, take his counsel, and do as he said.

The Temple foundation to the commencement of the basement story will be completed in about two weeks. The work is going on first-rate on the public works. Brother Brigham's second large house is nearly up, and many improvements are going on in the city. We have made a sale of 800 head of Church cattle to Perry and Mason — bought Perry's wheat, about 1300 bushels, at one dollar and fifty cents (6s. 3d.) a bushel, and about 60.000lbs. of flour at four cents (2d.) per lb.—at the same time flour is worth six dollars, (£1 5s.) and wheat two dollars (8s. 4d.) a bushel. Mason and Perry are both going away. We bought all of Mason's goods.

Now I'll speak of things in the family. Your mother is enjoying very good health, and is in very good spirits; so are all of my wives and children, and they have a good spirit, and their hearts and affections are becoming placed on heavenly and sacred things, and doing the best that they know how. . . . . Mary and Melissa with the children are well, with the exception of little William, he is quite poorly, but I think he will recover. . . . . As for our horses, cattle, and sheep, they are all doing extremely well; where there has only been 300lbs. of wool, this year I have had 425lbs.—almost as many lambs as there are sheep this year. . . . . I can say we are all doing well and have the comforts of life, and this is general among the Saints in the Valleys. . . . . I have sent you some two or three long epistles, and you have not mentioned in your letters the receipt of them. I would be very glad if I had time to write to all the brethren, but it is almost impossible for me to get time to write to any, as our business matters increase upon us.

Brother Brigham's health is very good, as also brother Grant's, Squire Well's, Carrington's, and all, and the families of all the brethren are enjoying first-rate health, and in good spirits.

We have organized the Deseret Theological Institute, in the Social Hall, where lectures are delivered one day in every

week. Brother Thomas Bullock wishes to be remembered to you and all the brethren; brother Geo. A. Smith also wishes to be remembered. . . . .

My health has been very good this spring. I took a pretty severe cold, when returning from the South, as we averaged 50 miles a day, and travelled some in the night; I was teamster and had to expose myself, and had but very little sleep. We are all grateful and thankful that you got through the small pox so well. . . . .

Tell brother Franklin that he has my best and warmest feelings for his welfare and prosperity; also Daniel Spencer. (I received his letter—very thankful for it—God bless him.) James A. Little, George D., Joseph A., William Young, Edmund Ellsworth, James Ferguson, William C. Dunbar, C. A. Harper, William Woodward, Edward Martin, and all the rest, as I do not remember all that are there: and you may be assured, Wiliam, you have my prayers, with all the rest of your brethren, and have the prayers and faith of all my family, and you are all remembered in our prayer circles every week, and in other circles in this place, and in almost every settlement. . . . . .

William, as to yourself, with all your brethren, we have no fears but that you will do right, and remember the parable of the sheep and good shepherd, and suffer not yourselves to be tempted to take any of the sheep until you come home, and get the consent of the good shepherd. We are aware that the English girls' cheeks look very red and rosy: where any of the Elders have stung them, it has been death to the stinger—that's all.

David, Brigham, Ellen, Charles, and Solomon, with all the family, wish to be remembered kindly to you. . . .

Send this letter to Franklin, let him peruse it, as it gives general information: and if I were to write him, it would only be copying the same again. Tell him to receive it as though it were written to him; he can write from it what he thinks it wisdom to publish. God bless you all with life, peace, prosperity, and eternal lives, in the name of Jesus Christ. Amen.

I remain your affectionate father,

HEBER C. KIMBALL.

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 18, 1855.

THE GENERAL EPISTLE AND CORRESPONDENCE FROM DESERET. — The progress of the Latter-day Saints as a people, is particularly distinguished for the simple and natural methods which they adopt to accomplish great and important objects. While the American people are filled with a spirit of slaughter and extermination towards the ignorant and degraded aborigines of the country, totally unbecoming a professedly Christianized and enlightened nation, the people of Utah have given to the world the only modern example of what a course of virtue and integrity, enforced by kindness and good will, can accomplish in overcoming the bloodthirsty propensities of a barbarous people.

The intelligence and wisdom portrayed in the policy of Governor Young towards the Indians, as expressed in the General Epistle, published in the last Number of the *Star*, is certainly not indebted for its origin to the same source as that vindictive and revengeful spirit which pre-eminently characterizes the present age. What a striking contrast between that Godlike principle of judging men according to the light and knowledge they have been blessed with, and that bigoted one of trying and condemning an ignorant and untutored savage, by a law which he knows nothing of, and is incapable of comprehending. Surely the conduct of not only the United States, but of other Christian nations, needs not to be very closely scanned to discover that for injustice and cruelty, they are but little, if any, behind the barbarians over

whom they assume authority. The most apparent difference is that Christians, through their superior knowledge, and scientific attainments, are more systematic, refined, and, as they think, legal in their methods of accomplishing their purposes.

We recommend the kings, governors, and great men of the earth, to take a few lessons in equity and righteousness from the Governor of Utah. In case they are too deeply involved in difficulties to wait upon him in person, we have no doubt he would so rejoice in an opportunity of saving them and benefitting their subjects, as to send them some wise men, like unto Daniel, who have been trained in the school of revelation, and who, by calling upon their God, could give the interpretation of those dreams which trouble them upon their beds at night, and those scenes of anarchy and revolution which a fearful foreboding brings to their waking fancies by day. We have no doubt that the antidote is an unpalatable one to their diseased political systems, but it is the only one that will save them from general dissolution.

The manner in which the subject of Emigration is treated both in the General Epistle, and the letter of President Young, cannot fail to impress upon the hearts of all true Saints that their deliverance from these lands occupies a large share of the interest and attention of the authorities in Zion, and that in connexion with building a Temple, and other objects equally necessary for the progress of the kingdom, the gathering of the poor from the nations of the earth is a subject of deep and abiding interest in the hearts of the First Presidency. What is said and done by the Elders in these lands is but carrying out the plans which they devise, and executing their wishes and desires. Presidents Young and Kimball were the leading spirits who established the Gospel in this country. They preached it here in poverty, sickness, and want. They understand and appreciate the true condition of the Saints in these lands, for they first learned it in the school of experience, and the revelations of the Spirit have continually added to that knowledge ever since. The Saints may rest assured that they have a High Priest in Zion who is touched with the feelings of their infirmities, and has suffered in all things like themselves, only still more abundantly.

With regard to the principle of consecration, we do not design to say much here, as we shall probably call the attention of the Saints to it more particularly in future. We but wish now to call their attention especially to the following passages in the General Epistle—"Remember that all you do to favour Zion is only favouring your own interest, that it is for yourselves that you are labouring and toiling in the kingdom of God; rejoice therefore in your labours, and consider the reward which is laid up at the end of the race." "Let the Saints abroad in the world *devote all they have for the spread of the Gospel, the gathering of Israel, and helping the poor who are faithful and true to come to Zion.*" From this the Saints can plainly understand that the blessings pertaining to consecration are within the reach of all, wherever they may be scattered, and, like everything pertaining to salvation, consecration is a matter of voluntary choice. It is a privilege to make sacrifices in this kingdom, but we are aware that it is difficult for people to overcome that love of a little property in which they were educated, and which perhaps it has been the leading object of many years of toil to acquire. But if it is an idol, the sooner and more effectually it is removed the better, and it must be done before much progress can be made in the kingdom of God.

One of the principal items of importance pertaining to our temporal salvation as a people is the manufacture of iron. Much of our labour, faith, and prayers, in connexion with many of our brethren, was devoted to the accomplishment of this object while we were in Utah. In *Star*, No. 1, of this Volume, we published an article, giving a short account of the organization of the "Deseret Iron Company," and also the

toil and privations which the settlers of Iron County have undergone in order to develope this important element of a people's prosperity.

We have only to see what Britain is, and imagine what she would be without her iron works, to calculate to some extent the immense importance that the production of this mineral will be to Utah, when we reflect that all the iron that has thus far been used there has been transported a thousand miles by land with wagons, over mountains and through rivers and rugged kanyons.

The time is now at hand when her iron mountains will be transformed into ponderous machinery, railroads, implements of husbandry and of household convenience and utility. Who can now calculate the rapid ratio of her development and progress, or the limit to her growing power and importance?

Whenever the Lord has had a people on the earth there have never been wanting persons to prophesy evil concerning them. And these same prophets have never been wanting in the will to fulfil their own prophecies, if they only had the power. Now if the enemies of the Latter-day Saints were not so filled with the spirit of their father the devil as to really prefer falsehood to truth, a little cool reflection would lead them to see one very important feature in the history of the Latter-day Saints, and that is, that for twenty-five years their own prophecies concerning themselves have either been fulfilled, or are progressing to fulfilment, while the prophecies of their enemies, particularly concerning their destruction, have invariably come to naught. The Saints have continually prophesied that the kingdom of God, which they are labouring to establish, will continue to grow and increase in size and power until the whole earth is brought into subjection to it, in spite of all the efforts of its enemies to destroy it by mobs, burnings, drivings, imprisonments, rapes, assassinations, and cold-blooded butcheries, sanctioned by hireling priests and state governments, and enacted under the garb of Christianity and the dishonoured flag of a once noble republic.

It is probable that the great "Mormon" excitement of 1854-5 is past and gone, and may now be reckoned among the things that were. Events prove that the "Mormon rebellion, war," and "extermination" so much talked of, have only existed in the distorted visions of those who watch for an opportunity to gratify their blood-thirsty propensities, and in the brains of corrupt editors, who will stoop to anything to gratify the depraved tastes of such as are filled with the spirit of mobocracy, if they can thereby add a shilling or two to the weight of their purses. It appears that Colonel Steptoe and his command, who were expected by many to make a brilliant campaign in regulating the "Mormons of Utah," have passed on their way to the places of their destination, and the principal occurences of their sojourn in Utah appear to have been a street fight between a few drunken soldiers and some boys, a prosecution for hard riding, "officers *v.* boys," in which the plaintiffs were defeated because there was no law touching the case, for one of the best of reasons—that from the circumstance of the people being located in an Indian country, hard riding is often necessary, however annoying it may chance to be to amateur cavalry officers and their paramours. A few seductions and abductions have not been wanting to make up the list of remarkable events which have characterized this imaginary campaign, and then, no doubt, to add greater zest to their enjoyments, some of these "high-minded gentlemen," in connexion with a gracious limb of the law, dubbed "United States' District Attorney," have occupied a portion of their time in giving the copper-coloured ladies of the country a few practical lessons in refined civilization. We would not recur to these things did it not appear necessary in this summing up of events, besides we like to give all men proper credit for their *arduous* labours in those distant mountains, knowing full well that a day of reckon-

ing is at hand. Colonel Steptoe's detachment have spent a considerable sum of money for supplies, but this has been no real advantage to Utah, as it would be far better if the grain was now on hand to be used in the time of scarcity which appears to be drawing nigh. There must have been a bountiful supply of cash when a Captain could offer a thousand dollars to a heart-broken mother as the price of her daughter's virtue.

Some of the real advantages, if any, to the people of Utah, derived from the residence of the military and civil officials among them, who have now left, is, they have given their testimony, published to the world, of the worth of President Young, and of the intelligence, virtue, and good order which reign in Utah. It has also afforded another excellent opportunity of drawing a striking comparison between the "Mormon" code of morals, and that of the official representatives of the United States. The very fact that the moral pollutions engendered by these men excite the indignation of the people is evidence that such things are scarce in their midst. Our home has been in the mountains for several years, and we never yet heard of a "Mormon" introducing debauchery and prostitution among the Indians. If the United States' government will not let us have the men of our choice to rule over us, we insist they ought not to heap insult upon wrong, by sending such specimens of pollution among a virtuous people. If these are a fair sample of those who hold civil and military commissions under the General Government, it is high time that the people went to work in earnest to cleanse the national cesspools before they further undertake to dictate the morals of Utah.

We now feel like bidding adieu to this subject for the present, but would remind the enemies of the Saints of the old proverb, "Experience is a dear school, but fools will learn in no other." We will suggest to them the propriety of learning a little discretion by the past, and not, like the bat at noon-day, madly dash themselves against a wall, in order to prove its strength by their own weakness.

From President Kimball's letter it appears that the prospects for a supply of bread the coming year in Utah are poor. We fully endorse the sentiment expressed by him, "I would rather see my family dig roots, and live on meat all the days of their lives, and be Saints, serve their God, and lay a foundation to obtain eternal lives, than to see them have plenty and go to the devil, as many are going, who have not appreciated their blessings." This is the sentiment of every true-hearted Saint. If a famine for bread will cleanse the Saints from traitors, hypocrites, and corrupt Gentiles, thank God that through such smaller evils the greater ones may be avoided. This is the spirit universally manifested in the numerous letters which we have seen from the Valley. No desponding feelings seem to trouble the minds of the faithful, but that the Lord will open the way for them to obtain the means of subsistence.

The Saints thus far have found that in every straitened place the Lord has met them with blessings more than commensurate with their trials, and it will be so in this. Judgments often begin at the house of God, and this may be but the prelude of that famine which we know will come upon the nations of the earth.

MISSIONARIES FOR EUROPE.—We learn from the *Mormon*, that Elders Hector C. Haight, John L. Smith, John Kay, John Scott, William S. Muir, Daniel Davis, Robert S. Neslin, and David Curtis, sailed from New York for this port July 17.

ELDER ORSON SPENCER having recently removed from Cincinnati to St. Louis, his correspondents are informed that his address for the present will be Box 333, Post Office, St. Louis, Mo., U.S.A. Elder John Banks takes charge of the Church in Cincinnati during Elder Spencer's absence. Elder Banks' address is Box 488, Post Office, Cincinnati, Ohio, U.S.A.

Foreign Correspondence.

DESERET.

(*From the "Mormon," July* 14.)

Great Salt Lake City, Utah,
April 29, 1855.

To the Editor of the *Mormon:*

Dear Sir,—By this mail I saw a copy of your paper, and was much pleased with the spirit that seems to pervade its columns; and being a citizen of the State of New York, and desirous that my views of this place and the people might be read by my friends, on the eve of my departure for California I sit down to scratch a few items.

I arrived here last fall, and from causes that hindered I concluded to stay over winter. I set about procuring board, and found all I could desire in a respectable Mormon family of three wives; this rather suited me, as I had heard so much said about sensuality, quarrelling, &c., among Mormon wives; but, sir, to my great surprise, I never saw a family better conducted, prayer more religiously offered, than at my stopping place, and having some little religious ideas this suited me very well. I attended the theatre with my host and hostess, where I saw Mormon elders and their wives and daughters play some of the best plays, and certainly, for acting, I never saw an amateur company equal it. Some of the performers were stars in their line, particularly a Mr. and Mrs. H. B. Clawson, Mrs. Wheelock, and Mr. P. Margetts. The scenery was superb, the orchestre not to be excelled, the director, an Italian by birth, D. Ballou, worthy of great praise. I was struck to see some of these performers on the stand at the Tabernacle and preach their religious notions; at times the people laugh in the meetings religious, as well as meetings theatrical. Strange people and stranger notions certain. We know not Down East much about varieties.

But I must come back to my impressions on the City. It is well laid out, and considerable taste displayed of late, in building. The Governor's house and offices are fine specimens of workmanship, as also Mr. Grant's, the Mayor of the City. The Hall of the Legislature is a neat well fitted room. The wall around the Temple Block, and when the Temple is reared, it will reflect honour and credit to the people. It is certainly Mormonic in its design, which design for its originality adds to its grandeur. I was favoured by a view of the drawings in the office of Mr. T. O. Angell, the Architect of the Church. I saw also the State House, or the Capitol; though this is the grand centre; but the State House is a good specimen of workmanship, and from the natural resources, they can build readily. Yet the appropriations of Congress are too small, where labour is high, and many materials have to be transported here at great expense.

I attended several balls, and I certainly never saw better order, more taste, and better dancing anywhere, than here, and our down east ladies who see such shocking depravity as they think is here, would be astonished to see the reverse. These balls are opened and closed by prayer, which was another curiosity to me; but I got used to it, and finally became reconciled that man should do all things under God's approval.

During the latter part of the Fall, Colonel Steptoe arrived with his command, and great exertions were made to render them comfortable. Citizens of the highest respectability, moved out of their houses, (certainly for rent;) yet it showed a good desire to see the officers and men comfortably situated. The authorities of the Church gave invitations to them, and gave orders that the citizens should use their exertions to render their stay agreeable.

All liquor shops, private breweries, and every avenue or chance was stopped that should in any way lead men to do wrong; but one thing I must say, I saw no drunkenness, heard no profanity, no brothels, and every body seemed here to "mind his own business."

Prices remained during the winter much as before, except oats, which, from scarcity, raised to 1.75, wheat 1.50 to 1.75, potatoes 75. Beef delivered to the Quarter Master at 7c., hay $12 per ton, and, so far as I saw, nothing took an unprecedented raise, but all seemed to move harmoniously. The authorities respectfully wished

the gentlemen officers to be gentlemen and keep hands off the ladies, as they the Mormons were death on the seducers, and Mr. Kimball, one of the chief men, said "if any meddle with the women he would be down on them like a thousand of brick," but if they minded their own business all would be right. During the winter I saw and heard much to deprecate, as I saw it different before the soldiers came in. The officers and some of the judges were the first to introduce a raffle into this territory, so I was informed, and which is repugnant to the laws of this territory. Captain Rufus Ingalls gambled off his horses and carriage, at which I attended, as also Chief Justice Kinney, U. S. Attorney Holman, and others of us Gentiles. During the sitting of the Legislature, the Governor and that body resolved to give Colonel Steptoe and his command and all the United States officers a grand ball. I was privileged by the kindness of the gent, who got up the decoration, tables, &c., &c., to behold the rooms, and I never saw it surpassed in any city. I wish I had a bill of fare, but I have not.

I was also informed by the same person who had got up several of the finest balls here, that he was instructed to spare no expense to make it a superb affair, and from him I understand it exceeded all others by several hundred dollars. I cannot describe, my descriptive powers are too meagre. Suffice it to say, Gentiles and Mormons danced, feasted, and revelled together, and especial pains were taken to introduce the officers to the first ladies of Mormondom: but all this generosity was rewarded, I am sorry to say, not by a *return ball;* but by some of the officers seeking the seduction of some of the ladies of Utah, and upon this ball built their hopes and accomplished it. I heard the same Mr. Kimball and Grant come out like small thunder on somebody guilty of such attempts; and being a Gentile I knew where the shoe fitted. The officers succeeded in obtaining the Indians that had killed Gunnison; they were tried, convicted, and sentenced to imprisonment, but escaped from the unfinished jail; unfinished because of a lack of material aid.

During the progress of the trial, his Honour, Judge Kinney presiding, reports say, that some of the officers gave Ammon's squaw blankets and whisky for those privileges which were only the right of Ammon; and all the Indians, squaws and interpreters, testify to its truth, and the unpleasant consequences resulting to the principal actors, as many of the squaws, of late, are not free from disease, and there was some talk of prosecution for this and the gambling scrape; but all passed off, except the disease.

During the sitting of the Supreme Court here, Messrs. Capt. Rufus Ingalls, and Rankin were admitted to the bar of said Court, over which a legal dinner was given. On the eve of the departure of the command, the men were ordered to Rush Valley, under canvass; the officers retaining their quarters. A few days ago this same Ingalls took a notion to a fine minor child, aged twelve years, enticed her into his carriage and four, procured her presents, and his special guard, for the occasion, and in open violation of the Colonel's command, at least *so he said*, drove off to Rush Valley, for what cause you must judge; and almost every officer can count one or more victims to his arts. The Governor sent word to Colonel Steptoe that the child must be sent for. An express started, and the child was brought back, as he said, pure. The Colonel threatened arrest and court martial of Captain Ingalls. The *gallant* captain and Lieutenant Moury waited upon the outraged mother, and offered, so I am told, for the damage done to her, and her child's prostitution, one thousand dollars, which she refused, and her son-in-law, Mr. Davis, ordered them out of the house. The Grand Jury in and for this Territory indicted Captain Ingalls on the charge of abduction. The case proceeded not very far; for the prosecution found that the principal witness was induced by gold to leave the Territory, and the other witnesses being girls seduced by some of the officers and their own teamsters, the prosecution saw they could not depend upon the witnesses left, and found also, as the prosecution testified, that nearly all the witnesses were bribed; and reflecting upon the cost, the nature of the case, who and what for, and the case, if prosecuted, who it would benefit, withdrew the case. The laws of Utah, neither, are not so complete as they should be, but they were made, as I see by reference, to a people who wish to live without lawyers, a curse anywhere; but public opinion is just as much satisfied that he prostituted the child as though he had stood trial and was convicted. She left her home, not

well clothed, a modest girl; came back well dressed, a brazen prostitute, and I believe is going to California. Gold, *whose gold* I know not, has played the very devil here this winter. Many persons went away from here who were given to profanity, drunkenness and debauchery. I have known the City Marshal call the U. S. Attorney to order in the theatre for drunkenness and rioting, and the said Attorney beg pardon next morning; also the same Marshal order the same Attorney to dismount and go to his room, as he was too drunk to appear in the street; and, in fact, it was the prevailing fault. To enlighten you a little where the liquor came from, the U. S. army sutlers, Messrs. Perry, not Mormons. I was much amused to see a poor common soldier stand in the drill-yard, on a barrel, thirty days, with a board with "drunkard" on it, because he did it like a common soldier; the officers got drunk *officer like*. Marvellous difference—common soldier *drunk;* officer *nebriated.* Well, they have left the city and a stench behind.

Before closing, I will here remark, that the Governor is a fine, jovial, good-natured fellow, and his religion does not prohibit him from mixing with gentlemen, no matter whether they like Mormonism or not, so that they behave themselves. I have received many marks of favour and good advice from him, and as I am now leaving, I will say, and I trust I shall not be deemed Mormon struck, as I shall never return here, that if people coming here would attend to their own affairs, they need have no trouble.

I became acquained with many Gentiles here. Messrs. Livingston and Kinkead, who have done business here for years, Mr. W. Mac, Mr. Mason, Messrs. Branham and Norris, and others, who all assured me that it is a fine place to do business, being mostly cash, and that the prices of goods generally were lower this past season than heretofore. There is but one mercantile house of any size, the firm of T. S. Williams and Co., which is a rouser, and the said Williams is a rouser also.

Well, sir, I have seen Mormonism in all its phases; I see much to admire, and some I must condemn. If they like plurality, all right; the Mormon likes a number, the Shaker none. What a contrast! Which does the most evil or good for the community, I leave theologians to decide. I would say here is industry, fine farms, good cities, and all this the result of a few years. Here also is great patience, no lands given, no mails for months. Who, I ask, would submit to no mails? I have expected some, but none came. It is a shame; our eastern folk would kick up a row, and cry aloud and spare not, till reform came. It causes a stagnation to business generally.

At the time Colonel Steptoe's commission arrived, I heard Governor Young say, in the stand, that he would prefer him for Governor to any man he knew of among the outsiders, and pledge him fidelity from all parties.

His Honour, Judge Shaver, is highly esteemed here, and for his upright course, he is preferred by Saint and Gentiles.

The Indians are at present peaceable. I cannot say I admire Governor Young's policy in regard to the Indians. I should fight them; he wins by presents and sending farmers and mechanics among them, and already many raise their bread; it has been an expensive policy to him, as I learn, appropriations in this line are small. I attended their General Conference, and from their report they are growing rich, the Governor seems to be a good financier. Board here is $5 a week. I believe a good hotel would do well, after our eastern style. The springs, Salt Lake, the minerals, the mountains, and the people cannot fail to interest the sojourner here. And I am fully persuaded that any man can live here if he will do right, in peace. They deliver now to the Temple, forty loads of rock per day. The site for the same is fine, and all shows that a few more years Utah will do wonders. Her sugar factory; her iron works; her machine shops; her paper factory; nails ditto, leather, woollen, flour and saw mills, show she can sustain herself. Why does Uncle Sam not give Utah land like other Territories? Why not be liberal and open-hearted to her? She says she has been robbed and plundered before; let no further stain come on the escutcheon of our country. Give her this Territory, and cry quits, and see if she can live as she says she can without us. I beg your pardon for the length of my communication, but I could not stop, I saw so much to write about. Acknowledge the receipt of my subscription for one year, and direct to me at San Francisco, California.

Yours, &c., C. D.

Varieties.

'Tis only small dogs who bark; so with men; the smaller a man's calibre, the more noise he makes.

Turkish and American Society.—This party was no other than the ladies of a harem. . . . They were thirteen in number, just a bakers' dozen, and belonged to a pacha who was making his annual tour of the different posts under his government, and had sent them on before to have the household matters all arranged upon his arrival. And no doubt, also, they were to be in readiness to receive him with their smiles; and if they continued in the same humour in which I saw them, he must have been a happy man who could call them all his own. I had not fairly recovered from the cries of the poor camel, when I heard their merry voices. Verily, thought I, stopping to catch the last musical notes, there are exceedingly good points about the Turks: chibouks, coffee, and as many wives as they please. It made me whistle to think of it. Oh, thought I, that some of our ladies could see these things; that some haughty beauty, at whose feet dozens of worthy and amiable young gentlemen are sighing themselves into premature wrinkles and ugliness, might see these things! I am no rash innovator. I would not sweep away the established customs of our state of society. I would not lay my meddling fingers upon the admitted prerogatives of our ladies; but I cannot help asking myself if, in the rapid changes of this turning world, changes which completely alter rocks and the hardest substances of nature, it may not by possibility happen, that the tenour of a lady's humour will change. What a goodly spectacle to see those who are never content without a dozen admirers in their train, following by dozens in the train of one man! But I fear me much, that this will never be, at least in our days. Our system of education is radically wrong. The human mind, says some philosopher, and the gentleman is right, is like the sand upon the shore of the sea. You may write upon it what character you please. We begin by writing upon their innocent unformed minds, that, "born for their use, we live but to oblige them." The consequence is, I will not say what; for I hope to return among them, and kiss the rod in some fair hand; but this I do know, that here the "twig is so bent" that they become as gentle, as docile, and as tractable as any domestic animal. I say again, there are many exceeding good points about the Turks.—*Stephen's Incidents of Travel.*

Daily Duties.

(Selected.)

Our daily path! with thorns or flowers;
We can at will bestrew them;
What bliss would gild the passing hours,
If we but rightly knew them.
The way of life is right at best,
But briars yield the roses;
So that which leads to joy and rest,
The hardest path discloses.

The weeds that oft we cast away,
Their simple beauty scorning,
Would form a wreath of purest ray,
And prove the best adorning.
So in our daily path, 'twere well
To call each gift a treasure,
However slight, where love can dwell
With life renewing pleasure!

Addresses.—Israel Evans, Charles R. Savage, } 67 Traffic Street, Derby.
Joseph A. Young, 18 Dock Street, Leeds.

Money List, July 27—August 3, 1855.

	£	s	d
James Linforth	2	0	0
Thomas Clarke	20	0	0
George W. Davies	5	0	0
John Mellor	3	0	0
John Godsall	6	0	0
Carried forward	36	0	0
Brought forward	36	0	0
J. B. Pears	5	0	0
Benjamin Elliot (per Wm. Woodward)	1	10	0
Thomas Stephens	1	15	0
	44	5	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 34, Vol. XVII. Saturday, August 25, 1855. Price One Penny.

Who are the Saints?

BY ELDER MATTHEW ROWAN.

By the unenlightened portion of the world's inhabitants the name of *Saint*—Latter-day Saint—is utterly contemned. A few there are, however, who glory in the appellation, but whether all who are designated by this rare and truly honourable title are worthy of the same, is the humble business of this article to criticise.

Many were called *to be* Saints in what are termed Apostolic times; but were they all *Saints indeed* who were thus called? No, verily! *pusillanimity*, *treachery*, *vice*, and other specimens of rank *ungodliness*, were the obnoxious characteristics of some who had subscribed to the cause of Christ. So flagrant were their vices, that they were righteously reproached and detested by some of their heathenish neighbours.

In this day of God's mercy many are called *to be* Saints, or, in other words, to become *holy*. "*Ye shall be holy*; for I am holy," is the emphatic command of the God of Israel to His people now as it was to His people anciently. He who said to Abraham—"*Walk before me, and be thou perfect*," has placed the same injunction upon all those who are called to be the children of that renowned Patriarch. But need we ask if all those who are *now* called with such a high and glorious calling are making honourable the same in the eyes of God, angels, and men? We may do so, but alas! with no reason to hope for an answer in the affirmative. Oh! that we could do so. How glorious and soul-cheering would be the contemplation, that all the thousands of men and women who *even now* are enlisted in the cause of God and truth were living up to the mark of their high calling, and that they were Latter-day Saints indeed! Were that the case, surely the devil would give up all hopes of ever gaining a victory over the cause of God, and the angels of heaven would exult and would swell forth their anthems of praise and shouts of victory throughout the celestial habitations of the Gods, "as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth;" while peace and good will, yea all the blessings both of heaven and earth would crown each happy day for the children of God upon this self-same world of ours.

But, ah! the dismal and disagreeable reverse is the true case; truth and righteousness are loved and practised but by the few, scorned and rejected by the many.

By pseudo-saints we are as liable to be treacherously stung as was our Master, Jesus. By the pusillanimous of such we are as liable to suffer for want of support and co-operation in the time of need as was Paul the Apostle on a certain occasion.—2 Tim. iv. 16.

By the *drunkard*, the *libertine*, the *venomous-tongued tattler*, the *sneaking busy-body*, and other reprobate characters who infest the Church, disparagement and scandal must inevitably befall the same, and those who walk agreeable to her holy laws. For even the finest gold, when besmeared with dirt, to the passer-by looks worthless, but when such is rubbed up a little, or when the dirt is rubbed off, the gold appears in its own intrinsic worth and beauty; it is then admired by those who, perchance, formerly scorned it. The Church presents to the eye of those not sufficiently acquainted with her, a rather depreciating appearance in some instances; but when once the Almighty, by means of His JUDGES and COUNSELLORS, shall have turned His hand upon her, and shall have *purely purged away her dross, and taken away all her tin*, she will come out *fair as the sun, clear as the moon, and terrible as an army with banners*, and shall stand the pride, joy, and admiration of all the earth!

The endeavour to convince some in the Church, that in consequence of their slothfulness and other bad habits, they are not Latter-day Saints—that they have neither part nor lot in the matter, is attended with considerable labour, and in many cases it is labour in vain. Such rely much more upon the efficacy of their baptism and confirmation than on the virtue of faithfulness; forgetting, or heedless of the fact, that it is he alone that endureth *faithful unto the end*, who has the promise of salvation. As the Apostle John says, "*Let no man deceive you: he that doeth righteousness, is righteous, even as he* (God) *is righteous.*"

As the Jews vaunted, in the darkness of their minds, in the delusion of their being the children of faithful Abraham, and consequently heirs to all the glorious promises made to him by the Lord, so do many of the equally dark-minded, who have a nominal standing in the Church, boast of their being the sons and daughters of God *by the laws of adoption*, while at the same time their actions are as discordant to the laws of God, as were the views and actions of the anti-Christian Jews to those entertained and practised by father Abraham. Jesus said to the Jews, "*If ye were Abraham's children, ye would do the works of Abraham.*" And Paul informed the former-day Christians that "*as many as are led by the Spirit of God,* THEY ARE THE SONS OF GOD." And according to Peter, the Holy Ghost is given "*to them that obey.*"

To know that we are of God is to know that we are diligent in keeping His commandments as they are given unto us. For *many are called, but few chosen.* And the parable of the kingdom of heaven being likened unto a net that was cast into the sea and gathered of every kind, and the treatment those gathered are to undergo when drawn ashore by men, ought to be a sufficient hint to all of us.

One thing we should never lose sight of, and that is, we cannot well deceive, as to *what we are*, those whose business it is to draw us ashore, and to *put the* GOOD *in vessels, and to throw the* BAD *away.*

God gives judgment in the superlative degree to those whom He calls to be indeed "*fishers of men,*" by which they are enabled to discriminate between the *good* and the *bad;* and although the mantle of hypocrisy may be tightly and closely wrapped around the dissembler, he shall be detected by his judges, they judging not alone by the hearing of the ear, nor by the seeing of the eye, but more particularly by the spirit of judgment and truth that is in them; while the guileless Saint, who has served God in the probity and integrity of his soul, will meet with an ample and happy reward at their hands.

Naturally, there are great differences in the characters of individuals, as much almost as there are in the appearances and natures of the various plants that grow and flourish in the various soils and climates of the earth. The cultivation and transplantation of plants effect wonderful improvements in them.

For lack of cultivation, &c., of plants, they will degenerate, and differ both in appearance and nature. But one thing I would observe, namely, that a *weed* never can become, by either cultivation or transplantation, anything else than a *mere weed.* By cultivation, &c., a weed may grow, but it will only grow in *size*—by growing, it will grow a *greater* WEED—nothing else. So the human being whose soul is of a depraved cast, can

never act altogether so nobly and virtuously as the one whose soul partakes of the nature of that being who in his very soul "*loved righteousness and hated iniquity*," which caused him to have an anointing above that of his fellows.

Says the Lord, "*Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.*"

Some seem to have found an entrance into the kingdom of God for the sole purpose (unknown to themselves) of, as it were, *scouring* and *polishing* others, adapted to a better use, around them; and when they have done their mean yet indispensable work, they either sneak out or are cast out for their pains!

While speaking thus, the recollection of a circumstance forces itself into my mind. It was the circumstance of our Saviour calling twelve of his followers to the dignity of the Apostleship, and according to his own statement, one of them he *knew* to be a *devil;* and in reference to the devilish work he was to do, said Jesus in the nobleness of his soul, "*That thou doest, do quickly.*" We all know what he did, and what he got for it. But while admitting the utility of such characters, we cannot help regarding them as the meanest of the mean in the dynasty of their father the devil. The very thought of the end of such is awful!

But the unsaintly conduct of some in the Church can never serve for an excuse to others for their non-performance of righteousness, or for their non-obedience to the requirements of the Gospel of the Son of God. For it ought to be considered that all who act contrary to their avowed profession are wrong—are false—let the cause they have espoused be true or false. And such characters being thus proved false, ought not to be taken by others as ensamples. No; examples ought to be sought from those that are known to be the *living embodiments* of the principles they profess, instead of from the non-conformer and renegade.

Then, who are the Saints? How are they to be known? "*Ye shall know them by their* FRUITS. *Do men gather grapes of thorns, or figs of thistles? . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*" Jesus, the great *Master* Spirit, gave that rule by which false prophets might be detected, and it will serve admirably well to assist or enable us to discover who are the Saints and who the sinners in the Church of God. In summer, when the trees are laden with fruits, there is little or no difficulty in distinguishing one tree from another; their respective fruits serve as a sort of nomenclature by which we can call them by their proper names, and by which we can know of their virtues and uses. The tree that is tallest, and has the most numerous and farthest extending branches, may be far from being the best in the garden: it may not bear the most delicious and serviceable fruit. No, though it may be so large as to keep in the shade smaller *trees, shrubs, flowers, and plants*, and although it may bear much fruit, yet its fruit may not be good, and the husbandman's axe would be applied to its root to hew it down; for what it is alone good for—*the burning;* for "*every tree that bringeth not forth* GOOD *fruit is hewn down, and cast into the fire.*"

Not all those who speak swellingly concerning the Church and its principles; not those who display an ostentatious show of faith and liberality towards the Church; not those who cannot stand up to testify concerning the work of the Lord, without, at the same time, astounding us with the declaration that they are willing to lay down their lives *at any time* for the doctrines and faith they have espoused, yet have not the soul to lay down, out of their *abundance*, more than the *widows's mite* to help on the work of the Lord; not those who have attained to such a proficiency after having been in the Church a few years, say twelve, and having been under the tuition of Elder KNOW-ALL, that now refuse to be taught and governed by Elder LAST-COME KNOW-LITTLE; not those who can only speak of their righteousness in the past tense; are the Saints; but those who are baptized with a humble and contrite spirit, and who, after having the Gift of the Holy Ghost given unto them by the laying on of the hands of God's servants, with a child-like obedience will keep inviolate the laws of God as they come to them through their proper officers; whose hearts are ever burning with profound gratitude to the Giver of every good and perfect gift, for His daily mercies unto them, and for the great blessing of being inducted into His Church and kingdom; who will honour the humble servant of God with

that honour which belongs unto him, whether he may be an Apostle, High Priest, Elder, Priest, Teacher, or Deacon; who live in such a way in the world as to bring no just reproach upon the Church, and endeavour to maintain a character which is in perfect keeping with their profession. In censuring the impious conduct of some who are *wicked in heart*, I wish not to be understood as condemning with such those who may make a slip through some in-bred or inherent *weakness*. Oh no: a proper distinction must be observed. Those who transgress through weakness, in their evil hour, are very different characters to those who transgress from a willingness to do wickedly. Peter, through sheer *weakness*, transgressed against his Lord. Judas did the same through a deeply-rooted *wickedness*. The weak repented and was made strong in his calling, the other was hurled from his high position to the low level of a son of perdition! The language of the Psalmist is beautifully appropriate on this subject, where he says, "Lo, the *wicked* bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. . . . The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright."

Joseph the Prophet informs us that ZION is the PURE IN HEART. Yes; and in the land where such shall dwell, the *sinner shall be afraid, and fearfulness shall surprise the hypocrite.* David of old, with his mind enlightened upon this subject, says, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

Although the wicked at present may give great annoyance to the Church, and although they may do despitefully to the more righteous of their brethren and sisters, by such the righteous ought not to be overcome, nor should they grow weary in well-doing.

"*Fret not thyself,*" says David, "*because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.* . . . . . *I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is* PEACE."

Foreign Correspondence.

DESERET.

(From the "Mormon," July 14.)

G. S. L. CITY, May, 31, 1855.

To the Editor of the *Mormon*:

SIR: Several numbers of your highly interesting paper have arrived by the Eastern and California Mails. The Eastern mail arrived on the 12th inst. with 27 sacks, the principal part of four months' mail, and considerably in advance of the usual *Ox Telegraph*, which has generally made its appearance in October and November, with a year's mail.

The Presidency, with a large company, have just visited most of the Southern Counties, the people are all enjoying excellent health, the Indians quiet, and many of them learning to work. The Iron Works are progressing.

But one drawback causes the feelings of all to awaken: every settlement has been visited with an innumerable host of grass-

hoppers, devouring all the early crops, standing guard over every spear of vegetation that may venture to present itself, and the moment a single blade appears, they attack it as vigilantly as Sir Colin Campbell's Minie Rifle Corps shoot at the Russian troops when they show their heads. The attack of the allied armies on Sebastopol is mere sham work compared with the investment of our grain fields by these united hosts.

The prospect bids fair for the Saints to learn to live by faith; for what little wheat is now left, the men, women and children appear to be organized into squads of three or four each, well armed with willow bushes, and they are very busy sweeping the armies of grasshoppers into the small creeks where they place coffee sacks, and when they get them filled, they dig trenches, and bury their enemy: others of the brethren are equally as busy where the grain is entirely gone, plowing, sowing wheat, harrowing, planting corn and potatoes, and they appear to be just as diligent as they were eight or ten weeks ago; 'tis true it appears rather late, but the Saints feel it is better to plant late than never, and they have a very strong faith that a loafer or a lazy man cannot live here this season, at least; and you may sound as loud an editorial as you please, that emigrants for the gold mines, unless they bring their provisions with them, are likely to feel a little hunger in common with us, unless they can make up their mind to live on grasshopper or cricket soup; for 60,000 Saints must be fed, whether the grasshoppers or crickets continue or not. Where they must draw their sustenance from for the next year, it requires a pretty good stretch of faith to imagine. The Lord says, in a revelation of Joseph Smith, "It is MY BUSINESS to provide for the Saints," and there is a very strong prospect for him to have it to do this year, for they feel it difficult to take care of themselves.

A few loads of rock are drawn to the ground to commence building an office for the Historian, which will be built opposite the President's office.

Sent out my clerks, Thomas Bullock and Leo Hawkins, to take a peep at the public works, and they report that they have seen about 100 men very busy rolling down large rocks to form the foundation for the Temple, which is very nearly completed on the last or west side. They have commenced laying the flagging for the foundation of the cut stone, and very great progress has been made during the past month.

They saw several men at work, cutting the large stones for grinding seed for oil, which are 5 feet 8 inches in diameter, and 14 inches thick, and are expected to be finished next week.

Visited the foundry, the fire of which is blown by heavy machinery, and took a sweating while Morgan Phelps and his assistants cast two segments for a large iron wheel for a threshing machine, and which cannot very easily be beat in any of the Eastern States. Saw the blacksmith's shop, in which seven fires are kept constantly in blow, with the men broiling and sweating over their warm work, with the continual clink of the hammers, fashioning the useful and necessary articles for the public works.

Went into the stone-cutter's shop, where 17 men were busily plying their hammers and chisels, forming the coping for the north wall of the Temple Block, which is very near finished; also blocks, squares, and other shapes for different public buildings now in process towards completion; also saw a grave stone for Rodney Badger, who you will recollect was drowned in the Weber River, while endeavouring to save the lives of an emigrant woman, and her four orphan children, who were travelling to California last season; also one for the child of Elder O. Pratt, and one for Brother Patterson, who was killed while quarrying rock; all of which are the labour of Brother Wm. Ward, and will bear comparison with any work of a similar nature in the cities of America or Europe.

Next took a peep into the paint shop, where Brother James Beck was putting on the finishing touch to some bedsteads put together upon an entirely new and scientific principle; examined his various pieces of workmanship, with which the public paint shop abounds. I learn he has nine men under him in constant employ.

They then took a stroll through the lumber yard, and saw the numerous pile of lumber, which Brother E. Fordham told them contained over 150,000 feet. Went into the joiner's shop, which, under the superintendency of Brother Miles Romney, is a perfect bee hive for industry, every bench being in active occupation, and

every man intent upon the labours set before him. Saw the modeling shop, and finally visited the machine shop, where flanges, wheels, cranks, gudgeons, and machinery of various descriptions were being manufactured.

The whole being as complete a business establishment as you ever saw in any of the United States, England, Scotland, France, Germany, or any part of the world in which you have been a traveller; and although *you know* what Mormon enterprize is, I can scarcely write so that you can read and *realize* the great amount of improvements that have been made, and are daily making in our midst.

The people begin to realize that there is no place like the public works, for there they are sure of their food and the necessaries of life; while at the same time every other person is fearing and trembling, and endeavouring to work his temporal salvation in trying to raise a sufficiency of food; but the result of their labours they leave in the hands of Almighty God to do with them as seemeth good in His sight.

Yours faithfully,

GEO. A. SMITH.

IRON COUNTY.

(From the "Deseret News," May 30.)

Parowan, May 14, 1855.

To the Editor of the *Deseret News*.

Henry Rollins, Esq., of San Bernardino, arrived in this city last evening, and will shortly proceed to G. S. L. City with a handsome assortment of goods, principally groceries. He came through in twenty-three days, with heavily-loaded teams. No news of importance from California.

It is a general time of health in this County. The farmers are still sowing wheat, the spring being very backward. Grasshoppers of small dimensions are far more numerous than the contending armies in the Crimea.

One hundred and fifty men are wanted immediately in this County to carry on the Iron Works successfully; those most needed are wagoners, miners, colliers, lime-burners, lumbermen, quarrymen, brick and stone-masons, carpenters, joiners, machinists, charcoal burners, and furnace men. Fifty additional teams are necessary to keep the furnace supplied with fuel and ore. The people are in high spirits on the iron subject, the furnace having been kept successfully in operation two weeks satisfied the most sceptical that nothing was wanting but to continue the charge, as the furnace was blown out simply for want of fuel.

Mr. F. T. Whitney, of Parowan, is manufacturing a very good article of cut nails; the cutting machine was got up under the supervision of the Hon. C. C. Pendleton, and the header was constructed by Mr. Whitney, who is an ingenious mechanic. The work is principally done by Piede workmen, under his supervision.

Mr. Pendleton is erecting a machine shop; the walls are composed of gravel and lime mortar, which becomes very hard.

The lumbering business is at present at a stand still, and the saw-mills are idle, for the lumbermen are all engaged in farming. Eleven men are engaged in sowing grain and repairing the fences at Paragoonah.

The U. S. Rifle Company camped on Little Creek last night. Messrs. George Bean and Alfred, Indian interpreters to that company, came in this morning, and report all well. Mr. Bean informs me that the horses in charge of the company took a stampede at Meadow Creek, and ran thirty miles, but were nearly all recovered; some of them were injured by the picket pins attached to the lariets. More anon.

GEORGE A. SMITH.

SANDWICH ISLANDS.

The New Gathering Place—Good Prospects.

Honolulu, Oahu, S. I.,
May 12, 1855.

Elder F. D. Richards.

Dear Brother—Your letter and the package of *Stars*, &c., forwarded by the *Pons Aelii*, have come safely to hand, all in good order. . . . . .

The books have not sold as readily as I could have wished, yet we hope eventually to dispose of them all. There are but a few persons (who read English) who care much about "Mormonism;" they have mostly come here to aggrandise themselves, and have no time to listen to the truths of heaven. . . . . .

As changes will take place in the mis-

sion after our next Conference, several of us expecting to return home, agreeable to counsel, I do not wish you to forward any more books or *Stars* at present, or until ordered by our successors.

All the Elders would like to take the *Star* regularly, but this is a hard place to get means. The native Saints are very poor, and are not able to do more than barely support themselves, hence they have not much to give to the Elders. Still, in the midst of poverty and many other embarrassments, the work has progressed, and the Elders have been faithful and rejoice exceedingly in their labours. At no time since the commencement of the mission has it been in as prosperous a condition as at present. The Saints are increasing in knowledge, in faith, and in good works; they begin to realize the magnitude of the work in which they have embarked, and are shaping their actions accordingly. They are very desirous to gather, but such is their poverty, that at present it would be impossible for them to emigrate to America, even if the laws did not prevent them from doing so. Having a desire to place them in a situation to earn means to emigrate, providing the way should open, and to get them away from the corrupt influences with which they are continually surrounded, to a place where we could control their labours, and instruct them more fully, not only in the spiritual things of the kingdom, but in temporal things also, we have selected a temporary gathering place on the Island of Lanai, (one of this group), where we have procured the use of a piece of land free of cost for four years. On this we have opened a farm, planted crops of wheat, oats, corn, potatoes, onions, beans, &c., all of which bid fair to yield good crops this season—already some wheat is ready for the sickle. This labour is performed by native pioneers from different islands of the group, one or more American Elders oversee, and direct the labour. These islands being a place of resort for whale ships, there is a great demand for produce of all kinds, hence we shall have no difficulty in finding a market for our produce. An excellent spirit prevails among the pioneers, and they are exercising a salutary influence among the inhabitants of the island (Lanai), many of whom have already joined the Church.

Our Elders are pretty well distributed over the whole group, and the natives, as well as foreigners, in all parts, are being left without excuse.

Our hands were greatly strengthened by the arrival in our midst last fall of 19 young Elders from Utah, who have taken right hold of the work, and have been and are making good progress in the native language. The voices of several have already been heard, sounding the proclamation of salvation in the Hawaiian tongue, although they have not been much over six months in the land. This causes us to rejoice, and praise our Father in heaven, and our hearts are filled with glorious anticipations in the future. When all these young men get the language, priestcraft will be made to tremble in its strongholds.

Pray for us, brother Richards, and ask the British Saints to remember us in this far off land among the degenerated children of Jacob, that our labours may be blessed in raising them from their low and degraded state, and that the day may speedily come when "the isles shall wait upon the Lord."

Your brother Henry is on the Island of Hawaii, the largest of the group, and most distant from this place. He was well, and making good proficiency in the language the last we heard from him. I immediately, on the receipt thereof, forwarded your letter to him. His package is here awaiting his order.

We hold our next General Conference at our new settlement, Island of Lanai, commencing on the 24th of July, when we shall all meet for the first time upon a foreign land.

A general time of health prevails among the brethren of the mission, as also among the Saints generally. All, with one exception, of the Elders who first came here returned home last year, and others whose health and circumstances would not permit them to remain longer, returned this spring, and several more will leave after the General Conference, so that the burden of the mission will roll on to the young Elders who came last fall.

I have thus brokenly given you a brief account of the progress of the work on these lands, hoping that I have done no more than will be acceptable to you.

With love to yourself and those associated with you in Britain, and prayers for your prosperity in the Redeemer's cause, I remain as ever your brother and labourer in the Gospel,

PHILIP B. LEWIS.

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 25, 1855.

THE GATHERING OF ISRAEL.—The work of the Lord is gaining slowly but surely in the heart of Europe, notwithstanding the poverty and oppression which bind down the people. A fire is kindled which will continue to spread in the hearts of the honest, and light up in them the hopes of eternal life. There are many who are of Israel in Switzerland, Piedmont, Germany, and surrounding nations, to whom the Lord will bring deliverance in His own appointed time. He will yet plead with these nations, by His judgments, until the power of priestcraft is broken, and the shackles of oppression are loosened, sufficiently for the captive to walk in the ordinances of the Gospel, and gather out to the land where the mind can expand, and the spirit and body freely partake of the elements of life, which the God of heaven designed should be used for the benefit of all His creatures. While the enemies of truth may perchance rejoice over some apparent momentary check to its progress, they are only smothering the fire for a time, while it accumulates greater force. The testimony of the Priesthood and the power of revelation are gradually weakening the foundations of all human institutions, civil, political, and religious, and every attempt to steady the tottering fabrics only betrays their growing weakness. Whenever the Elders of Israel make their appearance, proclaiming the Gospel of salvation, clothed with the Holy Priesthood, wielding the sword of the Spirit, and working by the light of revelation, hireling priests are stimulated to industry to save their craft, and the political fears of petty tyrants, whose personal merit generally forms no element of their greatness, are excited, for among the rulers of the day, whether monarchial or republican, virtue and integrity are scarce commodities, and are oftener found in the cottage of the peasant than the palace of the prince. Those scarce gems—honest hearts, are the only materials with which the Lord will establish His kingdom, at least that portion of it which will be honoured with His presence, and beautified with elements of celestial origin. These are the materials which He is sending forth His hunters to find and collect together to a place where the master workman can polish them up, and fit them to become "lively stones" in the Temple of our God. When the Elders suffer imprisonments, and the buffetings and sneers of the bigoted and self-righteous, in the pursuit of so glorious an object, they have the consolation of knowing that the salvation of one soul is worth a life of toil, for that single germ, quickened by the power of eternal increase, will grow, through the endless circles of eternity, into myriads of intelligencies, to increase the glory and swell the retinue of their Heavenly Father.

The time has come when the past rapid progress of this kingdom is but a very imperfect criterion by which to calculate its gigantic strides in the future. Its affinity with the heavens is daily increasing, and it is becoming more perfect as the medium through which the powers behind the vail can extend salvation to their prodigal sons and daughters, who have long wandered in the darkness of ignorance, and suffered under the blighting influences of rejected revelation. The voice which at first spoke low out of the ground, and whispered the sacred history of the millions of father Lehi's children on the American continent, is now echoing through the Valleys of Ephraim, calling them back to the allegiance of their fathers, and making them the subjects of that kingdom, to the royal rights of which they are natural heirs by covenant and promise. The Lord is manifesting Himself to them by dreams, revelations, and the

ministering of angels, preparing their minds to receive His messengers, yield obedience to a living Priesthood, through which they can be restored to the blessings of eternal life, and repair the broken chains of their generations.

Those Lamanites in whose veins courses the pure blood of Israel, unmixed with that of the Gentles, are easily operated upon by the Spirit of truth, and they obey it, and go down into the waters of baptism by whole tribes at a time, thus literally fulfilling the ancient prophecy, that a nation shall be born in a day. The time has come which the Saints have been desiring and earnestly praying for since the Book of Mormon was revealed, when these remnants of Jacob shall flock into the kingdom, and that purifying process commence, which will make them a white and delightsome people. Here is a mighty field opened for the planting of the Gospel in a soil congenial to its growth, where it will spread like a fire among brambles, and purify these degenerate sons of holy sires from the corrupt weeds which have luxuriated in their systems for centuries. But few have properly considered the real magnitude of this work. The wild tribes of the Rocky Mountains, commonly reckoned within the limits of the United States and her Territories, constitute but a very small portion of the numbers of the Lamanites. Numerous tribes of them are scattered through that immense portion of the Continent, called the British Possessions. On the South, it is probable that three-fourths of the inhabitants of Mexico and Central America are wholly, or in part, descended from the aborigines of the country. The same may be said of the civilized portions of South America, while a vast extent of that Continent still remains almost entirely unexplored, occupied by the original inhabitants, in their native state of comparative purity, because uncorrupted by the contaminating influences of modern civilization. Upon examination of this subject, it would probably be found that more than one half of the inhabitants of the Western world have Lamanitish blood coursing in their veins. Thus the field is not only large, but promises a great and glorious harvest of such as will be saved in the kingdom of God, and will prove a stronghold of defence, and a mighty bulwark for its protection.

FOREIGN INTELLIGENCE—*Deseret—San Francisco—San Bernardino.*—Quite unexpectedly on our part, but none the less welcome, the *Deseret News* for June 6 came to hand August 11. We suppose it left Great Salt Lake City by one of the mail waggons which the *News* announces was to return from thence June 7. Peace was prevailing in the Valleys. The Hon. J. M. Bernhisel arrived at G. S. L. City in good health and and spirits, with the eastern mail which was due in May, but which arrived June 5. All the mail matter put aboard at Independence was taken through, and some belonging to a former trip. Spanish corn and buckwheat were in demand for replanting and resowing for late crops. By latest advices from California, Elder Parley P. Pratt was in San Francisco, and enjoying excellent health. Brother W. McBride was to start from California, May 1, with a company of Saints bound for the Valley, and it was expected that Elder Reddick N. Allred, of the Sandwich Islands Missions, would return home in the same company. A Conference was held at San Bernardino, April 6, 7, and 8. During its continuance 13 persons were rebaptized, the weather was pleasant, and the attendance general.

St. Louis.—We learn from the *Luminary* that Elder Erastus Snow left St. Louis for Atchison and the Plains, July 17, on his way to Great Salt Lake City. He expects to return to St. Louis this season. During his absence the *Luminary* is under the able direction of Elder Orson Spencer, who at our last dates was about performing a short mission to the Cherokee Indians, west of the states of Arkansas and Missouri.

The Plains—Death of Elder J. F. Secrist.—A letter by a "Traveller," dated Atchison, July 8, in the *Mormon* of July 28, states that Elder Jacob F. Secrist, late President of the German mission, had died, between Atchison and Kearney, from fatigue in hunting cattle.

Switzerland.—Elder William Budge, in a letter to us, dated July 6th, says, "I received several letters from the Saints in Switzerland a few days ago, with good news, especially from Zurich and around. The Saints continue to rejoice in the Gospel, and the Elders are busy in spreading the truth as much as circumstances will allow. At the same time they feel very desirous of leaving their country, which denies them the privilege of enjoying their religion. Their hearts are set on Zion, and they pray continually for deliverance. One of the letters I received was written by one of the Travelling Elders. He writes in good spirits, and says that he was going next morning to baptize six or seven persons. When I wrote I encouraged them as much as possible, and told them of your interest concerning them, for which they feel very thankful, and send much love to beloved President Richards, and say the time will seem long until they have another letter."

Piedmont.—Elder Samuel Francis writes to Elder G. D. Keaton, from the valleys of Piedmont—"You are well acquainted with the Waldensian valleys, but you do not know our present position, and it would be out of my power to describe it to you. Since the departure of the emigrants, we have not found a house like that of brother Malan. Brothers Gardiol and Chaterlain have been our principal supporters. Elder Rochan has not had any employ for the last three or four months, and nearly all the other Saints in the valleys have been in the same condition. We have been under the necessity of cutting off seven, who in their poverty have been bought with bread and polent by the Protestant ministers. All the others are well, and I hope they will continue to be more and more faithful to the work of God. We baptized a young man last Sunday, and expect to baptize a few more soon."

THE "LUMINARY."—Persons wishing to subscribe for the Second Volume of the *Luminary* are requested to forward to us, at the earliest convenience, their subscription for six or twelve months, as the case may be, that we may transmit the same to St. Louis, before the commencement of the Volume, which takes place at the beginning of the coming year. Subscriptions, for not less than six months, are received at any stage of a Volume, but the back Numbers cannot be insured. Terms—13s. per annum, in advance; subscribers paying English postage—one penny per copy, on receipt of the papers.

Home Correspondence.

WALES.

"Udgorn Seion" Office, Swansea,
July, 1855.

President Richards.

Dear Brother—In submitting you, by request, a brief report of the condition and circumstances of the Church of God in Wales, it affords me great pleasure to represent that, although the calumnies of the press and pulpit, and the stubborn prejudices of a severely priest-ridden populace have prevented the augmentation of our numbers as I could wish, yet I have unmistakable evidences, in the unity, diligence, and humility of the Saints, of the increase of the spirit of the Gospel in them.

'Tis due to my worthy Counsellor Elder Daniels, and the presiding Elders (with very few dishonourable exceptions, which have resulted in expulsion), to sa

that, through the blessing of Him who owns the work, upon their energetic measures and vigilant watch-care, love and harmony, undisturbed peace and prosperity reign amongst the Priesthood and Saints, to the exclusion of every principle or practice incompatible with their profession, from all the fourteen Conferences over which I have the honourable watch-care; a disposition to honour their religion before the world, by *living its precepts*, and to disseminate it by tracting and testifying from house to house, never has appeared more prominent than at the present time, nor have I ever been more flattered with the prospects of the Church than I am with its present condition.

A laudable exertion is being made by the Conferences severally, especially during the summer season, to extend their confines, to overspread the country by out-door preaching, and by sending out a promising number of spirited young officers to testify to and warn the people in new and evacuated places, of which we have a few yet remaining. An increase of confidence in the Holy Priesthood, so characteristic of the pure in heart, and so essential to salvation, is manifested in the promptness of their response to every counsel, and in the renewed interest they evince in seeing it not only preached but *practised* also. In brief, the manifest improvement I perceive in the condition of the Church in general, is a continual source of indescribable joy to me, forming new themes of praise to Him who alone is able to accomplish it, and presenting additional incentives to ever prayerfully contribute my mite in behalf of all its interests.

In reference to the *circumstances* of this part of our Great Father's vineyard, although it is as devoid of "gold diggings" as any other barren corner thereof, yet the elaborate dissertations on this, of late, all-absorbing essential that have echoed and re-echoed in the ears of all, the out-pourings of heaven's and earth's blessings upon the liberal-minded, and covering the serf who loves his gold more than the kingdom of our God with a mildew and poverty, all has served to make the poor Saints feel rich and liberal, and to delight in paying all dues to their God. One instance at issue, which occurred yesterday in Conference, proves the point—in response to a call to liquidate the debts of this Conference, upwards of sixty pounds was either cashed down in meeting, or subscribed to be paid in a few weeks by volunteers. A similar feeling is being awakened more generally of late than hitherto, and the consequent rewards for liberality keep pace with their strides.

A more lively interest is evinced in behalf of the P. E. Fund, and this praiseworthy auxiliary to the gathering of the poor Saints homeward will entertain more of the confidence, and hence of the liberality, of the Welsh Saints than hitherto. . . . . I feel that a better day has dawned in this respect.

You will be pleased to learn that I have the pledges of the Presiding Elders generally, that the sums allotted them to pay towards building the Temple of the Lord in Zion will be forthcoming in due time—pledges their sense of honour will not allow to be dishonoured, I trust.

In the book department appertaining to both Offices, quite a reformation has been going on progressively for a few months past, but none too soon; causing *every Sub-agent*, or the Branch for him, to clear up all dues, except the stock on hand, every quarter; to collect every individual debt, and make collection for the amount, if any in default. I also require every General Agent to furnish me with a Balance Sheet in full, quarterly, a form for which I have published for each agent. This not only apprises me what their stock consists of, and whether auditors do their duty, but also the names of the Branches who become involved or otherwise, and will, I trust, induce all to adhere more closely to your "Instructions" given to this important department, and *prevent* defalcations. A general awakening is taking place on this subject—days' works, lectures, "soirees," &c., are on foot in order to liquidate old debts, rusty for years past, and almost forgotten.

In reference to the present prospects for the future success of the Gospel among the worldly part of the community, the alarm of priests and editors, as well as the hue-and-cry of the numerous emissaries of our great enemy; the increasing audiences the Elders obtain generally, and the lively interest which the public manifest in the all-absorbing topic of "Mormonism," more than intimate that it is neither dead nor dying; rumours of wars, plagues, famines, earthquakes, murders, rapes, starvings, and the haggish train of modern "Christianity," variegated by the

beautiful delineations of "Mormon monstrosities," "cruelties," "horribles," "Mormonism exploded," "Mormon polygamy," "Divorced wives' exposures," and a thousand-and-one other sweet-scented nosegays, may divert their attention a while, but, like "Jonah's gourd," they fade and perish, and, when the Spirit of truth, like a breeze from Paradise, blows away their stench, "Mormonism"—the same impregnable and ever-living theme, still haunts them closer than before; every contrast presented subserves to approximate the belligerents, so that hundreds, if not thousands, now stand aghast on the brink, with nothing apparently withholding but shame that they have been so long scared by the baseless bug-bears of their clerical hob-goblin-story-tellers. The fact that all these things are in literal fulfilment of ancient and modern prophecies is rapidly gaining publicity among the reflecting public, and the existing feeling flatters us to expect that a host is coming—at the door.

May the Great God who owns this marvellous work, and with whom alone rests the power to propel it onward, grant us the prosperity to save the souls of our fellow-beings into His kingdom, which our hearts desire, give us wisdom to govern, influence to save, and power to "overcome" Babylon and everything Babylonish, to build up Zion, if needs be, on the ruins of even a world, and to crown Him whose right it is to reign King of kings over all His dominion speedily, is the heart's desire of your humble servant and fellow-labourer in the Gospel,

D. JONES.

SCOTLAND.

Kilmarnock, 10th July, 1855.

President F. D. Richards.

Dear Brother—This morning I sit down to give you a plain and correct account of our labours throughout Scotland, and I do it with great cheerfulness, knowing that you ought to hear of the success of those that labour under your watch-care.

We held our quarterly Conference in Dundee, the 17th June, and I am happy to say, that there was a first-rate spirit with the Saints, and all who asembled with us. The Reports from the various Branches were good, with few exceptions. The most of the Priesthood are doing their utmost to extend the work, and gather in the honest in heart, and I can happily say, that their worthy President, Elder Daniel McArthur, is a whole-souled "Mormon," and that the most of his flock partake of his spirit, which makes them also whole-souled in the work of the Lord.

They are comparatively free of debt, and have but one travelling Elder—brother Mark Barnes, who has been in the field a long time. He is a faithful and trust-worthy man, and I feel pleasure in recommending him. . . . . .

The Conference numbers 241. They have paid this quarter, to Temple Fund, £6 15s. 2d ; to P. E. Fund, £8 6s. 11½d.; to Foreign Missions, £1 13s. 11d.; besides other expenses of the Conference; the total for all purposes being £28 13s. 7d.

Edinburgh Conference came off on the 24th, when we were favoured with the society of Elder James Ferguson and J. D. T. McAllister, from Ireland, and Elder Walter Grainger, President of the Glasgow Conference, who contributed much to our happiness on that occasion, for our heavenly Father gave us much of His good Spirit, which is life, light, and salvation to those who enjoy it. The Reports from the Branches of this Conference were also very favourable. The Saints there feel well, and realize more the necessity of keeping the commandments of God, than ever they did in their lives. They also have a good man to preside over them, whose heart is devoted to the cause of truth, and the Saints love and respect him very much.

We have now in that Conference three Travelling Elders, two of them were called out at our last Conference meeting, the other has laboured some time in the ministry, and he is a faithful, worthy man, and would do great good in any sphere.

The total number of members is 672. They have paid to Temple Fund this quarter, £20 17s. 11d ; to P. E. Fund, £25 9s. 9d.; to Foreign Missions, £3 10s.; to clothing for Elders, travelling expenses, and the support of families, £46 15s. 9½d.; total for the quarter, £96 13s. 5½d.

I will say, to the praise of some of our faithful brethren in that Conference, that they voluntarily live up to the law of tithing, and testify to the rest of the Saints

that they are better off now than they were before they paid their tithing. I know this rule to be a correct one, that those who love the Lord will love all of His laws, and keep them, and upon such He will pour out His blessings till their hearts are satisfied. I have proved the law of tithing to be a law of God, and a source of blessing to me from the day on which I entered into the waters of baptism. As for the present, I feel as though I am all tithing, and may it ever be so.

Now, as for the Glasgow Conference, I will begin with the President, Elder Grainger, first. I love to testify of the virtues of good men, and as it may be somewhat in his favour, I will say, he is a true-hearted Saint. This is the first Conference, as you well know, that he has had the honour to preside over, but for my part, I cannot see but that he is fully up to any of the old hands at the business.

The Conference was held on the 1st of July, and the Reports brought in by the Branch Presidents were cheering, and we can feel that there is quite an increase of faith and union with the Saints and the Priesthood. We had a grand day on the Sunday, and also a fine soiree on the Monday following, and I can say that the Conference is in a prosperous condition.

They have paid for the past quarter, to Temple Fund, £42 5s. 1d.; P. E. Fund, £41 5s. 2½d.; Foreign Missions, £4 2s. 1d.; and Conference expenses besides; which make up the total to £120 4s. 11d.

A number of our best paying members have emigrated this year.

The Conference numbers actually, that we can find, 1161; the remainder are scattered and lost, which make up our total in the Half-yearly Report to 1455.

We find, in searching the records of the Glasgow Branch, that there are 220 members whom we can learn nothing of, although there have often been Councils called, and their names read out, and enquiries made after them severally. However, we intend to continue our search for the lost sheep of our Father's flock, that none may be lost through our negligence. May the Lord help us to do our duty all the time.

I have removed Elder James McGhie from the Kilmarnock Conference to Glasgow. He is a faithful young man, and bids fair to be very useful. He has been in the ministry only one year.

Kilmarnock Conference was held on Sunday last. We are still favoured with the society of our brethren from Ireland.

The good spirit of our Heavenly Father has been abundantly poured out upon us in our assemblies in this Conference. The Saints feel well and are much united. The Reports from the Branches were good, though the Saints have been somewhat oppressed for want of work, which has been rather against the financial Report. But I am happy to say, that it is better now, and, judging from the good spirit manifested by the Saints, I think they will bring up all arrears this quarter.

The Saints here are few, but I must say, they have done nobly, taking into consideration that they have helped off to the Valley brothers Booth and Glasgow lately. They are a noble people, and determined to be behind none, and that is the spirit of their worthy President, Elder J. D. Ross, an old and steady hand at the Gospel plough, but his worth need not be extolled by me, as he is well known. He is in first-rate spirits, and we labour in union in all things.

I can say that this Conference is not behind the others in Scotland; if they have not done for one purpose, they have done for another.

They have the past quarter been employed in getting clothes for Travelling Elders, paying old Conference debts, &c. They are now comparatively free, save of that which they owe the Office, which is duly considered by us. And we do not intend to cease our endeavours, while we are permitted to remain here, till it is all paid.

As I have not before me the Financial Report, I shall omit it.

We have but one Travelling Elder in this Conference that we have lately called out.

You will see, by the above details of the various Conferences throughout this Pastorate, that we are in a prosperous condition. Though we have not baptized so many as other Conferences, our prospects are good, and I can truly say, I never saw men labour more faithfully to convince the people of the truth than my brethren do in this land. Well! the seed is sown, the Lord hasten the day when we shall see the increase.

I must say, that I never laboured in the

ministry with more satisfaction, than I have done since I came to Scotland, though I found a kind and noble hearted people in England wheresoever my lot was cast. But I suppose that my experience serves to make my labours more agreeable.

There is a perfect union existing between the Presidents of the Conferences and myself, and also, as a general thing, amongst all the Saints. And I could not ask anything more at the hands of the brethren, than what they wish to be done. Therefore I feel to pour out my soul continually to the Lord for them, and the continuation of our union, and may it increase for ever.

Having already much extended my representation, I shall close now by saying, we shall be happy to see brother Franklin as soon as his business will permit.

Your brother in the Gospel Covenant,
EDWARD BUNKER.

BRADFORD, SHEFFIELD, AND LINCOLNSHIRE CONFERENCES.

71 Washington Road, Sheffield,
July 17, 1855.

President F. D. Richards.

Dear Brother—I am happy at the present time in having an opportunity of presenting you a condensed statement of our doings and prospects in the Sheffield, Bradford, and Lincolnshire Conferences.

I am delighted to say the most perfect union characterises all the efforts and movements of the Priesthood. Every exertion is being made to bring our principles fairly before the people. Out-door preaching is being extensively practised, with good effect. Opposition is rife, yet, notwithstanding, those who have a becoming regard for the truth of the Gospel, listen with attention, and seem desirous to learn more of our principles. Baptisms are becoming quite frequent, and I am pleased to say, all things taken into account, the prospects are cheering.

Measures have been adopted for the efficient carrying out of your counsel in reference to the Temple Offering. All seem sanguine in the belief that the allotments for the Sheffield and Bradford Conferences will be made up by the end of the current quarter.

At a Council Meeting of the Sheffield Branch, convened on Wednesday evening 4th instant, the subject of the Temple Offering was brought forward, and the brethren composing the Council were called upon to express their sentiments in reference to the Temple Offering, when a unanimous feeling was expressed in favour of raising the entire allotment by the close of the present quarter, upon which a subscription was set on foot, and the respectable sum of £21 was raised by the Council on that occasion, the subscriptions ranging from 5s. to £1.

I was particularly pleased with this Council, because of the peculiar spirit which seemed to actuate the Priesthood—they appeared to consider it a privilege of the first order to have an opportunity to aid in building the house of the Lord in the tops of the mountains, as predicted by ancient servants of God; and when we consider the great delight those ancient worthies seem to have experienced in anticipation of this glorious event, it is no marvel to see those who are immediately connected with it, and have the privilege of participating in the great work, count it a pleasure to exert all their faculties to forward the work so much admired by the Prophets of God in all ages.

I am delighted in being able to say to you, our financial affairs, as a general thing, present a healthy appearance, and every department appears to be in good working order.

The Lincolnshire Conference are not so forward with their financial affairs, owing to their scattered and unwieldly condition. Elder Oakley is exerting himself to the utmost to bring every department into proper condition. The Conference, which convened in Grantham on the 8th instant, voted to appropriate the avails of one day's work for each member, for the benefit of the Temple Offering, for the present quarter, which will help out with the allotment so far, that I am persuaded we shall be able to forward the entire amount by the end of the year. The Bradford Conference was convened in the Odd Fellows' Hall, Bradford, on the 24th ultimo. The meetings were well attended. All matters of business passed off in good order, and the most perfect union characterised the assembled Saints, and much of that lovely cementing influence which Jesus declared must characterise his people, was exhibited. Brother Joseph A. Young was in

high spirits, and seemed to possess the power and spirit of his calling and Priesthood in a most visible manner. I feel great pleasure in saying that his course and indefatigable perseverance in the performance of his high and important duties are praiseworthy indeed.

The Sheffield Conference was held on the 1st instant. All matters of business passed off in the most satisfactory manner. The most harmonious feeling pervaded the assemblies of the Saints. The Conference was well attended, and great joy and satisfaction were realized by the Saints. Several persons presented themselves as candidates for baptism during the day. The Spirit of truth rested upon the Priesthood in a marked manner, and the word of truth was spoken with power and good effect.

Elder Edward Frost is full of zeal for the cause of truth, and is always ready to carry out the instructions of those who are called to counsel him, and direct the affairs of the Church. The result is union and good will throughout the entire Conference.

I have twelve Travelling Elders in my Pastorate—five in Bradford Conference, four in Sheffield, and three in Lincolnshire, all of whom are doing all in their power to forward the cause of truth.

The Gospel is being preached in many villages adjacent to Sheffield, Bradford, and Leeds, with good effect, and I am happy to say the prospects for additions in many parts are cheering.

I am resolved that no exertion shall be wanting for the forwarding of the work while I am permitted to labour in this district, and I am sanguine in the belief that we shall be able to accomplish a good work in this vicinity during the remainder of the present year. That this may be the case, I shall exert all my energies and faith, constantly relying on the Lord, who has called us to prune His vineyard, preparatory to His return to dwell with His people.

I will here state that the sale of books and *Stars*, and the interests of the publishing department, are not overlooked, but shall, as hitherto, receive due attention.

Earnestly praying that the blessings of wisdom, strength, and knowledge may abide with you in rich abundance, to make you equal to your onerous and important duties, I am yours, as ever, undeviating in the cause of truth,

C. G. Webb.

Varieties.

Integrity, however rough, is better than smooth dissimulation.

Many persons pass their lives in regretting the past, complaining of the present, and indulging false hopes of the future.

I consider no conquest I ever made worth one year's interest of the money it cost.—*Frederick the Great.*

Let not any one say he cannot govern his passions, nor hinder them from breaking out and carrying him into action; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will.—*Locke.*

Imaginary Wants.—If we create imaginary wants, why do we not create imaginary satisfactions? It is the happier frenzy of the two to be like the mad Athenian, who thought all the ships that came into the harbour to be his own, than be still tormenting ourselves with insatiable desires.—*Bulstrode.*

Cheerfulness.—"Laugh and grow fat," is an old adage. Sterne tells us that every time a man laughs he adds something to his life. Dr. Sydenham said the arrival of a merry-andrew in a town was more beneficial to the health of the inhabitants than twenty asses loaded with medicine. Mr. Pott used to say that he never saw the "Tailor riding to Brentford" without feeling better for a week afterwards.

A Highlander Puzzled.—A drover, fresh from the land of heather, whose knowledge of the sea, and of its ebb and flow, was confined to one grand idea of its magnitude, arrived the other day at the Craig Pier with a flock of sheep, intending to go over into Fife. It being low water, and the boat already well laden, the captain told him that he must wait the next hour, as he was afraid he would not have water enough to float from the pier. "Water enough!" quoth John Highlandman, with the utmost amazement, "Och, man! if ye dinna hae water enuff in the muckle sea, far wud ye get it, than?"

"I CAN'T find bread for my family," said a lazy fellow in company. "Nor I," replied an industrious miller, "I am obliged to work for it."

DON'T GRUMBLE.—He is a fool that grumbles at every little mischance. Put the best foot forward, is an old and good maxim. Don't run about, and tell acquaintances that you have been unfortunate. People do not like to have unfortunate men for acquaintances. Add to a vigorous determination a cheerful spirit; if reverses come, bear them like a philosopher, and get rid of them as soon as you can. Poverty is like a panther—look it steadily in the face, and it will turn from you.

The Lamanite's Prayer.

"Great Spirit! listen to the red man's wail;
Thou hast the power to help him in his woe,
Thy mighty arm was never known to fail;
Great Chieftain! save him from the pale-fac'd foe.

"His broad, green hunting grounds where buff'loes roam,
His bubbling streams where finny thousands play,
The waving prairies, once his happy home,
Are fast departing to the Christian's sway.

"With curs'd fire-water's stupifying flame,
(Which lull'd the senses of our chiefs to rest,)
And soft mouth'd words, the cheating pale-face came,
And stole our lands and drove us to the west.

"Our grey-hair'd med'cine men, so wise and good,
Are baffl'd and confounded with the dread disease,
Which ne'er was known to flow in Indian blood,
Till white men brought it from beyond the seas.

"And shall our nation, once so great, decay?
Our children perish, and our chieftains die?
Great Spirit, help! Thy glorious power display,
Destroy our foes; oh, hear the Indian's cry."

The red man ceas'd, and trembl'd with delight,
For, brighter far than the meridian sun,
A dazzling vision burst upon his sight—
A glorious angel from the Holy One.

"Thy prayer is heard," he said, "and I am here
To tell thee what shall shortly come to pass—
A day of joy for all thy tribes is near,
Thy foes shall perish like the sun-scorch'd grass.

"The *holy book* your fathers *hid*, is found,
Your Mormon brothers will the truth reveal;
Though troubles press, and all seems black around,
Obey their words, your souls' deep wounds will heal.

"Not many moons shall pass away, before
The curse of darkness from your skins shall flee,
Your *ancient beauty* will the Lord restore,
And all your tribes shall dwell in unity.

"The arts of peace shall flourish, ne'er to die,
The war-whoop and the deadly strife shall cease,
Disease shall then depart, and every sigh,
And health and life shall flow in every breeze.

"Farewell! Remember! *I* was once on earth,
And serv'd the Lord of Hosts *on this fair land*,
Observ'd His sacred precepts from my birth,
And now I dwell in bliss at His right hand."

The angel left, and darkness came again,
But light and joy dwelt in the Indian's soul.
Oh! may the day soon dawn for *Ephraim's* reign,
When all the "*glorious land*" he shall control.

CHARLES W. PENROSE.

ADDRESSES.—Thomas D. Giles, Edward Middleton, } 4 East Lane, Tredegar, Monmouthshire.
Thomas Harding, Mr. James Tomb's, Walton Huts, Huntingdonshire.

Money List, August 3—10, 1855.

	£	s	d
George W. Davies	4	0	0
John Holsall	5	0	0
Josiah Holmes	2	0	0
John Mellor (per Thomas Ord)	2	0	0
William Peacock (per R. W. Wolcott)	5	0	0
Carried forward	£18	0	0
Brought forward	£18	0	0
William Norris	3	0	0
Charles Peat	2	0	0
James Linforth	2	0	0
	£25	0	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 35, Vol. XVII. Saturday, September 1, 1855. Price One Penny.

One Thing Needful—An Inspired Head.

A short time ago a leading article appeared in the *Family Herald*, with the following title—"A Great Man Wanted." This article was written with special reference to England. The writer says, "We have all the materials for doing everything well, but we want a sole directing mind at the head of affairs, to make our materials available." And as a consequence of not finding this "sole directing mind," he further says, "We have all sorts of perplexities, dilemmas, quibbles, questions, doubts, and disputed points, as if the whole system were invented by lawyers, for the purpose of keeping themselves and their families flourishing, like the green bay trees, for all generations."

The *Herald* hits the truth when it declares that one of the greatest wants of England is a "great man," who can "speak as one having authority, and not as the scribes," whose word is law, and whose will is carried out universally in a spirit of intuitive, spontaneous, perfect oneness. And we will predicate the same of all the world. Such a ruler no nation upon the face of the earth can now rejoice in, *except the Kingdom of God.* But instead thereof, we see, speaking in general terms, either a potentate of naturally strong mind and great energy, ruling principally by the force of his own iron will; or one of ordinary abilities, ruling through the traditions of his subjects. The dominions of the first of these characters are very often visited with political eruptions at his death, for then the burning lava of discontent, proud ambition, or perhaps innocent indignation, is no longer held in check by the incubus of his mighty presence, but bursts forth, increased in furious heat by being so long smothered, and rapidly creates a new aspect in the state of affairs. The sceptre of the second kind of potentate continually trembles in his hand—every new ray of light that penetrates the public mind may show them a "more excellent way" in governmental affairs, to his imminent peril; and more than this, party and faction may contrive to bring in an entirely different order of things, and rule of governmental procedure. The ruler of iron will has strength and efficacy in his government while it endures, but alas, its existence depends upon the brittle thread of his own life, or perhaps only until a "stronger than the strong man" shall dethrone him. The monarch of ordinary, weak, or vacillating character is in perpetual danger of losing his exalted position, and, his kingdom wanting confidence in its ruler, or being divided in opinion concerning him, is but weak and half-hearted at the best, and consequently the most promising measures are frequently so whittled down, evaded, or thwarted, by friends or foes, as to prove any thing but effectual in cases of exigency.

From the earliest ages to the present, man has tried his best and his worst at

government, and has signally failed all the time. Where now are the powerful nations of antiquity? Where the governments which once kept the world in awe, and dictated laws to the ends of the earth? Echo answers, where? They arose, flourished, and decayed. They were weighed in the balances and found wanting. The magnificence of their remains proves only the completeness of their failure. Many of these governments had "great men" at their head, but not great enough, or, to speak ironically, perhaps too great. At all events, something was wanting—something human wisdom has not yet found out. The "right man" at the head was wanting, nor has the world yetdiscovered that man.

As with nations, so with societies and institutions, religious or merely secular. They have been originated, have secured a certain amount of influence over men, and have either come to naught, or have failed in regenerating society. The "great man" has not appeared on their stage.

But will this "great man" never appear? Must the world go on as it has been going, ebbing and flowing like the tide, but advancing none? The world has a vague idea that there is a "coming man," who will be of the "right" stamp. Scripture declares that such is to be the case, and not a tittle of the sacred word shall fail.

But who shall this man be? Whence shall he derive his authority? In what manner shall he make his appearance? Shall he be some mighty emperor at the head of his splendid court? Or some victorious general at the head of his magnificent army? Or some profound philosopher at the head of the learned and subtle schoolmen? When come, will high and low, rich and poor, learned and unlearned receive him with acclamation, as the "desire of all nations?"

Without egotism we declare that we can answer the above questions. We can speak definitely of the man, his authority, his manner of appearance, and his reception, and thus bestow a word of wisdom and information which is beyond all price. Let the nations listen, and all the inhabitants of the earth give ear! The "great man wanted" to set in order and direct religion, and government, from that of the nation to that of the family and the individual, is an *Apostle*, *Prophet*, *Seer*, and *Revelator*, who is appointed to the Holy Priesthood by God, to reveal His will to men, and to establish His kingdom and government upon the earth, that truth and righteousness may cover it as the waters cover the mighty deep, and mankind no longer grope as blind men for the wall. The honoured person who first received this authority in these days was Joseph Smith, a poor and unlearned stripling. He was rejected by the mighty and wise of the day, and of the poor but a few believed his testimony. Notwithstanding this, he laid the foundation of the great work of reformation, regeneration, and restitution which all admit is necessary, but which so very few are willing to aid with their whole heart. That foundation no man can uproot. After the assassination of Joseph Smith, his mantle fell upon Brigham Young, who now in the Territory of Utah wields that authority. To his standard thousands of the pure in heart annually flock.

We have let the "cat" out of the bag, but we are aware of the consequences, and have counted the cost. We are perfectly conscious that, in acknowledging the hand of the Lord and the instrumentality of a Prophet in this matter, we are raising a nest of hornets, in the shape of unbelievers, about our ears. But no matter, with us truth will out—at the proper time. And if we thereby gain the favour of the Lord, which we undoubtedly shall, of what avail is the enmity of the world? "If God be for us, who can be against us?" A few of the poor amongst men—honest in heart, who have been long and anxiously "waiting for the consolation of Israel," will receive our testimony as the very bread and water of life to their hungry and thirsty souls. And the Holy Spirit of God shall bear testimony with their spirits that we speak the truth of heaven. The emperor and the king, who roll in luxuries, and fare sumptuously every day; the uninspired priest, who "preaches for hire and divines for money;" the statesman, whose little-great soul is not sufficiently capacious to receive aught but paltry, petty, party politics; the philosopher, who glories chiefly in his intellectual power and attainments; the general, who rejoices in his stalwart warriors, arrayed in all the magnificent "pomp and pride and circumstance of war;" the lawyer, the "open Sesame," to whose legal lips is the magic "six-and-eightpence" down; the tradesman, whose contracted mind scarce looks beyond his

counter; the debauchee, who diverts the stream of life into the very gulf of death; the murderer, the liar, the drunkard, the whoremonger, and the giddy, vacillating multitude who sail for ever with the stream—these are they to whom our words are words of fire, because they token forth the end of sin and vile hypocrisy.

But why should men, almost universally, rise up against the Lord and against His anointed? Why are the very imperfect governments of human invention so very sweet to the palate, and the perfect government of heaven so exceedingly distasteful? Do the breathings of inspiration go forth among the nations as the exhalations of the deadly Upas tree? Verily they are treated as though they did. But we fearlessly assert that the adoption of the government of heaven upon the earth is consistent not only with the Scriptures, but with the highest wisdom, the purest reason, and the soundest common sense. Mankind must be governed by truth or by error—if by truth, then by God, who is truth impersonated; if by error, then by the devil, who is error impersonated. Following the matter to its practical working, we arrive at the conclusion, that if men are governed by truth and God, it must be through His representative upon the earth—an Apostle, Prophet, Seer, and Revelator; if by error and the devil, they must remain subject to their present genius of government, they must submit to the devil's representatives on the earth—those who, like him, have assumed an authority to which they have no righteous claim. What could be clearer and more self-evident than this? Yet with heart and soul will men, and religious men too, reject all overtures from the Almighty, and close their ears to every suggestion of inspiration, preferring to grope along, as their forefathers have done, in the wilderness of error, and the thick darkness which invariably covers the earth when the lamp of revelation is extinguished, and the rays of inspiration are shut out.

Our testimony may be unpopular, we may be considered impostors, fanatics, or enthusiasts, but we declare, and history abundantly proves the fact, that no society or nation can progress towards perfection unless led by the Lord through his Holy Priesthood. Those societies or nations who are not so led, are continually subject to and distracted by divisions, envyings, strife, violence, murder, wars, tyranny, oppression, and every species of corruption, which will infallibly eventuate in dissolution and utter ruin. But those who are led by the Lord must progress in truth, virtue, peace, prosperity, power, influence, dominion, glory, and happiness, for He has attained to these things, and knows how to lead others in the same path, and there is no stand-point with those who follow Him. It is impossible for those who are governed by Satan to become perfect in truth and virtue, for he has never attained to those things himself, and therefore cannot direct others in the pursuit of them.

We have read of a certain Prophet named Joseph, who was inspired of the Lord, and thereby saved all his father's house, and the inhabitants of the country of the Nile, and indeed many other countries, from the fatal effects of seven years' famine. The king of the country made this Prophet "ruler over all the land," and so able and judicious was his administration that "there was corn in Egypt," and consequently salvation, when the dearth, like a gaunt spectre, was stalking through every other land, leaving a mercilessly withering blight in his wake. Here is a manifest demonstration of the truth that a Prophet of God is the proper person to direct the affairs of a nation. After this famine, in whom would Pharaoh have most confidence to administer the affairs of his kingdom—his wise and learned statesmen, or Joseph? Would he be likely to discard the man who, by an inspired master-stroke of policy, and at the same time at the urgent request of the people, made them, their cattle, their land, and all they possessed, the personal property of his royal master? Joseph and his kindred were held in honour and esteem, until "there arose up a new king over Egypt, which knew not Joseph." Having saved the nation from death, He was more entitled than any other man to rule.

But we need not go back to ancient times for examples. In our own day has it been demonstrated that an inspired man, though with little education, and little practical knowledge of the subtle ways of the world, can organize a system which confounds the wisdom of the wisest worldling, and brings to naught the understanding of the most prudent among the nations. Twenty-five years ago Joseph Smith laid the foundation of a work

which is considered the wonder of the age, commenced to establish a community which is accounted the greatest phenomenon of the nineteenth century, and he did this not by his own wisdom, but by inspiration from heaven. He organized the Church of Jesus Christ of Latter-day Saints, originally of six members, by revelation from the Almighty. And with what effect? Times without number have divines, statesmen, editors, rejoicing in the largest experience, the most extensive knowledge, and the widest influence, prophesied that the Prophet and the Saints would come to naught, and not only prophesied this, but have tried to bring it about, yet all with no effect, except to increase the stability and influence of that which they sought to overthrow and annihilate. Is it not a great argument in favour of inspired leadership, for a young, poor, illiterate man to give to the world, in the middle of the nineteenth century, a new religion, a new system of theology, a new organization, and new social laws and relations, and do it in the midst of the most pitiless storm of calumny and law-defying opposition from the learned, powerful, and reputedly pious of the age, yea, not only from them, but from all classes of men? And is not this argument clinched by the fact that the success of said religion, theology, organization, laws, and relations should be so remarkable as to be deemed altogether unique — without parallel in sacred or profane history?

Joseph Smith, by the sheer force of principles revealed from heaven through him, gathered together a people from the four quarters of the globe, built cities for them to dwell in, and temples in which they might be taught more perfectly of the Lord, yet his successor, Brigham Young, having been called to take hold of the work in the advanced state it had reached at the assassination of Joseph, has been enabled to offer a more extended, a world-wide example of the superiority of inspired leadership. When the Saints were compelled to quit Nauvoo, Brigham Young, like a second Moses, led the Latter-day Israel safely from the midst of their enemies' camp, through a wild, uncultured, Indian wilderness, to an abode of peace in the midst of the Rocky Mountains, and did all this without assistance, except from his brethren and his God. So far were the American people from helping to lighten the privations and hardships of this great exodus, that they bought some of the exiles' property as a greedy lawyer would buy it—for an old song, and drove them from the remainder without pay. But this was not all. The government, in the height of its magnanimity, made demand for, and obtained, a battalion of 500 of the best and ablest of the camp to fight against the Mexicans, while affectionate wives, aged and decrepit parents, and helpless infants were left in the midst of the Indians, on the outskirts of that civilization which had ruthlessly driven men, women, and children from their much-loved homes. But the exodus was accomplished, a new settlement was made, which prospered so as to become a territory in three years. And from that time nothing has prevailed against the onward progress of this great work. Those who have lifted their puny arm against the Lord and against His Prophet and people, have been speedily confounded, and have been so signally discomfited as to fly on swiftest wing to congenial climes. The success of the Saints, since their settlement in Great Salt Lake Valley, is universally admitted to be without a parallel. They have been constantly receiving accessions to their numbers, brought together by the power of their principles alone, and all coming from places 1000 to 10,000 miles remote from the common centre. This has all been done by a poor and universally despised and persecuted people, without assistance, except from the Lord, and with the flower of their manhood abstracted from their camp.

With infinite advantage to our argument, we might refer, by way of contrast, to the position of Britain for the last year. She boasts of the most pious and learned divines, the wisest and most experienced statesmen, the most able administrative tact, the first business talent, a navy as numerous as those of all the rest of the world put together, a mercantile marine that penetrates nearly all the waters of the globe, riches above other nations, and stores in profusion, yet has she proved herself utterly incompetent to save her expeditionary force of 30,000 or 40,000 men from starvation. She was not poverty stricken, like the Saints. She was not driven from her home. She was not a thousand miles from the luxuries, comforts, and even the necessities of civilized life. The flower of her manhood

was not dastardly drawn from her midst. No, she had none of these things to contend with. Yet did she prove as signally deficient for the emergency she was placed in last winter, as Brigham Young, destitute of all these resources, proved himself efficient for his emergency. Six Crimean miles were more disastrous to England than were a thousand miles of American prairie and kanyon to Brigham Young. If during the past year Britain had been subjected to the government of the Lord, through a Prophet—say Brigham Young, would she have been so disgraced in the eyes of the nations? Let the honest thinker answer.

In conclusion, we will observe that the Lord has set His hand to teach the nations, if they have not already learned, that the people who are not governed by Him and His laws cannot prosper, but must be brought to naught, in the very nature of things. And we invite all emperors, kings, princes, rulers, and people on the face of the whole earth to come without delay and make their peace with God, through His Prophet Brigham—surrender themselves, their wives, their children, their authority, their riches, and their possessions to Him as the rightful owner, for the "earth is the Lord's and the fulness thereof." Then they can receive such things from Him who alone has true power to give them, and receiving them from such an eternal source they become eternal riches, and, as long as faithfulness remains, no man or power in this world, or the next, will be suffered to rob the holders of these everlasting riches. If our invitation is taken, good; if not taken, mankind universally will learn by their own sad experience that their gods, their riches and property, their emperors, kings, and princes cannot save them from the fearful desolations which will come upon the earth, or, in other words, will not prove equal to the exigencies of the times. Yes, men will discover that under a divinely inspired leader only can they be preserved in the "perilous times" to come. The rulers and people of those nations that have not a Prophet for their governor will yet be very glad of the privilege of going to that nation which is led by inspiration, and saying, as the Egyptians did to Joseph—"Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants" unto the Lord God of Hosts.

History of Joseph Smith.

(*Continued from page* 454.)

[December, 1839.]

Sunday, 15th. President Young preached at brother Gifford's, in Waterville. The High Council at Nauvoo voted that Bishop Knight provide for the families of Joseph Smith, junior, Sidney Rigdon, and Orren Porter Rockwell, during their absence at Washington. Elder James Mulholland, my scribe, having died, it was voted that debts contracted for building his house be settled. Also approved of brothers Annis, Bozier, and Edmunds building a water mill adjoining the city.

Monday, 16th. President Young returned to Hamilton.

Wednesday, 18th. Elders Wilford Woodruff, John Taylor, and Theodore Turley sailed from New York for England.

Friday, 20th. President Young went to Eaton, to see his cousins Fitch, Salmon, and Phinehas Brigham.

For particulars of our proceedings while at Washington, see my letters and Judge Higbee's to friends at Commerce, or Nauvoo, as the place is now frequently called.

Saturday, 21st. I arrived in Philadelphia, direct from Washington city, by the railroad, where I spent several days preaching and visiting from house to house, among the brethren and others.

Sunday, 22nd.

Nauvoo, Hancock County, Illinois,
Dec. 22nd, 1839.

Dear Brother Parley—In consequence of the absence of my brother Joseph, your letler has come into my hands, to which I intend to reply, and give such instructions, and advise you respecting the matters and things of which you write, as I feel led by the Spirit of the Lord.

I was truly glad to hear of the prosperity of the Churches in and about the vicinity of

New York. Truly these things are pleasing to the Saints, and I presume to none more so than yourself, who was the instrument in the hands of God of planting the standard of truth in those regions, around which so many are now rallying.

You express a desire to have the Book of Mormon, &c., printed in New York, &c., &c., and have taken some steps towards accomplishing that object. As respects this matter I would say, that it is one of great importance, and should be properly considered. Not only is the City of New York destitute of this Book, but there is truly a famine throughout the Union, and another large edition is certainly required. But at the same time I cannot give any encouragement for the publication of the same, other than at this place, or where it can come out under the immediate inspection of Joseph and his Counsellors, so that no one may be chargeable with any mistakes that may occur. I want the books we print here should be a standard to all nations in which they may be printed, and to all tongues into which the same may be translated.

Again, as this place is appointed a Stake and a place of gathering for the Saints, I think that every facility should be rendered it, in order that the Saints may be able to accomplish the great works which have to be performed in this generation. I should therefore strongly advise, yea, urge you and all the Elders of Israel, when they meet with those who have means, and a disposition to forward this work, to send them to this place, where they may receive counsel from time to time.

If when brothers Joseph and Rigdon return, we should deem it prudent to avail ourselves of the facilities offered in New York for re-printing the Book of Mormon, it is probable that a delegation will be sent to accomplish that object. In the meantime you will be at liberty to go to Europe, for thereunto are you sent.

The above observations will apply to the Book of Doctrine and Covenants, Hymn Book, &c., which publications I long to see flowing through the land like a stream, imparting knowledge, intelligence, and joy to all who shall drink at the stream. As to publishing the Book of Mormon in Europe and other nations, I should entirely acquiesce to your proposition. I do not know of any more suitable persons for attending to that business than the Twelve. If it should be deemed wisdom to have the same published in England or elsewhere soon, you will be further advised on the subject, and full powers given you immediately on the return of Joseph, who is at present in the City of Washington, in company with Elder Rigdon and Judge Higbee, endeavouring to get the subject of our late persecutions brought before the councils of the nation.

The families of the Twelve are generally well, but not altogether so comfortably situated as I could wish, owing to the poverty of the Church. I think it would be well for those who have means to spare, to forward the same to their families.

My love to all the brethren. I am your affectionate brother in the bonds of the covenant,

HYRUM SMITH.

Addressed to Elder P. P. Pratt, New York City.

Monday, 23rd. President Young went to Waterville with brother Gifford. About this time brothers Rockwell and Higbee arrived at Philadelphia with my carriage from Washington, where they had been some time, leaving Elder Rigdon there sick, and Foster to take care of him.

Wednesday, 25th. Elders Wright and Mulliner left Preston for Scotland, and soon commenced preaching and baptizing in Paisley and vicinity.

President Young went six miles north of Rome to see brother Blakesly; returned on the 27th to Waterville, and on the 28th went to Hamilton.

Saturday, 28th. Heber John, son of Willard and Jennetta Richards, died at Preston, England, aged five months and nine days. He had been sick nine days with the small-pox, and was buried in Elswick Chapel yard.

Sunday, 29th. The High Council of Nauvoo voted to print ten thousand copies of the Hymn Books, and an edition of the Book of Mormon, under the inspection of the First Presidency at Nauvoo, so soon as means can be obtained.

Monday, 30th. About this time I left Philadelphia, with brother Orson Pratt, and visited a Branch of the Church in Monmouth County, New Jersey, where I spent several days, and returned to Philadelphia.

The High Council of Nauvoo voted that a committee be appointed to transact the business relating to the request of the brethren at Washington as follows—Alanson Ripley, in Iowa; Seymour Brunson and Charles C. Rich, at Quincy; Zenas H. Gurley, at Macomb; and that President Hyrum Smith, and Bishops Partridge and Knight give the committee their instructions.

Wednesday, January 1st, 1840. Elders Young and George A. Smith (who was

partially recovered,) left Hamilton. The brethren helped them on their way, and assisted them to considerable clothing.

Thursday, 2nd. Brother James Gifford brought them to Utica.

As more positive and official testimony was wanted by the Authorities at Washington, many of the brethren made affidavits concerning their sufferings in, and expulsion from, Missouri, a few of which I will insert in my history—

I, Simeon Carter, certify that I have been a resident of the State of Missouri for six years and upwards, and that I have suffered many things by a lawless mob; both me and my family having been driven from place to place, and suffered the loss of much property, and finally expelled from the State. I further certify, that I belong to the Church of the Latter-day Saints, commonly called "Mormons." And I certify that in the year eighteen hundred and thirty-eight, both me and my people suffered much, by the people of the State of Missouri. And I further certify, that in this same year, in the month of November, between the first and sixth, were surrounded by a soldiery of the State of Missouri, in the city of Far West, in Caldwell County, both me and many of my "Mormon" brethren, and were compelled by their soldiery, which were armed with all the implements of war to shed blood, by a public declaration of our entire extermination, to sign away our all, our property, personal and real estate, and to leave the State of Missouri immediately.

I certify I had at that time one hundred and sixty-two acres of land, the same which I held the certificates for. I further certify that I was obliged to give up my duplicates to help me to a small sum to carry me out of the State. I further certify not.

SIMEON CARTER.

Territory of Iowa, Lee County.

Sworn to and subscribed before me a Justice of the Peace for said County, this 2nd day January 1840.

D. W. KILBOURN, J. P.

Nauvoo, Hancock County, Illinois,
January 3rd, 1840.

To President Joseph Smith, junior, and Judge Higbee.

Dear Brethren—It is with feelings of no ordinary kind, that I write you at this time, in answer to the letters with which we were favoured. Your letters were truly interesting, and were read with great interest by the brethren here, as well as myself.

We were truly glad to hear of your safe arrival in the city of Washington, your interview with His Excellency the President, and the steps you have since taken for the furtherance of the object you have undertaken to accomplish, and for which you have left the endearments of home, and the society of your friends. The mission on which you are engaged is certainly an important one, and which every Saint of God, as well as every one whose breast beats high with those patriotic feelings which purchased our National freedom, must take a deep interest in. And although there may be many who do not value your labours—their sectarian prejudices being greater than their love for *truth* and the Constitution of our country; yet there are many who will undoubtedly appreciate your services, and will feel it a pleasure to assist you all that they possibly can. Conscious of the righteousness of your cause—having the prayer of the Saints, (amongst whom are many who have shared with you the trials, persecutions, and imprisonments which have been heaped upon the Saints in Missouri,) and having the approval of heaven, I would say, go on, dear brethren, in the name of the Lord; and while you are pleading the cause of the widow and the fatherless, may He who has promised to be a father to the fatherless and a husband to the widow, bless you in your undertakings, and arm you with sufficient strength for the herculean task in which you are engaged. Your exertions will be seconded by the brethren in this region, who are disposed to do all they possibly can.

I had just got ready to start for Springfield when I received your letter. I no sooner read it than I abandoned the idea of going there. I then made exertions to obtain funds for you in this place; but not being able to get any, and hearing that there were brethren in Quincy lately from New York, I started off the following day and succeeded in obtaining from brother Herringshaw three hundred dollars, which I deposited with Messrs. Holmes and Co., merchants in Quincy, subject to the order of Judge Young. The reason why I deposited it with them was in consequence of the banks not doing any business and refusing to take deposits, &c. I hope that we shall be able to raise you some more soon. Brother William Law has promised to let us have one hundred dollars as soon as he gets a remittance from the east, which he expects daily.

We have not been able to get much on the city lots since you left; not more than enough to pay some wages for surveying, and a few debts. Brother Lyman Wight returned the subscription paper a few days ago, stating that he had not collected anything since you left. In consequence of my

health, which has been poor, and the coldness of the weather, I have not been able to attend to it myself. I hardly think we shall be able to raise the one thousand dollars for Mr. William White by the time he will expect it. Elder Granger is yet in Commerce, not being able to move in consequence of the low stage of water in the Ohio river.

I received a letter lately from Parley P. Pratt, stating that he was in the City of New York, had published another edition of his book, and wanted permission to print an edition of the Book of Mormon and Doctrine and Covenants, &c., with a periodical similar to the Times and Seasons, stating that there were men who had means, that would assist in these things. He likewise wanted to get privilege for the Twelve to print the Book of Mormon, &c., in Europe. I wrote in reply, that if there were any of the brethren disposed to aid, and had means to spare for such purposes, to send them to this place, so that not only this place might be benefited, but that the books might come out under your immediate inspection. I am afraid some have been induced to tarry and assist Parley in these undertakings; and had made arrangements with Elder Granger to assist in liquidating the New York debts.

I want a letter from you, brother Joseph, as soon as possible, giving me all the instruction you think necessary. I feel the burden in your absence is great. Father expresses a great desire to go to Kirtland, along with brother Granger, who has promised to pay his and mother's expenses; would you think it advisable for them to go or not?

The High Council met a few days ago, and took your second letter into consideration, and passed some resolutions on the subject; appointed committees to get certificates for land, and to get all other information they could. Some have gone to Quincy, and others to different places. We shall forward from time to time the information you desire.

You will receive enclosed in this a number of duplicates for land from Bishop Partridge and others. The Mississippi is frozen up. The weather is very cold, and a great quantity of snow is on the ground, and has been for some time. Your family is in tolerable good health, excepting one or two having the chills occasionally.

Bishop Knight desires me to inform you, that brothers Granger and Haws have drove into Commerce a large quantity of hogs. They are now engaged in slaughtering them. I think there will be a good deal of trade carried on in this line another year.

You may expect to hear from us soon again. I sent you a copy of the deposit I made to Holmes and Co., which I hope you will receive safe.

I am very affectionately,

HYRUM SMITH.

P.S.—We have concluded not to send any duplicates in this letter. The packages of duplicates will be directed to Judge Higbee, thinking they will come more safe to his address.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 1, 1855.

FAMINE IN UTAH.—This is an age fitly represented by steam power and the electric telegraph. Past events sink into obscurity, the present receive but a passing notice, while men jump at conclusions, and rush on to the future with a wild recklessness which decides by the impulse of their own minds, instead of facts, reason, or revelation. In nothing is this the case more than in matters of religion. Men look at present events, and judge of their effects, in the ever varying shades of truth and error, according as their hearts are influenced by vice or virtue, their visions enlightened by the Spirit of truth, or darkened by that ambiguous piety which pleases the devil. Pecuniary or political interests narrow the conceptions of some until they can see no other God to worship than the immediate object of their desires. Mankind have this important fact yet to learn, that truth is eternal; that however much they may reject

and scorn it, it is the truth still; and that those who abide by it will increase and rise on the ruins of its declaimers. These principles have been fully demonstrated in the rise and progress of the Latter-day Saints. The Lord has manifested His power in their deliverance as obviously as He did in saving ancient Israel.

The prolific brains of prophetic editors have again conjured up wonderful things which are about to transpire in the land of the "Mormons." The first woe is past and nobody killed, and in their chagrin they have invented another which will doubtless produce similar results. They chuckle with the same satisfaction in the anticipation that grasshoppers and crickets will annihilate Utah, as Pharaoh did that he would destroy ancient Israel when he had them hemmed in between his mighty hosts and the Red Sea. Now we say to the Saints, as Moses said to Israel, "Fear ye not, stand still, and see the salvation of the LORD, which He will shew to you." But we will assure those who seek the overthrow of God's people, that "Mormonism, born in poverty, cradled in storms, and reared in hurricanes," will faint neither in earthquakes nor famine.

Three times in the last twenty-five years have the Saints been driven, and their position in Utah for the coming year, without raising a bushel of grain, would be far preferable to the afflictions which have been forced upon them by fiends who for some wise purpose have been permitted to assume the form of men. The past history of the Saints should have convinced the world long since that it can form no correct judgment of the results of events which transpire with them. They forget that many of the pioneers to Great Salt Lake Valley laboured and toiled for months on the few roots and herbs which they could gather in the mountains; and the whole history of the Saints is a continual proof that they have received strength and power to overcome trial and adversity, from a source which the world will not acknowledge, and therefore cannot comprehend. We might here enumerate some of the resources of the people of Utah for sustaining themselves during a scarcity of bread, but we do not deem it necessary, for every Latter-day Saint who keeps the testimony of the Spirit of revelation within him knows that the Lord will deliver His people; and as to the rest of the world, we are quite willing that they should enjoy the delusions of their own hearts until they acknowledge that there is a God in Israel. If the Saints will follow the directions of President Young, and continue to sow and plant as long as there is a prospect that anything will come to maturity, and diligently keep the commandments of the Lord, we apprehend no danger of any particular suffering for want of food, for He never failed yet to provide for His people.

Every faithful Saint can testify that whenever he has suffered trials or afflictions it has proved the pathway to more exalted joys and blessings, and in straitened places the Lord has made Himself manifest more abundantly than in any other. As with individuals, so it is with us as a people. When our enemies hope and believe that we are on the brink of ruin, they are astonished to see us rise above it with ten-fold more strength and power than we previously possesed. But they harden their hearts against light, and are therefore left to believe a lie, that they may be damned. Their own wilful perversions of the truth, and determination to follow the dictates of their own evil hearts, against the evidence of facts, and the testimony of thousands, is leading them down to death, and they will yet find the very calamities which they have so long desired and prophesied would come upon the Saints, come four-fold upon themselves, and no arm to save or God to deliver them, until they have reaped the full reward of evil, and judgment is satisfied. The Saints cannot expect to entirely escape the afflictions which are coming upon the nations, for the Lord has expressly declared that judgment will begin at His house. Any one who will examine the

subject can see for himself that since the houses and effects of the Saints were burnt in Missouri and Illinois, and particularly since the destruction of the Temple in Nauvoo, there has been a continual increase of destructive fires in the United States. Joseph Smith prophesied, when the Saints were mobbed and driven, that the same afflictions should be heaped upon that nation without measure. Who can deny that matters are hastening on for its fulfilment, and that the elements of strife and discord are rapidly increasing throughout the world? In 1853 Utah was involved in war with the Indians, and but a few months elapsed before five nations of the eastern hemisphere were involved in one of the greatest wars of modern times. And wars and rumours of wars are rapidly on the increase. There may be a want of bread in Utah the coming year, and if so it may be referred to in future as a beginning of similar sorrows among many nations.

If there are any Saints who are so weak as to believe that the faithful in Utah will die, or be scattered for want of food, or in anywise suffer the evils which their enemies predict will come upon them, even should they think of emigrating, we would advise them to remain this side of the Valleys, until they learn the difference between true and false prophets, and have faith enough to believe that the Lord will save His people. To those who live in the Spirit, and would willingly suffer a little inconvenience and want in order to enjoy the light and knowledge which flow in Zion, we say, you cannot get there too soon to enjoy those blessings, or to shun the evils which are coming upon these lands. It is the believing, and those who have faith, that are wanted in Zion, and we doubt not that there will always be sufficient trouble on hand, or in anticipation, to prevent the hypocrite and half-hearted from going there.

As we before remarked, mankind are rushing recklessly and blindly to a future, to them full of uncertainty, and without any object in view which they can define; and if perchance they attain to the gratification of their desires, they find only disappointment. The Saints on the contrary should continually bear in mind that the past, the present, and the future are inseparably connected with their happiness, and each should receive its proper share of attention.

LETTERS TO ST. LOUIS.—We request the attention of the Saints and the readers of the *Star*, to the following extracts from a letter by James S. Cantwell, dated St. Louis, June 23—"Brother Snow has given instructions at the post-office, to stop all letters coming to Box 333, with the exception of those addressed to E. Snow, J. H. Hart, M. Andrus, and C. H. Bassett. . . . . One of the principal reasons is, so many sending unpaid letters to him under cover, and when opened they are for some one else. And indeed this game of sending so many unpaid letters from England to this place has made a heavy tax on all who had charge of the letters, that it was time to stop it, as every person who had to do with that business has burned his fingers; among the rest are Eldredge, Andrus, Snow, Brooks, and myself, as scores of unpaid letters are for many who are dead, apostatized, or removed, and are just so much waste paper."

ARRIVAL.—On the 15th inst., we had the pleasure of welcoming to these lands Elders Hector C. Haight, J. L. Smith, Daniel Davis, D. D. Curtis, William S. Muir, R. F. Neslin, John Scott, and John Kay, who were appointed at the last April Conference in the Valley to labour in Europe. They arrived per packet ship *Isaac Wright*, which left New York July 18, all in good health and spirits.

Home Correspondence.

SOUTH, WILTSHIRE, AND LANDS END CONFERENCES.

Devonport, July 18, 1855.

President F. D. Richards.

Dear Brother—I take this opportunity of sending you a few lines, to let you know how we are getting along in this part of the earth.

Well, I will say, we are doing our best to carry out your wishes to the very letter, in preaching the Gospel, paying Book *Debts*, Temple money, or anything else.

Our Conference at Bristol came off on the 17th of June. I laid before the Saints the Temple Offering, and they one and all manifested a willingness to do their best for the next three months to come. The Travelling Elders feel well, and I think more determined to magnify their calling. The brethren at home go out every Sunday, and preach in the streets, brother Lunt setting the example. The Priesthood in the Bristol Branch are united to a man to do just as they are told.

The Wiltshire Conference came off on the 24th of June. The Saints in this Conference feel well. . . Through the blessings of the Most High, I have cause to rejoice, for things are brightening up in money matters. The brethren begin to feel like preaching the Gospel. Brother Martin feels well and is doing his best. At the Conference I called out three young men to travel and preach the Gospel. . . . . .

As far as I know, all the Saints manifest the best of feelings towards you. They feel to uphold all the authorities of the Church, both here and in Zion, and I must say that I have never been better satisfied in the prospects of the work since I have been in England, than at present, though as yet we have not baptized so very many. The work seems to become more established in the Saints, for greater love and union I have not seen of late. They feel determined to swell the Emigrating Fund, and all others, according to their means. Some are very small, these hard times. As a general thing the Priesthood are united. The Travelling Elders are opening new places. We have Sunday schools established in each Conference, and an interest seems to be taken by the brethren, and I think they are well attended. Many Tracts are being distributed by the brethren and sisters.

My health is not first-rate, and has not been of late.

I pray that you may have good health. All the brethren join with me in love to you and all in the Office.

Yours truly,

MILLEN ATWOOD.

WILTSHIRE CONFERENCE.

4, Barton Place, Wells Road, Bath,
August 8, 1855.

Dear Brother Franklin—I sit down to address you with my pen for a short time, as I cannot speak to you face to face. I am well and am not dead. I have not written as often to you as some, but my heart is in this work, and "Mormonism" is still burning in my bosom. I have been raised in it from my childhood, my father obeyed the Gospel when I was a child, but now I am the only one in the family that holds on to "Mormonism." Although my mother does not give it up, yet she cannot do as she would like to. But enough about that.

We are preaching much out of doors in this Conference, we are holding camp meetings every Sunday, and hundreds of people come to hear us preach, and we have had good attendance and good order, with only one exception. On last Sunday, near Westbury, we held a camp meeting, and we had between 1000 and 2000 people, and they gave us very good attention until the church parson began to disturb us while the Elder was speaking. He said that Joseph Smith was a true Prophet, and the old prince of the lower regions shouted with all his might—"No, no." Then I got up and began to talk, showing them what the Gospel was in the days of Jesus, and who it was that opposed it then. The parson soon sent for the police, and stopped us from preaching. The parson was the magistrate of the parish. They broke our forms that we had, and ran off with the wagon. It was a fine spree for the boys, headed by a man

who professes to be a preacher of the Gospel, and a keeper of the peace. I told the people, that all that wanted to hear us preach, should go up to the "White Horse," about one mile from Westbury; we would preach at six o'clock. We went there, a large congregation followed us, and we had a good time. It made me think of the days of Jesus, when they would not let him preach in the cities, he would go to the mountain and teach those that would follow him.

I believe we shall baptize many. It is the prayer of your humble servant—for this I fast and pray.

Our financial affairs are getting along very well. I think we shall get the Temple money in, or the most of it, this quarter. The Priesthood are generally united. Some will not go to preach because they never saw any good result from out-door preaching, but they feel miserable. I have never enjoyed better health in my life than I do this summer, but I was very sick last winter. But the Lord heard my prayers, and restored me to health again, for I want to do much good in this land, and I can say truly that I never enjoyed more of the Spirit of God in my life than I have this summer, and it is a joy to me to preach to the people, and to lift up my voice to my fellow-men, and tell them of the glad tidings of great joy. The spirit of prophecy rests down upon me at times to a great extent, and I can tell them the words of eternal life with boldness. O the joy the Gospel brings to faithful Saints on earth! It opens the mind, expands the thoughts, and brings treasures of heavenly worth.

God bless you, brother Franklin, and pray for me, for I feel the weakest of all the servants of the Lord, that have been sent out to preach to the people. I have no father to pray for me, but I have faithful Saints. I am one with you in all things, for I want to see the work prosper, and Zion flourish, that its power may be felt more and more, until all nations shall be constrained to bow to the power of the Holy Priesthood.

Give my kind love to brother John L. Smith when he comes, and tell him to write to me, and Daniel Davis, and all the brethren, for I know them all. God bless you and the brethren with you with health and great wisdom, and power to carry on the great work in this land, is the prayer of your friend and brother,

JESSE B. MARTIN.

Foreign Correspondence.

HINDOSTAN.

Erection of a Meeting Room at Kurrachee—Corruption of the People.

Kurrachee, Sinde, Asia, May 8, 1855.

President F. D. Richards.

Beloved and Esteemed Brother—It affords me great pleasure in acknowledging the receipt of your esteemed favour of the 15th March, to the address of Elder Hugh Findlay, (covering invoice of books, &c., forwarded to this mission, the contents of all which I have noted with pleasure,) who, before leaving Bombay for Zion, instructed the postal authorities to re-mail to me at this place whatever matter might arrive to his address.

Brother Findlay and company, consisting of three brethren (including brother F.), two sisters, and three children, left Bombay for Zion, *via* China, on 15th March last, in the *Mary Spencer*. The editors of Bombay, as a matter of course, had to unload a foul stomach, and cater for their readers a batch of scurrility concerning the brethren, after their departure, when they could not defend themselves.

The condition of the favoured few in India, as far as I know, is pretty fair, but our prospects for the future are of a discouraging nature. The people, who pretend to revere the name of God, and respect His Gospel, are perfectly indifferent, and, from their actions and words, one would conclude they would rather have the transitory blessings this life affords, than sacrifice them in lieu of eternal patrimonies in the kingdom of God. If, by

complying with the requisition of Heaven, it cost no effort and involved no personal sacrifice on their part, many would join our ranks. This dormant, inactive feeling is not confined to any particular province of India, but extends throughout her borders. The authorities, both civil and military, are heaping up riches, and expect to retire in a few years, while the poor civil and military spend their little all, as fast as they get it, at the canteen, grog shop, house of ill-fame, and in gambling, to which places their ambition is just sufficient to carry them, and at last, after spending a few months in the hospital, death overtakes them, they are consigned to the silent tomb, at which place they are met by a priest clothed in a sacerdotal garb, who for a few pieces of silver recommends them to the mercy of heaven. The soldiers are obliged to attend chapel every Sabbath, but it is with great reluctance—cursing their ministers and all concerned.

After General Wilson took command of this division of the army, I paid him a visit, and asked of him to extend to me the same latitude in the cantonment here that he granted Elder Findlay in Belgaum. He declined, however, fearing it might offend the senior chaplain, and requested me to see him, saying, if I obtained his consent he would give me his also. Not having time to visit his grace, I wrote him a polite note on the subject, but in return he sent me a very insignificant one. I extract as follows—"As a general rule I approve of no public teaching, except by men, in the first place, who have been consecrated to the task by some Anglican Bishop, and who, in the second place, possess the licence of the bishop of the diocese where they teach. This rule I would certainly not allow to be infringed in your case." . . .

Were the most abandoned wretch permitted to have a panoramic glimpse of the gross abominations diurnally practised in Kurrachee, to say nothing of the multiplied depôts of wickedness throughout Christendom, no doubt the spectacle would be revolting enough to enlist a feeling of horror.

After this failure I wrote a note to a Parsee fireworshipper (who evinced a good degree of friendship previous to our ejection from camp), for a large tent and benches to hold meetings in, but he declined obtaining them for me, for fear, I suppose, he would never receive an equivalent. The pocket nerve is the most acute and sensitive of any in the human organization. Touch that nerve and it at once deranges the entire system.

As it is extremely difficult to do anything in this country, to make any headway, without money or friends, I was obliged, as a next resort, to obtain some writing to do, after which I resolved to build a small chapel as near "civilization," or the camp, as I could get, and accordingly obtained a piece of ground, and contracted with a man to build me a house thirty feet long, twenty-one feet wide, and eleven feet high, to be entirely completed in a stipulated length of time, for the sum of one hundred and thirty-eight rupees. The contractor (a native) has not yet entirely finished it, but, as the magistrate has now taken him in hands, I expect to be in it in a few days, and then, with the assistance of Elder Leonard, whom I expect here in a short time, shall do what I can.

I never in my life saw a people so addicted to lying as the natives of India are. This branch of modern education so generally practised throughout the world, these natives have reduced to a science. You tell a native who commands a smattering of English, that all liars, &c., will be cast into jehumum (hell), and that lying is a great evil, and spoken much against in the Scriptures, and he will reply, in childlike simplicity, "Master speaks true words, very worse thing, my Koran and Shasta tell same like;" and in the next moment, if there is a *pice* at stake, he will tell as many falsehoods as may be requisite to accomplish his ends. Their whole ambition is engrossed in speculation. Every face one sees is calculating gain or loss. There is no turning them from their mythology to the truth.

There have been several ministers labouring in Kurrachee for many years, endeavouring to convert or Gospelize them, but so far the result of all their efforts has been in the conversion of two young Hindoos, and in almost every instance the native thus converted is seven-fold worse than he was before his caste was broken. In Bombay, a Parsee was metamorphosed into a Christian, and while on a visit to England, after his conversion, he took a second wife, and is now in India with both. The first is a native woman, and the latter a European girl of a "respectable

family." She says he must support her, or else he shall be transported for bigamy. A local "Christian Editor" speaks of the native Christians in the following strain—"The conversion of Brahmins into Christianity in the Poona Mufussil has not been attended with the success so meritorious a transformation deserved. The Rev. H. C. Cassidy severely comments on the conduct of these neotiric conformers to the Gospel. Drunkenness and rioting on Sabbath evenings have been the strange phases of their unprofitable regeneration, and the ex-Brahmin, in verbally abandoning the gods of his fathers, has still retained the worship of the Pagan deity Bacchus. His second baptism, though washing away the errors of Hindoo idolatry, has *introduced him to vices unknown to his forsaken caste*, baffled the labour of the honest meaning missionary, and made him the hypocritical convertite, an unworthy believer of the Book that has superseded the ridiculous impiety of his rejected Shasta."

From the above, which is verily true, it will be seen that the ministers of Christendom follow in the footsteps of their ancient illustrious predecessors, the Pharisees, who the Lord said would compass land and sea to make one proselyte, and after his conversion he would be *two-fold more the child of hell* than his blind advisers. Indeed it is a retrogade movement in any native to break his sacred caste and embrace modern "Christianity." The introduction of "Christianity" in India has had a sad effect. There is not a town in which Europeans have situated themselves, but what can muster a swarm of prostitutes. Before, it was not so, and even now these creatures are all found on the streets where Europeans pass to and fro, and not in the dense portions of the native towns. There is scarcely an evening a person passes through the streets of Kurrachee camp, but what he will see a nocturnal mistress following the servant of some "gentleman" ("Christian") who is showing her the way to his master's *quarters*. This is practical "Christianity" in India. Oh, how unlike the religion which man, fearfully fallen, but still capable of rising to full fellowship with God, needs to redeem and purify and bless him!

We may, I fear, expect but few to join the standard of truth in India. I verily believe this people would not serve God, though Satan should bid them. Because we have come to do them good, they piously conclude we are disseminators of incorrect principles, and condemn us without a hearing.

A learned native in Calcutta, by the name of Baboo Posono Coomar Fagore, has submitted to the Legislative Council the draft of an Act for abolishing the practice of polygamy amongst the natives. Were an Act passed and enforced abolishing the practice of polygamy, or of keeping mistresses, not only in India, but throughout "enlightened Christendom," millions would be curtailed in their enjoyments, and in fact *middle aged unspotted* persons to execute such a law would be *hard* to *find*. I fancy this native has taken this step to gain the hypocritical encomiums of the Europeans. The motto of myriads is—"'Tis sweet to gain, *no matter how*, one's laurels." . . . .

Of the American Elders, brother Skelton at Calcutta, brother Savage at Rangoon, and brother Leonard and myself in Sinde, constitute the remaining few. Elder Skelton, I understand, will leave as soon as the way opens, and no doubt brother Leonard and myself, with as many as can join us, will strike for Zion in the course of next spring. Our health's are becoming much impaired. . . . .

Although I have made considerable proficiency in the study of the Hindostanee language, I despair of doing anything with the natives at present. There is but little royal blood to be found here. All the Elders agree in this particular. President Jones wrote me previous to his departure as follows—"The natives are a God-forsaken race. I have not seen one in India worthy of the blessings of the Gospel. *Without any exception* they are a nation of *thieves and liars*. It is a waste of time to have anything to do with them, for I do not believe that one full blooded native will ever see the Valley. Such is my faith, and I think I am guided by the Spirit of the Lord."

We have not received any *Stars* for some months. Neither has the parcel advised in your favour under acknowlegement made its appearance, but I trust it will turn up next mail. Those welcome harbingers of good tidings and principles—the *Stars* and *Journals of Discourses* act as a powerful stimulus on the minds of the Saints in this, and no doubt every other land. We feel as though a Volume

is lost when one or two Numbers are missing, as they are the only source of information from the Saints—a favoured and blessed people in the "land of the free."

As my letter has become very lengthy, I must conclude by praying the Lord, our great Sovereign, to bless, sanctify, and prosper every department and member of His kingdom, and finally save all the Israel of God, in the name of His dear Son. Amen.

Your brother and fellow-labourer amongst a callous and benighted people,

AMOS MILTON MUSSER.

The Primitive Man.

I hold it to be morally impossible for God to have created in the beginning, such men and women as we now find the human race, in their physical condition, to be. Examine the book of Genesis, which contains the earliest annals of the human family. As is commonly supposed, it comprises the first 2,369 years of human history. With a child-like simplicity, this book describes the infancy of mankind. Unlike modern histories, it details the minutest circumstances of individual and social life. Indeed it is rather a series of biographies than a history. The false delicacy of modern times did not forbid the mention of whatever was done or suffered. And yet, over all that expanse of time—for more than one-third part the duration of the human race—not a single instance is recorded of a child born blind, or deaf, or dumb, or idiotic, or malformed in any way! During the whole period, not a single case of natural death in infancy, or childhood, or early manhood, or even middle manhood is to be found. Not one man or woman died of disease. The simple record is, "and he died," or he died "in a good old age, and full of years, or, he was "old and full of days." No epidemic or even endemic disease prevailed, showing that they died the natural death of healthy men, and not the unnatural death of distempered ones. Through all this time (except in the single case of Job, in his age, and then only for a day or two before his death) it does not appear that any man was ill, or that any old lady or young lady ever fainted. Bodily pain from disease is no where mentioned. No cholera, infantum, scarlatina, measles, small-pox—not even a toothache! So extraordinary a thing was it for a son to die before his father, that an instance of it is counted worthy of special notice; and this case of the reversal of nature's law was 2000 years after the creation of Adam. See how this first reversal of nature's law has for us become the law; for how rare it is now for all the children of a family to survive the parents. Rachel died at the birth of Benjamin; but this is the only case of puerperal death mentioned in the first 2,400 years of sacred history; and even this happened during the fatigues of a patriarchal journey, when passengers were not wafted along in the saloons of a rail-car, or steam-boat. Had Adam, think you, tuberculous lungs? Was Eve flat-chested, or did she cultivate the serpentine line of grace in a curved spine? Did Nimrod get up in the morning with a furred tongue, or was he tormented with the dyspepsia? Had Esau the gout or hepatitis? Imagine how the tough old patriarchs would have looked at being asked to subscribe for a lying-in-hospital, or an asylum for lunatics, or an eye and ear infirmary, or a school for idiots or deaf mutes. What would their eagle vision and swift-footedness have said to the project of a blind asylum or an orthopedic establishment! Did they suffer any of these revenges of human nature against civilization? No! Man came from the hand of God so perfect in his bodily organs, so defiant of cold and heat, of drought and humidity, so surcharged with vital force, that it took more than two thousand years of the combined combinations of appetite and ignorance; it took successive ages of outrageous excesses and debauchery to drain off his electric energies and make him even accessible to disease; and then it took ages more to breed all those vile distempers which now nestle like vermin in every organ and fibre of our bodies!—*Horace Mann.*

Varieties.

It is death in Lapland to marry a maid without her parents' consent.—*Fuller's Worthies.*

"Jack," said a man to a lad just entering his teens, "your father's drowned." "Darn it," replied the young hopeful, "and he's got my knife in his pocket!"

The camel is the only animal that cannot swim. It is an extraordinary fact, that the moment it loses its footing in a stream it turns over, and can make no effort to prevent itself from being drowned.

Crime in California.—It appears from a tabular statement, published in one of the San Francisco papers, that, during the five months from January to May inclusive, of the present year, 199 persons were killed in the State, 2 were hung by the sheriff according to law, 22 were hung by the mob under the "Lynch" judiciary, and 9 were convicted of murder. The victims of Lynch law are set down as a total of 24, but, on adding the "items" of cases, they only amount to 22.—*Times*, August 16.

"What are the Mormons doing?"

"What are the Mormons doing?" we often hear
folks cry,
And, in our zeal to do them good, we calmly thus
reply—
They are building up a Kingdom to be worthy of
their Lord,
Plann'd out by Revelation according to His word;
Their cities on the mountains do rear their towers
on high,
Their temples and fair palaces are rising to the sky;
They're spreading Gospel truths abroad, to nations
far and near,
Which make the humble poor rejoice, the haughty
quake with fear;
They're gathering up the faithful ones to Joseph's
promis'd land,
To meet their Saviour Jesus Christ, and in His pre-
sence stand.
The ancient Gospel laws they own, the patriarchal
plan,
That blessed hope of righteous seed, vouchsaf'd to
faithful man;
His source of power, his glory bright, his future joy
and aim,
That shall confound the faithless ones, and bring
the vile to shame.
They've rais'd the Gospel Standard high, its banner
now unfurl'd
Declares a happier day for man, a Marriage to the
world!
All! all! are welcome to the Feast who now obey
the call;
Who hear, and then neglect the same, will hasten
on their fall.
Thus are the "Mormons doing" their Lord and
Master's will,
Their aim was onward at the first, their aim is on-
ward still!

Hull, March 16th, 1855. Henry Greensides.

Erratum.—In *Star* No. 34, page 538, first paragraph, Elder J. F. Secrist is represented as "late President of the German Mission." This is incorrect. He did labour for a short time in Germany, but more recently his field was in the Swiss Mission.

Money List, August 10—17, 1855.

	£	s	d
Thomas Morgan	2	0	0
George W. Davies	4	0	0
H. E. Bowring	1	0	0
Simon Irwin	5	0	0
Carried forward	12	0	0
Brought forward	12	0	0
John Godsall	20	0	0
Thomas Green	1	0	0
Edward Oliver	15	0	0
	48	0	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 36, Vol. XVII. Saturday, September 8, 1855. Price One Penny.

Meeting of Elders from the Valley,

AT 36 ISLINGTON, LIVERPOOL.

We cannot express the heartfelt joy and satisfaction we experienced in greeting the brethren whose arrival was announced in the last Number of the *Star*. Some of them are old campaigners in "Mormonism," and have for many years been accustomed to look its enemies in the face, while others of them have been cradled in "Mormonism," have grown up to manhood under its benign influences, and are going forth, for the first time, into the world, as defenders of the cause of Zion. They are all filled with fire of celestial origin, which burns brightest in Utah, and will materially assist in piling on the fuel and stirring up the flames of Gospel light in these lands.

On Wednesday evening, the 15th ult., by invitation, they met together at 36 Islington, Liverpool, and increased interest was added to the re-union by the presence of Elders G. D. Grant, James Ferguson, S. W. Crandall, J. P. Park, and J. A. Little.

Elder Little has furnished the following report of the meeting, which we deem of sufficient interest to lay before our readers—

The meeting was opened by singing "Come, come ye Saints," &c. Prayer by Elder John L. Smith. "How firm a foundation," &c., was then sung, after which President F. D. Richards arose, and the spirit and power of his calling rested abundantly upon him in giving the following counsel and instruction to those present—

My Beloved Brethren and Fellow-labourers—I greet you with a hearty welcome to these lands, to which you have been sent to preach the Gospel and gather Israel, and I thank the Lord and brother Brigham for sending you to assist us in our labours. There is no field of labour on the earth, in the midst of the Gentiles, where you can enjoy so much of the Spirit of the Lord, as you can in these missions. The Spirit is active, and powerfully at work among the Churches in these lands. You will find that the Saints have great faith, and that they are constantly increasing in knowledge and intelligence, and in the spirit of Zion. When you get among them, you will feel that they are a portion of our Father's house, and that they are your kindred in spirit and faith. You will not find it difficult to labour among them, to teach them the principles of salvation, for, through their faith and desire to hear, the Holy Spirit will rest down upon you richly while ministering to them.

When you go forth among the Gentiles, you will find all manner of abomination and

corruption, and you will feel like buckling on your armour, reproving wickedness in all places, and declaring the judgments of the Almighty with great boldness.

I shall not send you forth two and two, as was done in the early periods of the Church, for every one of you is a host within himself. When alone in your various fields of labour, *seek* after the Spirit of revelation, through the prayer of faith, to guide you. The power of the holy anointing is upon you, and you should feel as though you had no need of any man to teach you, for the holy unction which is within you shall teach you all things necessary for you to know under the varied circumstances of your ministry.

Do not allow yourselves to get into a stereotyped system of doing things, because others have done so before you, but go at it in the "Mormon" way, act according to the circumstances of the case, and let the spirit and power of life be in all you do. In going among those who have different habits and customs from your own, you will have to conform a little to their prejudices and peculiar views in order to gain access to them, but you need not stoop to their level, nor conform to their notions of right and wrong, so as to compromise the truth, or the Holy Spirit.

The Saints in these lands are very affectionate. They appreciate the labours of the Elders who are sent out from Zion, and highly esteem their instruction and counsel. You could go to no part of the world where you would be received more cordially. In the midst of all these blessings you will find the devil ever at work to surround you with temptations; and if you get out of these lands without finding efforts made to ensnare you, you will escape better than many of your brethren have done before you.

The Lord could once look with some degree of allowance upon many foolish and frivolous things that were done, in the days of the ignorance of His people. Both the Elders and the Saints could do things then, and keep the Spirit of the Lord, which now would lead them down to darkness and to death, on account of the greater light and knowledge which He has revealed. The time has come when the Elders must walk circumspectly, and keep themselves pure and unspotted from evil and transgression, or the Spirit of Revelation will not abide with them.

Do not give occasion for any one to accuse you of partiality in your associations, or of showing any feeling of nationality, but love those who love the Kingdom of God, and labour diligently to build it up, whether it be man or woman. I will give you a little instruction concerning the organization of the Church in these lands. (This was not reported.) I wish you to acquaint yourselves thoroughly with the organization of the Conferences and Branches, so that you may know how to take hold of things in an effectual manner.

In going out to your fields of labour, let me remind you, brethren, that unless you practise your faith, and live daily in the lively exercise of it, you will not have power. Honour the Word of Wisdom, if you would preserve your health and strength, and have influence with the people, and power to accomplish the work assigned you. If you neglect it, your power will ooze out, your influence will pass away, and you will be shorn of your strength.

In this field of labour, that measure of the Spirit may be enjoyed which will enable a man to lay aside many imperfections, if he has them. Do not, as you value your salvation and that of your families, as you regard the holy hopes which dwell in the bosoms of your wives and children, and as you prize the blessings of brother Brigham, and the First Presidency—do not lay your Priesthood down, or condescend to anything that will bring dishonour upon it. Exercise your gifts in faithfulness, and the power of your Priesthood will increase upon you more and more, and you will increase in the blessings and power of it in all your ministrations among the people—they will rejoice in your labours among them, and will load you with blessings, and you will be enabled to return home with joy and gladness in your hearts, and with the blessings of your families, and the authorities of the Church, upon your heads.

I doubt whether you will find anywhere else, except in G. S. L. City, that warmth of fellow feeling, that cementing together in the bonds of union and brotherhood, that there is among the Elders in these lands, for here, from the force of surrounding circumstances, they learn more fully to appreciate the worth of each other.

When you are out in your fields of labour, write often, and keep up communication, and think not, if yonr letters are not all answered, that they are received with indifference, or are troublesome. On the contrary, I am always gratified to receive letters from my brethren, to learn what progress they are making, and the prospects which surround them, and I take pleasure in answering, when circumstances and the pressure of business will permit. In this way the ties of the Holy Priesthood will be strengthened, and a communion kept up, which will increase your faith and influence.

From the time that you leave this place, to go to your several fields of labour, you will feel the spirit and power of your missions resting down upon you more than you have yet done.

When you are before the people, remember that you have been in the House of the Lord, and realize the weight of the Covenants you made there, and the Keys of knowledge and power which you there received. Then you will have strength to stretch out your faith, and to contend successfully with the powers of darkness, and overcome every difficulty which may arise before you.

We are apt to be too slack of *faith*, that is, if you are like me. I frequently have occasion to reproach myself before the Lord for my lack of faith, for He often bestows upon me far greater blessings than I have faith in my heart to expect, and I know it is the same with others as it is with me, more or less. Therefore I say unto you, brethren, *stretch out your faith*, bring out the energies of your souls, and dash into the battle with the Gospel armour on, and God will give you powerto do all the great good which you desire to do to your fellow creatures.

I say unto you, brethren, strengthen yourselves in the name of your God, for, when you are out among unbelievers, you will find it requires great strength to succesfully combat the powers of evil, for the curtain of darkness is shutting down thick and strong around these eastern nations, and they are becoming drunk with the spirit of war and bloodshed. The reason why the clouds of darkness are thus crowding around the Gentile nations is because God has turned His favour to Israel.

I wish to remind you, brethren, that in going out to save others, you must first learn to save yourselves. Remember you are not in a clear mountain climate, 4000 or 5000 feet above the level of the sea. You will find the air here very different from that in Utah. You are here almost on a level with the sea, and much of the time the atmosphere is damp with rain, and thick with coal smoke, sulphur, and other poisonous gases. Therefore be careful in your public speaking, to control your voices, and not suffer them to rise to too high a pitch while you are in a warm and excited state, but try to speak in your common tone of voice where the situation of your congregations will allow, and thereby avoid bleeding or other diseases of the lungs, which some of our brethren have suffered from. It is however necessary sometimes to have a little extra lightning, and that accompanied with a special clap of thunder.

There are a great many things to say which would be useful and instructive, but we have not time to say them tonight.

I am not going to talk much, for I wish you all to talk and feel happy together.

May the Lord bless you. Amen.

After President Richards had closed his remarks, each of the brethren present arose in turn and expressed his feelings and desires. The Spirit rested down upon them, the fire of the Lord burned in their bosoms, and it was truly a time of refreshing from His presence. The Elders who have been labouring in these lands, testified of the abundant blessings which the Lord had poured out upon them, and expressed their thankfulness for the benefits to themselves which they had realized in their labours, while those who had newly arrived were filled with faith, hope, and a humble desire to fulfil their missions faithfully. Several of the songs of Zion were sung during the evening, and to conclude this cheering interview and soul-stirring interchange of sentiment and feeling, appropriate refreshments having been duly prepared, the body was properly nourished and strengthened, that it might be able to keep pace with the mind. In separating, some of the brethren who had just arrived, expressed their agreeable surprise at finding so much of the Spirit of Zion in these distant lands.

Letter from Elder Jesse Haven, to Rev. Canon White.

Mowbray, Cape of Good Hope,
March 20th, 1855.

To Rev. Canon White.*

Dear Sir—Your letter of the 16th I have carefully perused. The quotations you have made from our works, I am familiar with; and I do not see that they go to prove the ideas you convey in your tract.

When you were at my room, I stated, where you said that "these men teach that He whom they call the Father..... is not eternal," "it is a misrepresentation," and where it reads "liable to change," "it is an absolute falsehood."

The manner in which you put the above statement in your tract, carries these ideas to the public—that the Latter-day Saints believe in a God that "is not eternal," but "liable to change," which is entirely and absolutely false.

The God the Latter-day Saints worship, adore, and believe in, is eternal and unchangeable, and you, if you will reason honestly, using no sophistry, not trying to "make a man an offender for a word," cannot prove to the contrary from any of their authenticated works.

I can take your course of reasoning, and prove, from the "Common Prayer Book," that the Church of England believe in a God that "is not eternal," but "liable to change."

Further, I can pursue your course of reasoning, and prove, from your own acknowledgments, that you believe in a God that "is not eternal," but "liable to change."

You acknowledge to me that you believe Christ is God, that you worship him as such, and that he has a body of flesh and bones. There was a time when he was not in possession of this body; therefore, you believe in a God that "is not eternal."

We read of Christ in Acts, that "in his humiliation his judgment was taken away." It certainly was restored when he said to his disciples, "All power is given unto me in heaven and in earth." There then was a time when Christ had judgment, but he changed from a being of judgment, to one who had no judgment; and back again from a being of no judgment, to one of all judgment, power, &c.

This is the God you believe in; therefore, you believe in a God that is "liable to change."

Again: Paul, in speaking of Christ, declares that he was made "perfect through sufferings." If he was made "perfect through sufferings," there was a time when he was not perfect, and of course when he became perfect he changed from imperfection to perfection.

As you believe him to be God, worship and adore him as such, you, therefore, believe in a God that is "liable to change;" and not only in one who is "liable to change," but in one who was once imperfect.

The above has been your course of reasoning in your tract, in your letter, and in your conversation with me from first to last.

I leave it for you to judge, whether such a course of reasoning is a righteous and a correct one.

You not being able to reconcile or understand some of my remarks, with some of the quotations you have made from our books, is no mystery to me. 1 Corin. ii, 13, 14.

I did not propose to meet you in a public dispute because I have a desire for it; far from it. I have no desire to dispute with any one publicly or privately, neither by written communication; and never shall do it, only when I am drawn into it by our opponents making an attack on our doctrines. I do not intend to turn my back on the enemy. The doctrines I have embraced are dearer to me than all earthly treasures. For them, I have already sacrificed everything but life, and hope to be willing to sacrifice that, if it is required.

Truth is the weapon of the Latter-day Saints, and with it, by the help of the Lord, they are bound to triumph.

You refusing to meet me on the Bible, is the ground our opponents have always taken—"refusing to come to the light,

* Rev. Canon White is the title given him here, but he signs his name, H. M. White, Presbyter.

lest their deeds should be reproved."

The Roman Catholics took the same ground in the days of the Reformers. Are you in sentiments a Roman Catholic? You have frequently spoken of deciding the meaning of all Scripture by the writings of the so called "Holy Fathers."

As to the hymn commencing—

"The god that others worship is not the God for me,"

it would have been a very good hymn for Lot to have sung; for he believed in a God that would send him angels to warn him of approaching danger; while the Sodomites believed in no such being.

Abraham, if some of the present generation had been with him, could with much propriety have sung the same hymn; for he believed in a God before whom he could set food, and stand by and see Him eat it; while the present generation believe in a God that has no mouth whereby He can eat.

Moses, in his day, could have claimed a share in the same hymn, if some of the clergy of the present day had only been there, for he believed in a God whose back parts he saw; while the clergy of the present day believe in one who has no parts of any kind. In short, all the Prophets and Apostles, from old father Adam, down to John who was on the isle of Patmos, if they were living in this generation, would join to swell the chorus in singing this hymn; for they believed in a God of revelation, and in one who would always reveal Himself to His people, whenever He had a people and a Priesthood on the earth, to whom, and through which, He could reveal His will, while the present generation believe in a God who gives no revelations now, but has given up the business of saving the fallen sons and daughters of Adam, into the hands of hireling priests.

O the foolishness of this generation! No wonder the Lord is about to cut them off.

To cap the climax of your opposition to the doctrines of the Latter-day Saints, you say, "The Bible is our book, not yours. Your Bible begins differently from ours." You then make the following quotation, "'The Head God brought forth the Gods with the heavens and the earth.' (Joseph Smith, *Millennial Star*, XIV., 455.)'" Please quote it as it is. "The Head brought forth the Gods with the heavens and with the earth."

The piece in the *Star* from which the above quotation is made, was taken from an American paper. The piece itself, and the Editor of the *Star*, do not inform us who wrote it. Joseph Smith may have written it, and he may have not. But suppose he did; it was his translation from the Hebrew. You yourself will acknowledge, if you will acknowledge what is true, that the translators of the writings of Moses do not at all agree. And even our present English Bible states that it was "with the former translations diligently compared and revised." If it has been once "compared and revised" by fallible men, there was room left for it to be "compared and revised" again; and Joseph Smith had as good a right to do it as any other man.

Again the Hebrew word *Aleheem*, by many translators, has been rendered in the plural form in the English. "Some have translated it, *The Testifiers*, *The Covenanters*, *The Sworn Ones*; some, *The Divine Ones*." "Dr. Burgess, the late Bishop of Salisbury, rendered it '*Adorable Persons*,' or '*The Adorable Ones*.'" Joseph Smith, in his translation of the Hebrew noun *Aleheem*, has rendered it in the plural form, calling it "Gods," which is synonymous with "*Adorable Persons*," or "*Adorable Ones*." Now if, in the organization of the heavens and the earth, there were "Gods," or in other words, "*Adorable Persons*," or "*Adorable Ones*," there is nothing inconsistent or unreasonable in the idea of there being a "Head." We all agree there is "order in heaven."

Your applying particular passages of Scripture to me and the Latter-day Saints, I leave for you and the Lord to settle. Isaiah, v., 20.

One thing in your tract I will notice. After warning your "Christian Brother" not to go and hear the Latter-day Saints, you say—"If you have listened to them, and doubts have risen in your mind, go at once to your clergyman, and tell him plainly of your difficulties." The Apostle James must have been greatly mistaken when he said—"If any of you lack wisdom, let him ask of God." But it is not to be wondered at that he made that blunder, for he had none of the clergymen there of the present day to teach him better. I hope he got forgiveness for his ignorance.

By the closing remark in your letter,* I get the idea that you have done with me. I may never have another opportunity of discharging my duty to you; therefore, I will do it here, that my garments may be clean from the blood of your soul.

As an ambassador of Jesus Christ, sent forth to the inhabitants of the earth, to warn them of the judgments that await this generation, and to open the way of Life and Salvation to the honest in heart, I call upon you, in the name of Jesus, and by the authority of the anointing of the HOLY PRIESTHOOD, to repent of all your sins, and go down into the waters of baptism, and be baptized by immersion for the remission of them, by one holding the authority of the HOLY PRIESTHOOD, for if you do not hearken to and receive the message sent to this generation through Joseph Smith the Prophet of the Most High, you and all others that reject this message will come under condemnation.

"If at any time you should sincerely desire instruction in the Christian faith, once delivered to the Saints, and received in the Church of Christ" in the last days, "I would do my best to teach you. I have set the truth before you, and now " leave you in the hands of God. Prov. xxix, 1.

I am yours, &c.,

J. HAVEN.

Elder in the Church of Jesus Christ of Latter-day Saints.

* His closing remark was as follows—"If at any time you should sincerely desire instruction in the Christian faith, once delivered to the Saints, and received in the Church of Christ, I would do my best to teach you. I have set the truth before you, and now obey the Apostle's precept. Titus iii., 10, 11."

History of Joseph Smith.

(*Continued from page 552.*)

[January, 1840.]

Friday, 3rd. Presidents Young and Smith went from Utica to Albany, on the railway, and put up at the Railroad House.

I hereby certify that in the year 1838 I was residing in Davies County, Missouri, and while from home I was taken prisoner in Far West, by the militia, and kept under guard for six or eight days, in which time I was forced to sign a deed of trust, after which I was permitted to return home to my family in Davies County, and found them surrounded by an armed force, with the rest of my neighbours, who were much frightened. The order from the militia was to leave the County within ten days, in which time my house was broken open, and many goods taken out by the militia. We were not permitted to go from place to place without a pass from the General, and on leaving the County, I received a pass as follows—

"I permit William F. Cahoon to pass from Davies to Caldwell County, and there remain during the winter, and thence to pass out of the State of Missouri.

Signed November 10th, 1838.

"REEVES, a Brigadier-General."

In which time both me and my family suffered much on account of cold and hunger because we were not permitted to go outside of the guard to obtain wood and provision; and according to orders of the militia, in the spring following I took my family and left the State with the loss of much property, and trouble.

WILLIAM F. CAHOON.

Territory of Iowa, Lee County, &c., subscribed and sworn before

D. W. KILBOURN, J.P.

Saturday, 4th.

Springfield, 4th January, 1840.

Respected Sir—I had the gratification of the receipt of yours of the 16th December, which gave me pleasure to learn that your prospects were, at that early period, in a measure flattering. I also saw yours of the 19th December to Mr. Weber. We are now consulting and feeling the pulsations relative to your case being brought before the Legislature, now in session, by a series of resolutions, instructing our Senators, and requesting our Representatives to urge relief in your case.

What will be done, remains yet uncertain; still it is my strongest impression, it will be found prudent to get the matter before our

Legislature, for their action thereon. I am happy to learn that all our delegation are friendly to your intended application for relief in some shape; and it strikes me that the views of the President at this period may be the best, and perhaps the only way that relief could at this time be obtained; and in that event, be no injury to a future application to be restored to all your rights, when prejudice shall in a measure have subsided and the true state of the matter be more readily received, even by those whose prejudices may have closed the avenues to reason and justice in a matter identified with the odium so commonly attached to the sound of "Mormonism." This odium will naturally wear off when they have time to learn that "Mormons" are neither anthropophagi or cannibals.

Your friends are generally well.

I am, &c,

C. Adams.

To J. Smith, junior.

The High Council at Montrose voted to utterly discard the practice of sueing brethren at the law, and that such as do it, shall be disfellowshipped by this Branch of the Church; that Abraham O. Smoot ordain Daniel Avery President of the Elders' Quorum; and that the sixth instant be devoted to taking affidavits concerning Missouri.

Elder Young found the brethren in Albany; went to Troy, and Lansingburg, where he heard Elder Phinheas Richards preach.

Sunday, 5th. Elder Young preached at Lansingburg, and returned to Troy and held a meeting with the brethren.

Monday, 6th. Elder Young returned to Albany.

Extracts from Elder Orson Pratt's letter to his wife—

January 6th.

I am well and hearty. After mailing the last letter to you in Pennsylvania, I went to Philadelphia on Saturday, the 21st of December; there I found President J. Smith, junior; he had just arrived from Washington City, where he had been about three weeks. Four or five days after, Judge Higbee, with Porter Rockwell, came to Philadelphia; they are well. I wrote to P. P. Pratt to come and see President Smith; he did so, and probably will go to Washington with him in a few days. I staid with brother Smith, in Philadelphia, about eight days; we then took the railroad and went some 35 or 40 miles, to a large Branch of the Church in Monmouth County, N. J., which numbers ninety members; there I left him on New-Year's day, and came to N. Y., where I am at present.

Elder Winchester had, when I left Philadelphia, baptized forty-five in that city, and several more had given in their names for baptism, and scores believing. I preached in Chester County, Pennsylvania, about two weeks, and I think I may safely say there are hundreds believing. The work is prospering throughout all this region.

Elders Taylor, Woodruff, and Turley sailed for Liverpool, December 18th, while I was in Pennsylvania. None of the rest of the Twelve have yet arrived. P. P. Pratt has another book printed, larger than the "Voice of Warning," entitled "The Millennium and other Poems," and a piece on the "Eternal Duration of Matter."

Springfield, Jan. 6, 1840.

Gentlemen—Your letter of the 19th ult. came to hand ten days after date, immediately after which I called upon many of the prominent members of the Democratic party, with a view to unite them and their influence in your behalf; all of whom expressed a willingness to aid in bringing about justice. But I regret to inform you that but few have exhibited that energy in the matter which might reasonably be expected from all lovers of liberty and advocates of equal rights.

Your energetic friends were first of the opinion that an effort ought to be made by our Legislature to memorialize our representatives in Congress, to use all honourable means to accomplish your desires; but after holding a consultation it was believed that such a course would create a party strife here, and consequently operate against you in Congress. Therefore it was agreed that as many as had friends in Congress should write to them immediately, desiring their aid in your behalf.

If convenient you will please write again. Any information respecting your mission will be thankfully received, and made known to your people here.

Very respectfully yours,

John B. Weber.

To the Rev. Joseph Smith and his Associate.

(*To be continued.*)

Men, contrary to iron, are worst to be wrought upon when they are hot; and are far more tractable in cold blood.—*Fuller.*

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 8, 1855.

SELFISHNESS.—There is nothing which the Saints are called upon to do by those over them in the Lord, but what it is a privilege for them to perform, however contrary it may be to their pre-conceived notions and prejudices. In reality there are no sacrifices in this kingdom. The Saints do and suffer many things which appear to be so at the time. We presume that the testimony of every Saint who has suffered without murmuring will be, that in the midst of his afflictions he has received blessings more than commensurate with what he has endured.

The Lord proves His people, and judges of their sincerity in serving Him, on the same principles by which men test the sincerity and affection of their families and friends, and that is, by the hardships and inconvenience they are willing to suffer for their sake. It is just as necessary for the Lord to prove His people by their works as it is for the earthly father to prove the obedience of his children. Selfishness is a very common ingredient in that strange compound called human nature, and the Saints of course have their share of it in common with others. Originally it was a holy and exalted sentiment, and is still so when not perverted and degraded. Let us picture an example of perverted selfishness, in order to illustrate the principle. Take for instance a Latter-day Saint who looks forward with the expectation of being crowned in the celestial kingdom, and of inheriting thrones, principalities, and powers. Suppose the Lord, in order to prove his obedience, and willingness to undergo the necessary preparation for those exalted stations, should proceed to test his faith in the following promise, which He has made—If a man leave father and mother, wives and children, houses and land, for my sake and the Gospel, he shall receive an hundred fold in this present time, and in the world to come life everlasting. Suppose the Lord should say, "Come, my son, leave your wife, your children, and friends, and go and preach my Gospel without purse or scrip. Sell your farm, your houses, your cattle, and horses, or whatever you may have, and gather home to Zion yourself, and then place what you do not need in the hands of my servants, that it may be used in gathering the poor of my people." Now those who refuse to do this when called upon, virtually say, by their actions, "Oh no, Lord, we never expected to make any such sacrifices. It is true we have said that we were willing to do it, and we thought that would be all that you would require. We never for a moment expected you would really require us to leave our *dear homes* to wander over the earth to preach the Gospel. No, indeed, we cannot think of having this property, which we have struggled so hard to accumulate and take care of, go out of our hands, to be used for assisting the poor, building a Temple, or any other purpose. We cannot trust it in the hands of your servants. Nevertheless, we expect you will be merciful to us, and continue to bestow upon us all the blessings of the Gospel. When we or our families are sick, we expect to be healed through the prayers and ministrations of thy servants. We want the powers of the Priesthood conferred upon us. We wish to receive light, knowledge, and intelligence through the Holy Ghost; and after a Temple is built, we want you to work it some way so that we can enjoy the benefits of it. We hope you will not forget us in the morning

of the resurrection, and leave us to sleep in our graves, because we have been a little dilatory in this life; and we hope you will be merciful, and let us have our wife and children, and not give them to another, because he has been more faithful than ourselves. Oh no, Lord, we know you are merciful, and therefore we expect that you will let us peaceably enjoy all that we can hoard up to ourselves in this world, regardless of the interests of your kingdom, and then we expect that you will let us inherit all the blessings of eternal life in the worlds which are to come." Would not such a Saint be a fair sample of perverted, degraded selfishness, lost to all that is noble, exalted, and God-like? He would be about as fit for the kingdom of heaven as Lucifer was when he wanted every thing his own way, and then to have the glory which belonged to others. If there are any such who call themselves Saints, they will find that that is not the Lord's way of doing things. Such Saints might, we think, very properly be classed with those persons whom the Lord accused of binding heavy burdens, and laying them upon other men's shoulders, but they would not so much as touch them with one of their fingers. No matter what such persons may think or suppose, or how indifferent they may be, the Lord will never permit them to share His blessings with those who have been willing to toil, sacrifice, and suffer in order to build up His kingdom.

Although considerable is said in this country on the subject of consecration, and the spirit of preaching it, rests to some extent upon the Elders in order that the minds of the people may be preparing for it, still no such requirement is made of the Saints in these lands. For even in Zion men are not called upon to consecrate unless they esteem it "to be a privilege, and prefer to do so of their own free will and choice." We feel to urge upon the Saints the necessity of acting as wise stewards over what the Lord has blessed them with. It is with this view that we wish plainly and explicitly to lay before our brethren in these lands, who have money or property at their command, the following proposal for their serious consideration. In the first place, settle up your affairs, and appropriate so much of your means as may be necessary to moving yourselves and those that pertain to you to Utah, and lend the remainder, whether it be £1 or £20,000, to the P. E. Fund Company and receive our draft on the President of the company for the amount, to assist the poor to gather home with you. Then when you receive your cash again in Utah, it will be in the proper place for you to invest it in any way you may feel disposed to, and it will already have been the means of doing great good. This is what the Lord requires at your hands. The time is near when those who have means, and do not gather themselves, and appropriate their extra funds, if they have any to roll on the purposes of the Lord, will find that His Spirit is forsaking them, and that they are going into darkness, and losing the blessings and privileges of the Gospel. The urgency and importance of gathering the poor is daily increasing; and the Spirit urges the subject home upon our attention more earnestly each passing day, and the Lord requires us to leave nothing undone or delayed which can possibly be accomplished in the matter.

To the Elders.—The only apology we shall offer for addressing ourselves again so directly to the Elders, is, that on those who are engaged in the ministry, rests the burden of the work of the Lord in these lands, and that to them He will look for a faithful account of their stewardships, and they must acquit themselves manfully, or else the blood of souls will be found in their skirts. We do not say this because we by any means think they are dilatory, but through the spirit of diligence which is upon them, we would, if possible, stir them up to still greater faithfulness in every good word and work.

Now is peculiarly a time when every energy and faculty of the soul needs to be called into the most lively exercise, when they need so to live that the Holy Ghost may rest upon them like live coals from the burning altars of the celestial kingdom. The enemy of all righteousness is again stirring up his legions to greater zeal, and influencing those who love a lie, and know how to invent one that will suit the tastes of the multitude, to publish a mass of rubbish and scurrility against the Saints, which is but the natural product of their own corrupt hearts and evil imaginations. Our enemies in this, as is usual with them, are exposing their own folly and weakness, and doing the very things that will stir up the honest in heart to a desire to hear both sides of the question. At the same time it will fatten the souls of the dishonest and adulterous, on the food that is congenial to them, and will tend to harden their hearts, and seal them up to condemnation. The slanderous publications now being circulated are opening the ears of thousands to hear, and the hearts of many to receive the truth from the Elders. Now, while the enemies of truth are endeavouring to cover it up with the slime and rubbish of their own corruptions, we wish the Elders and Saints universally to be active and diligent in unmasking "Mormonism," and showing it to the people in its true colours, and in all its beauties, while they are willing to look at it.

The Elders have everything to encourage them in their labours. Every day brings additional testimony that the work is increasing in strength and power. At no time does its progress appear so rapid as when its enemies are making unusual efforts to pull it down. The eyes of the whole world are rapidly turning towards us as a people, and, while they look and wonder, the respect and love of the honest will increase, while the wicked will dread and fear our growing influence. We wish the Elders to feel the weight and responsibility of their callings, and realize more and more each day, that they are the representatives of heaven to the people. We consider that the time is nearly past in these lands, when it is necessary to make a laborious refutation of the scurrilous reports which are put in circulation concerning us, for our real character and principles are known to so many, whether they are willing to acknowledge it or not, that calumny carries its own refutation upon the face of it, and the energies of the Elders, as a general rule, can be most profitably spent in laying the plain, simple truth before the people, leaving them to draw their own comparisons, and freely choose truth or error, according to the desires of their hearts.

The enemies of truth being stirred up to an unusual degree, shows that there is trouble in their camps, and that the firebrands of the Almighty are spreading dismay amongst them, and weakening their strong-holds. This is a sure indication that the Spirit of the Lord is at work upon the minds of the people. The result is, that they manifest an unusual anxiety to hear the Gospel preached, and in many places where a few months ago the Elders could not get a hearing, now they can get good congregations, and the people manifest a more general interest to hear the truth than they have done at any previous time. Therefore we say to the Elders, wake up all the energies of your souls, gird on the whole armour of the Gospel, seek diligently after the Spirit and power of revelation, to show you the ways and means that can be the most profitably employed for performing the great and important work before you. The Lord has declared that He will cut His work short in righteousness, and the indications are daily growing stronger, that He will hasten still faster the sheaves to His thrashing-floor, and prepare the tares for the burning. Therefore we say to the Elders, reap diligently while the heavens are propitious, but in your diligence seek to labour where and when the Lord will work with you, and the reward of the faithful will be yours in the kingdoms of the Father.

ARRIVAL.—Elder D. Spencer arrived from the United States on the 25th of August on the steamer *Asia*, in excellent health and buoyant spirit.

APPOINTMENT.—Elder Cyrus H. Wheelock is appointed second counsellor to the Presidency of the Church in the British Isles, and adjacent countries.

FRANKLIN D. RICHARDS, { One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of said Church in the British Islands and adjacent Countries.

APPOINTMENTS.—Elder Hector C. Haight is appointed to succeed Elder J. Van Cott, in the Presidency of the Scandinavian Mission.

Elder John L. Smith is appointed to succeed Elder D. Tyler in the Presidency of the Swiss and Italian Missions. These brethren will spend a short time among the Saints in the British Isles, previous to their departure for the Continent.

Elder John Scott is appointed to labour in Ireland, under the pastoral charge of Elder James Ferguson.

Elder John Kay is appointed to labour in the Liverpool Conference, under the Presidency of Elder S. W. Crandall.

Elder Daniel Davies will labour under the direction of Pastor William H. Kimball.

Elder David A. Curtis labours under the direction of Elder William G. Young, President of the Staffordshire Conference.

Elder William S. Muir is appointed to labour in the Glasgow Conference, under the Presidency of Elder Walter Grainger.

Elder Robert F. Neslen labours under the pastoral charge of Elder C. R. Dana.

FRANKLIN D. RICHARDS, One of the Twelve Apostles, &c.

DANIEL SPENCER, C. H. WHEELOCK, } Counsellors.

Home Correspondence.

NOTTINGHAMSHIRE, LEICESTERSHIRE, AND DERBYSHIRE CONFERENCES.

Nottingham, July 27, 1855.

President F. D. Richards.

Dear Brother—Knowing you feel interested in the welfare and prosperity of all the Churches over whom the Lord and His servants have directed your fatherly care and attention, I write a few lines to let you know something of our present prospects and condition.

I could not do justice to my brethren and sisters, nor to my Father in heaven, were I to remain silent and not acknowledge the blessings received. As regards this Pastorate, I can say that the prospects are truly cheering. The best and most important feature is, the three Presidents of these Conferences are what I call good boys. We are united in every act, and all are determined to obey the counsel which they receive from the servants of the Lord who are placed over them to instruct them. I feel it an honour conferred upon me, to be associated with such men of God, and the spirit which burns in their breasts is diffused among all the Saints under their care. Universal peace prevails in all the camp. The Priesthood are united in every department of the districts, in preaching and in supporting the funds of the Church. We have camp meetings in all parts of the various districts where an opportunity can be had. We have had much opposition, chiefly from ministers of the English church established by law, but in all cases when opposing, they act very lawless, with little regard paid to decency or good order. While they denounce the conduct of the mother church of Rome, for her persecution of Protestantism, they step forward and fully prove that they allow of the deeds of their fathers, by persecuting the servants of the Lord who are sent unto them. When they find that Scripture, reason, revelation, or any other principle of truth in existence cannot be brought in contact with the bulwarks of the Gospel, they resort to other arguments, such as hiring, or using influence to get, a band of ruffians with a bellman in front, ringing his bell close to the Elders, to prevent them from speaking, with cries of, "Beware of false prophets;"

others beating tea-trays until their knuckles bleed with the effects of hard knocks, while the good, pious parson is in the midst of the rabble, exulting, with fiendish joy, at the glorious scene. What a striking picture of modern divinity!

But it is all in vain, such arguments wake up the honest, and all the efforts made by the enemies of truth only tend to strengthen its force upon the minds of the people. We are daily gaining greater influence with the honest. I feel glad to see the prospects that lie before us. The people cry from different parts, "Come and preach to us." Many places where the Elders could not formerly obtain a hearing, they now get good congregations—some for the truth, and some against it.

The Saints in these Conferences have been very much blessed and benefited by the fatherly care of Pastor Smith, and the many good counsels imparted by him; and their universal desire and prayers are, that he may be blessed on his journey, and arrive safe in the Valleys of the mountains, to the bosom of the Church and his family.

I would remark, in the visits paid by brothers Wheelock and Little, whom you sent to us, to instruct and cheer the Nottingham Saints, their teachings and counsel have cheered our hearts, and refreshed our spirits. May the Lord bless them wherever they go.

You will see by the half-yearly report that we have baptized 94 in Nottingham Conference, in the last six months. We are still baptizing some every week.

May my Father in heaven bless you in all your labours, and all brethren in the Office and out, is the prayer of your brother and servant in the covenant,

JAMES CARRIGAN.

Foreign Correspondence.

CAPE OF GOOD HOPE.

Baptisms—Translation and Publication of a Pamphlet—Correspondence with a Presbyter.

Latter-day Saints' Office, Mowbray,
April 16, 1855.

To President F. D. Richards.

Dear Brother—Circumstances preventing me from leaving this colony as soon as I expected, I take my pen to address you a few lines. The *Stars*, &c., you forwarded by the *Mariah Sarah*, I received Feb. 14th. The letter written Nov. 15th, answering my enquiries about the emigration from this colony, and the P. E. Fund, I received March 22nd. I shall ever feel grateful to you and brother Samuel, in your diligence in forwarding to the Cape everything that is beneficial to the mission here, and interesting to me and my brethren, and the Saints in general in this land. . . . .

Elders Walker and Smith write, that the work is still progressing where they are. Fifteen or twenty have been baptized since I last wrote. They have called for a large quantity of books. I start in a few days to visit them, and shall take along upwards of one half of the books I have on hand.

The Saints here are strong in the faith, and are trying to serve the Lord to the best of their knowledge. One has been baptized since I last wrote; and most of the brethren have been into the water and renewed their covenants, and prospects are looking brighter than they have done for some time past.

I have got translated and printed in the Dutch language, 1000 copies from the "Voice of Joseph," to the paragraph on the 6th page, where it speaks of the organization of the Church. The paragraph ends as follows—"And although they were the feeble things of the earth, they became mighty by the Holy Spirit." It cost twelve shillings to get it translated, and £3 8s. to get 1000 copies printed; so you see the expense of printing here.

I expect to be gone from here about three months. When I return, I intend to leave for England as soon as I can; therefore, if any letters, &c., come into your Office for me, you can let them remain there for the present.

I will say in this as in my last, that you can direct all packages of *Stars*, &c., to

Richard Provis, care of Mr. Thomas, sail-maker, 107 Bree Street, Cape Town. But letters direct to Richard Provis, Mowbray, Cape of Good Hope.

Elder Smith got disappointed in getting a ship as he expected, to take what few Saints were ready to go. He now will not go till next August or September, and perhaps not as soon. Elder Walker writes that he does not expect to start till next January. £20 a head is the least for which any ship will take a person from here to America; so you see the difficulty of getting poor Saints from this land. We are labouring under many disadvantages in this colony, but we will try to do the best we can under the circumstances we are placed in, leaving the remainder in the hands of the Lord.

I have seen it stated in the *Star*, that any communication written for the *Star*, from any of the Elders, would be thankfully received. I never thought myself capable of writing for any public periodical, and much less for such a *bright luminary* as the MILLENNIAL STAR; but I have concluded to send you a copy of a letter I wrote to the Rev. Canon White, and you can do with it as you please.

Mr. White is a minister of the Church of England, and president of one of the seminaries in this colony, and is looked upon as a gentleman of superior education. I sent him O. Pratt's *Great First Cause* and *Absurdities of Immaterialism*, which caused him to call on me a number of times. He found much fault with O. Pratt's writings, and at last got a small tract printed, in which he stated that the "Mormons" believe in a God that "is not eternal," and in one that is "liable to change," and then stated that he could produce his authority for all he had said against the doctrines of the Latter-day Saints. I wrote him a short letter, calling for his authority. He sent me a lengthy letter, making many quotations from our works. I then wrote him another letter, the copy of which I send with this.

I understand Mr. White leaves in a few days for England, probably will be there as soon as this.

Please give my respects to all inquiring friends, receiving a large share yourself.

I remain your brother in the kingdom of patience,

JESSE HAVEN.

BURMAH.

Indifference of the people—Anticipated Emigration of the Saints.

Rangoon, Burmah, 30th May, 1855.

To President Richards.

Dear Brother—With many thanks to my Heavenly Father, for His many and continued blessings, I improve the present opportunity, in good health, to write you a few lines. You perhaps will think it rather strange, that, at this late period, I have thought proper to communicate with you. My reasons for not writing before, are, I had nothing to write but the same that the Elders were frequently writing to you from all parts of India, namely, the ill success of the Gospel in these parts, and believing you to be continually thronged with much business, I did not wish to trouble you unnecessarily. But as the time has come, that nearly all of the Elders have left this country, and the rest will leave, with all the Saints they can gather, as soon as possible, I have deemed it necessary that I should drop you a few lines.

In October, 1852, I was appointed to accompany Elders West, Ludington, and Dewey, to Siam, and sailed with them, Elder N. V. Jones, and others, to India. Soon after our arrival in Calcutta, it was decided by the Elders, that brother Ludington and myself should endeavour to go to Siam by the way of Burmah. Accordingly we sailed for Rangoon, at which place, we arrived after encountering a frightful storm for several days, which was near sinking us in the deep, throwing the most of our cargo overboard, putting back to Calcutta again, and shipping the second time, on the 10th August, 1853. Here the way for me to go to Siam became perfectly obstructed, and I have been obliged to remain in this country.

There were but few Europeans (soldiers excepted) here, or but few that could speak the English language, comparatively speaking, consequently but little for the Elders to do, unless they should obtain the language of the country. I did not feel disposed to remain idle, consequently I set myself to obtain the Burmese language, with great faith that the Burmese would obey the Gospel when they understood it. I have spent the most of my time with and among them, have applied my time mostly

in acquiring the language, and endeavouring to introduce the Gospel among them. I have obtained the language sufficiently to enable me to tell them, and explain to some little extent, concerning the coming of the angel of the Lord, by which means the kingdom of God has been set up, and that Prophets now live upon the earth, to whom the Lord reveals His will concerning the children of men in these days. Also, I can explain, to a little extent, the resurrection and its glories, and point out to them their erroneous traditions, and absurd superstitious ideas of the deity, &c., but I am sorry to say all to no purpose, for I have not found one that has manifested the least interest in the things that I have told them after a short acquaintance: but quite to the contrary, for those whom I supposed were the most likely to obey the Gospel, are those that have said, in plain terms, that they did not believe any thing that I had said concerning the Prophets of the Lord, and the setting up of His kingdom, but believed our leaders to be corrupt men.

I have endeavoured, for over one year now, to obtain a translation of the first Visions and Revelations of the Prophet Joseph, as written in the *Pearl of Great Price*, but have failed in my every attempt. Some have taken the piece to translate, but, after keeping it long enough to translate it half a dozen times, have returned it, saying it was a difficult piece to translate, while others would say they had no time.

I have now been in Burmah near two years, labouring under the most adverse and trying circumstances, with no other view but the advance of our Redeemer's cause, but with very little success. My faith has failed me, and I have become discouraged, and intend to leave for Zion as soon as possible, which is agreeable with the minds of brother N. V. Jones, and others. The Lord willing, I shall join brother Skelton in Calcutta, where we will unite our exertions to effect the emigration of the few Saints in these parts as soon as possible.

Elders N. V. Jones and Fotheringham left last February. . . . .

The Presidency of the Rangoon Branch was placed upon me by Elder N. V. Jones, and others. The Branch now numbers three Elders, myself included, two Teachers, and eight Members, five of whom are private soldiers, consequently cannot emigrate. The others all will likely emigrate this coming fall or winter, except brother M'Cune and family, who seem inclined to remain another year. . . . .

A Burmese lad, about sixteen years of age, with whom I have some acquaintance, came last evening, and, much unexpected to me, requested I would let him and another lad of about the same age, accompany me to America, and they would pay their own passage. I said to him that I would take them, but it would cost them from 300 to 500 rupees each. He said it did not matter, if they could go. Those two lads are all the natives that are likely to emigrate with us.

The Burmese, as a people, are very kind, hospitable, and generally possessed of tolerably good principles, yet, some very bad ones among them, but the Evil One has held them bound so long in the chains of superstition and ignorance, that it is impossible to make much, if any, impression on their minds. Besides, for any one to depart from their old traditions and national customs is so degrading in the eyes of their own community, that if they become convinced of a truth that comes in contact with their old traditions, they cannot muster courage sufficient to embrace it and withstand the scoffs and frowns that would be heaped upon them.

I have now given a short account of matters as they have been, or as they are at present, concerning the work of the Lord in the land where I have travelled, hoping it will be satisfactory, and that I shall be excused for my neglect in writing.

And may the especial blessings of the Lord attend you and yours, is my prayer in the name of our Redeemer.

Truly from your brother in Christ.

LEVI SAVAGE.

HINDOSTAN.

Departure of a Company of Saints for San Francisco—State of the Work.

Calcutta, Hindostan, May 29th, 1855.

Dear Brother Richards— . . . .

Since I last wrote you, the Lord has opened up the way for a few of the Saints to emigrate from this dark region to the City of the Saints. I anticipated more would have gone, but there are four of those who have never been Saints only in name, who literally backed out, when it came to the test of separation from fathers,

mothers, brothers, sisters, houses, lands, &c., and have denied the faith, stating that they have lost all confidence in the authorities of the Church, &c. But I must acknowledge that from the time of my first acquaintance with them, they have never had any faith; and I am glad they have not started for Zion, for they are of no use. A nation of such, would be only a curse to the people of God. It is a hard thing to wean some of the people from their native land, but I am happy to say those whom I have started rejoice in the Lord, having sold off their trinkets and jewelery, in order to pay their passages to San Francisco, where they sail direct, on board the ship *Frank Johnson*, an American craft, with excellent accommodation, and first-rate cabin fare, for 150 rupees, which is a very reduced passage. They started on the 25th instant, rejoicing in the Lord, with buoyant desires to reach the promised land. I feel truly thankful to our heavenly Father for His never failing hand, which has been over us for good, and I trust, through His blessings and kind providences, I shall be able to start most of the faithful by January next, for there is nothing else to be done in this land only to gather out the honest who have obeyed the Gospel message.

I am about to take a trip to Cuttack, 200 miles distant from this place, where there are a few of the Saints who are very anxious to emigrate. My object in going is to try and organize the means, and start them as soon as possible. In this country it is entirely different from what it is in Europe; there you can charter vessels, and fill them with Saints, and start them without trouble. Here there are not enough of means or Saints to charter the lower deck of a ship. . . .

Elder Savage, at the Rangoon Branch, reports 11 Members in good standing, exclusive of a few who act in the Priesthood, though I expect he will report the condition of the Branch himself. I therefore forbear at the present to do so.

The Church at Madras is somewhat at a stand-still, none have been added for the last six months. The number of that Branch, as near as I can tell, is about seven members.

Elders Musser and Leonard are still labouring in the Bombay presidency. The latest intelligence from the former, stated that the latter would be at Kurrachee in a few days. They intend starting for Zion as soon as the way opens up. As to how many they have converted, I am not informed.

The Church at this place numbers about seven, and about eleven at Cuttack. Other members are scattered over the continent, some of whom I have never seen or heard from. So you see our numbers are very small in India—an aggregate of 31 souls.

The weather for the past week has been very oppressive—I am told the thermometer stood at 107 degs. in the shade. I have never realized the effects of it so much before in India; for a day or two it was all I could do to bear up under it—my blood became perfectly heated, so that I was badly affected for a short time, but I now feel all right, thank the Lord, for it is nothing but His power that will save us from the effects of it.

I shall now conclude by praying the Lord to abundantly bless you and counsel, and all the faithful, and remain as ever,

Your brother in Christ,

R. SKELTON.

Varieties.

MUGGINS observed on the door of a house the name of two physicians, and remarked that it put him in mind of a double barreled gun, for if one missed, the other was sure to kill.

"IF we are to live after death, why don't we have some certain knowledge of it?" said a sceptic to a clergyman. "Why hadn't you some knowledge of this world before you came into it?" was the reply.

WE should not preach so much to people; we should give them an interest in life, something to love, something to live for; we should, if possible, make them happy, or put them on the way to happiness.—*Frederika Bremer.*

HONEST INDUSTRY.—If there is a man who can eat his bread at peace with God and man, it is that man who has brought that bread out of the earth by his own honest industry. It is cankered by no fraud—it is wet by no tear—it is stained by no blood.

SANCTIMONIOUSNESS AND CHEERFULNESS.—I have often indeed been tempted to imagine that there is something unfortunate, if not blameable in that harshness and austerity which virtue too often assumes; and have seen with regret some excellent men, the authority of whose understanding, and the attraction of whose wit might have retained many a deserter under the banners of goodness, lose all that power of service by the unbending distance from the little pleasantries and sweetness of life. This conduct may be safe, but there is something ungenerous and cowardly in it, to keep their forces, like an over-cautious commander, in fastnesses and fortified towns, while they suffer the enemy to waste and ravage the champaign. Praise is indeed due to him who can any way preserve his integrity; but surely the heart that can retain it, even while it opens to all the warmth of social feeling, will be an offering more acceptable in the eye of heaven!—*Mackenzie.*

Little Deeds.

A MORAL.

Selected.

I had a little spot of ground
Where blade nor blossom grew,
Though the bright sunshine all around
Life-giving radiance threw.
I mourn'd to see a spot so bare
Of leaves of healthful green,
And thought of flowers and blossoms fair,
I frequently had seen.

Some seeds of various kinds lay by—
I knew not what they were—
But, rudely turning o'er the soil,
I strewed them thickly there:
And day by day I watch'd them spring
From out the fertile earth,
And hoped for many a lovely thing
Of beauty and of worth.

But as I mark'd their leaves unfold
As weeds before my view,
And saw how stubbornly and bold
The thorns and nettles grew—
I sigh'd to think that I had done
Unwittingly, a thing,
That, where a beauteous bower should thrive
But worthless weeds did spring.

And thus I mused: the things we do
With little heed or ken,
May prove of worthless growth, and strew
With thorns the paths of men;—
For little deeds, like little seeds,
May flowers prove, or noxious weeds.

ERRATUM.—The Elders recently arrived from the Valley, landed at Liverpool, August 14, instead of August 15, as stated in *Star*, No. 35, page 554.

ADDRESSES.—William Budge, 3 Chesterton Lane, Cambridge.
Mark Lindsay, care of Mr. William Sells, Chapel Street, Hemel Hempstead, Herts.

Money List, August 17—24, 1855.

	£	s	d
George Peacock	5	0	0
John Mellor	1	10	0
James Reece	5	0	0
John M'Comie	7	14	0
Samuel Ridout	5	0	0
Charles Peat	2	0	0
Isaac Jones	1	0	0
Carried forward	£27	4	0

	£	s	d
Brought forward	£27	4	0
William Parr	5	0	0
Josiah Holmes	4	0	0
William Lewis, (per D. Jones)	3	14	2
George W. Davies	4	0	0
Griffith Roberts	1	10	9
	£45	8	11

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 37, Vol. XVII. Saturday, September 15, 1855. Price One Penny.

Elder D. Spencer's Report of his Mission to the United States.

Liverpool, August 27, 1855.

Dear President F. D. Richards—Having returned from the mission which you gave me in May last, I take the liberty of addressing you a few lines relative to my proceedings, &c., during my absence.

On the 12th of May, as you will recollect, I left the landing stage, Liverpool, about 12 o'clock at noon, on board a tender for the steam-ship *America*, hence for Boston. The ship left her anchorage about 5 p.m. Nothing unusual occurred during our passage. On the 20th, we saw many large bodies of floating ice, which excited some fear on the part of our officers, as the weather was quite foggy; but no accident happened. My health being unusually good for a seafaring life, with good living and social company, I enjoyed myself quite well all the way. On the 24th we arrived at Halifax, at 8 o'clock, a.m. Here I addressed a telegraphic despatch to Elder E. Snow at St. Louis, requesting him to answer me on my arrival at New York. At 10 o'clock, I left Halifax for Boston, where I arrived on the 25th at 9 o'clock, p.m. After spending some four hours in getting my luggage passed by the custom-house officers, I made my way to the United States' Hotel, where I arrived at 1 o'clock.

Saturday, 26th. I took an express train for New York, where I arrived at 5 p.m.; called at the Office of *The Mormon*, Nassau-street, where I was cordially received by Elder J. Taylor, with whom I spent the afternoon and following day quite agreeably. By him I learned the feelings of the citizens of New York and Philadelphia in regard to the arrival of our emigrants among them. Citizens and editors visited our passengers on board the ships, spoke in the highest terms of praise of the cleanliness of their apartments and persons, and also of the peaceful, quiet manner in which they entered and passed through the cities towards their mountain home in the West. This I was much gratified to hear, as you know we had entertained some anxiety on this subject, previous to the departure of the first ship.

Not receiving any tidings from Elder Snow, by the counsel of Elder Taylor, after making my business known to him, and giving direction for the shipment of P. P. Pratt's parcel to California, I proceeded on my way to St. Louis, leaving New York at 5 o'clock, p.m., the 27th. Passed through Dunkirk, Cleveland, Toledo, Chicago, Jolliet, Springfield, and Alton to St. Louis; where I arrived at 1 o'clock a.m. 30th.—Here I took lodgings at the Missouri Hotel; arose at 5 o'clock and made my way to the Office of the *Luminary*, where I had the pleasure of meeting Elder J. H. Hart, S. M. Blair, B. Brown, and many more of the American and other brethren from

foreign lands, with whom I enjoyed myself much the little time I had to stay, particularly in the society of Elder Blair. Although his health was rather poor his spirit was quite buoyant and free. It was quite interesting to me, to hear him relate the success he had in making the people acquainted with, and believe the doctrines of, the Gospel, and render obedience to the same. From the few weeks which he had spent in Texas, he had then in his charge a large company of Saints which he had collected by his own labours, who left Texas early in the spring, and whom I subsequently visited, and found to be of the first class of citizens, and such as would do honour to any country; possessing large herds and flocks, and much money, which they then had with them, and what was equally as good or better, they had a disposition to use their means for the benefit of the poor, and to roll on the work of the Lord. Elder Snow had left St. Louis for the camp of the Saints at Mormon Grove, near Atchison, Kansas Territory, the Wednesday previous to my arrival, and could not of course have answered my despatch from Halifax; but in his absence Elder Hart did; however, through negligence of the bearer thereof at New York, I did not get it.

Previous to Elder Snow's departure from St. Louis, he informed the Saints who had then arrived, that the prospects for many of them to cross the Plains this season was quite small, as the means in his hands at that time was quite inadequate to carry them all through, and they whose lot it was to stay must be contented and make the best provision for themselves they could. This caused much sorrow and many tears, as the Saints had fondly hoped to meet, within a few weeks, their husbands, wives, children, and friends. The change was so sudden, and the disappointment so great, it was quite hard for them to be reconciled to stay. It gave them much relief when I told them you had anticipated their situation, and had sent me over to assist Elder Snow in getting them all to the Valley this season, and that my faith was quite strong that it would be accomplished. This enlivened their spirits and changed their countenances immediately.

The Wednesday previous to my departure from New York, several hundreds of our Valley passengers had started from New York and Philadelphia for Mormon Grove, the place of outfit for the Plains the present season, who had not yet arrived at St. Louis, and whom Elder Hart had instructions to notify of the probable failure to cross the Plains this year, also to stop them at St. Louis until further orders from Elder Snow. Learning that Elder Snow designed staying in Kansas Territory some two weeks, I left the same day of my arrival at St. Louis for Kansas, at 3 o'clock, on board the steamer *Alma*, in company with S. M. Blair, C. A. Harper, S. H. Earl, and many of the English Saints.

Our passage was quite pleasant and agreeable; we were treated with marked attention and respect by the officers of the boat and the passengers, who gave us an invitation to lecture upon our doctrines, which we cordially accepted.

We continued on safe up the Missouri river, calling at all the principal towns upon the banks, until we came within about 25 miles of the town of St. Joseph, when we landed at a place called Atchison, a distance of about 575 miles from St. Louis. The place is young and small; at present it has six stores, one public house for entertainment, one wood saw mill, and several workshops. The citizens of the place have presented two of their best city lots to our people, for the purpose of erecting stores upon them for our accommodation. From this place we made our way westward, passing over a beautiful prairie, until we came to the camp of the Saints, at what is called Mormon Grove, a distance from Atchison of about 4½ miles.

While gradually ascending the long and smooth hill upon which stands a beautiful grove, I beheld the land in all directions spotted with white tents and wagon-covers, the active motion of the Saints, some ploughing, some planting, some driving cattle, repairing wagons, tents, &c., etc., my mind was called back to the scenes which occurred on our exit from Nauvoo, and the results thereof. I felt to thank and bless God for our deliverance, and the prospect there was of so many more of our brethren being permitted to participate in that peace and quietness which we had enjoyed since we were separated from our Gentile *friends* or *neighbours*.

Soon after my arrival, I found Elder Snow, who I think was truly glad to see me. He had but a few days previously

arrived at the Grove, and was then organizing the camp, which consisted of about 800 or 1000 persons, mostly from the early emigration by way of New Orleans. He was also purchasing and receving cattle, wagons, flour, &c., etc., which required much more help than he then had.

In passing through the camp, I found some had died, others were sick, and some fearful they should have to stay another year. The deaths were from cholera and diarrhœa, which was somewhat prevalent at that time in many places upon the river. I had many come to me, urging their claims to cross the Plains this season, and expressing great anxiety upon the subject, but their feelings were soon allayed when they saw the efforts which were making for them to go. I submitted your views to Elder Snow in relation to the course to pursue in order to effect an entire emigration of all who left England with the assurance of going through this season, which was highly approved by him and speedily adopted. After spending a few days in regulating matters in camp, Elders Snow, C. A. Harper, and myself left in different directions to obtain supplies for the emigration. On our application for what we wanted of the people, we all found that we were not alone in the matter. Something had preceded us, and prepared their minds to supply us with what we wanted, and that too upon pretty much such terms as we desired. Such was the case in almost every instance where we made application for anything to forward the emigration.

I often thought of the strong arm that brought out of bondage the children of Israel who were in Egypt, and verily thought the same was used in bringing out of bondage those who were in Babylon, and I trust I shall, as well as many more, long remember the kindness of the Lord in answering our prayers and giving us success on this occasion.

From our signal success in making purchases for the outfits, we soon had all completed; but, as many wagons were to be finished off after they were purchased, and before they could be shipped, the emigration of the last company was delayed until quite late. The first company left camp on or about the 9th June. The 2nd, under the command of brother Ballantyne, about the 28th. The 3rd company, under Elder Secrist, about the 14th July. The 4th company, under the command of Elder S. M. Blair, left about the 16th. Elder C. A. Harper, left with the 5th company on the 27th. Elder Allred about the 2nd of August, and Elders Fullmer and Andrus on the 5th. The last company left in excellent health and spirits. The sickness principally subsided about the 20th of June.

Much credit is due to the Saints for their patience, industry, and perseverance while at the Grove. They have fenced, ploughed, and planted, quite a large farm, built a house on the same, made roads and bridges for the citizens of Atchison to the amount of about $600, which they applied to their support, and most of them were quite faithful in responding to calls to herd and guard cattle, and make themselves acquainted with driving teams.

The labours of Elder Snow, from the time of my arrival up to his departure for the Valley, were more than most men could have endured; his exertions to instruct the captains of companies, teach them their duties in crossing the Plains, the Saints theirs, and the clerks of the camps how to keep their accounts in a correct manner, and the purchase of so large an amount of property, deprived him of sufficient time to sleep, and scarcely allowed him time to eat. These things wore rather heavily upon him; but the report which he can make of his proceedings in this matter to the President of the P. E. Fund Company will be so satisfactory, as to afford him much compensation for his arduous labours.

In purchasing cattle for the use of the emigration, we found we had to pay higher than what you advertised in the *Star* last fall, and it was also the case with many other articles which we purchased. What prices may be the coming season I do not know, but the prospects are at present that cattle will be a little lower than the past season.

I will say, for the satisfaction of the friends of the P. E. Fund passengers who left England this year, and of those which were left from the ship *Germanicus* in St. Louis last year, that public notice was given, two Sabbaths in succession, previous to the departure of the last Saints from St. Louis for Atchison, that if all of the above-named passengers, who wished to go to the Valley this season, would go on board the boat *Sara-*

nac, on Thursday the 28th July, their passage would be paid through to the Valley; accordingly all that wished availed themselves of this offer.

On Friday the 3rd of August, Elders Snow and Basset left the Mormon Grove, in company with the U. S. mail, for Utah, in fine spirits. They had four good mules attached to their carriage, and expected to keep up with the mail.

Brother Orson Spencer, whose company we had enjoyed about a week at the Grove, and who had been appointed to preside, in the place of brother Snow, during his absence, was to leave, in company with Elder J. McGaw, on the 8th, for the Cherokee Indian nation. The Mormon Grove farm, and the Church of the Saints which are there situated, which are some fifteen families, composed of Americans, Welsh, and Danish, are under Elder J. McGaw, from whom we may expect the best management for the general interests of the Church.

On Monday the 6th instant, I left Atchison at 5 p.m., on board the steamer *Polar Star*, for St. Louis, were I arrived at 4 o'clock on the 9th; and where I found T. S. Williams, whom I left on the 11th quite ill. I spent Friday the 10th in attending to some business committed to my charge by Elder Snow. I left on Saturday the 11th, at 7 o'clock a.m., for Boston, where I arrived on Tuesday the 14th. On Wednesday the 15th, took the steamer *Asia*, for Liverpool, where I arrived on Saturday the 25th, at 9 p.m.

You are well aware that I have spent more time in this mission than was anticipated on my departure from here, but believing that it has been well employed, I trust my stay will meet your approval and my God's; if so, and also my services during this mission, it will be ample compensation for my labours, although they have been somewhat arduous.

With kind regard to yourself and all at the Office,

I remain your humble servant,

D. SPENCER.

History of Joseph Smith.

(*Continued from page 567.*)

[January, 1840.]

I hereby certify that General John Clark and his Aid, at their arrival at Far West, in Caldwell County, Missouri, came to my tavern stand, and without my leave, pitched their marquees in my yard, and did take my wood and hay to furnish the same, and did bring their horses in also, and without my leave, take hay for them, and did take possession of my house, and use it for a council house, and did place a strong guard around it, so as to hinder any person from going in or out, and I myself was not permitted to go in and out; for all this I have received no remuneration, and was not even permitted to pass out of town to water travellers' horses without a permit. The above took place in the first part of November, 1838.

I also certify that Caleb Baldwin, Lyman Wight, Hyrum Smith, Joseph Smith, junior, and Mr. McRae, in Clay County, Missouri, did apply for a writ of *habeas corpus* and did not get it.

JOHN M. BURK.

Sworn before D. W. Kilbourn, J.P,

I certify that I saw General John Clark and his Aid, on their arrival at Far West, Caldwell County, Missouri, in the yard of John M. Burk, and gave orders to their waiters to pitch their marquees in his yard, and to take of his wood for fire.

I also saw Captain Samuel Bogart, with his men, come near my dwelling, and did pitch their camp, and took my house-logs without my leave, and did burn them. I also saw him with the horse of Joseph Smith, junior, in his possession.

JOHN LOWRY.

Sworn before D. W. Kilbourn, J.P.

To whom it may concern—This is to certify, that on the day following on which the troops arrived at Far West, that two men of said troops came to my house, broke open my trunk, and took therefrom both money and clothing, and also a number of papers, among which were deeds and notes, and also a number of cooking utensils, and in consequence of the cruel and inhuman treatment which I and others have received from those troops, we are reduced to a state of almost

absolute starvation; and Daniel Avery and myself are appointed as a committee to go out and beg corn and meal, or anything we may obtain, that can render them assistance or relieve them in their suffering condition.

JEDEDIAH OWEN.

Sworn before D. W. Kilbourn, J.P.

I removed my family from the State of Michigan to Clay County, Missouri, in the year 1835, where I lived in peace with the people, on my own land, eighteen months or more, when the people began to be excited in consequence of the emigration of our people to that County. The excitement became so great that I was obliged to sell my place at half price, and removed to the County of Caldwell, where I purchased me a farm, settled my family, and made a good improvement, and was in a good situation to support my family, and there lived in peace with the people until the summer and fall of 1838, when the mob began to arise, and we were obliged to fly to arms in self defence; but notwithstanding our exertion, they murdered and massacred many of our people. We applied to the Governor for assistance, and his reply to us was, "If you have got into a scrape with the mob, you must fight it out yourselves, for I cannot help you." The mob still increased, until I was obliged to remove my family to Far West, and there remained, surrounded with mobs of murderers, until General Clark arrived with his army, with the Governor's exterminating order. Then we were all taken prisoners; our arms taken away; they then treated us with all the cruelty they were masters of, and took possession of whatever they pleased, burnt timber, and laid waste town and country.

I heard General Clark say, that he would execute the Governor's order; "but notwithstanding, I will vary so much as to give some lenity, for the removal of this people, and you must leave the State immediately; for you need not expect to raise another crop here." What were not taken to prison, were permitted to return to their homes to make preparations to leave the State. Finding I had no safety for myself and family in Missouri, I fled to Illinois for safety.

T. ALVORD.

Sworn to before D. W. Kilbourn, J.P.

Tuesday, 7th. Elder Young took stage for Richmond, Massachusetts.

Montrose, Lee County, Iowa,
January 7, 1840.

I hereby certify, that some time in the month of October, 1838, an armed force collected in the County of Carroll, near De Witt, and in open day-light, drove a man by the name of Humphrey out of his house, and set fire to it, and burnt it to ashes, and then sent an express ordering all the "Mormons" to leave the place as soon as the next day. The next day they sent another express, ordering them to leave in six hours, or they would be massacred upon the ground. They also fired their guns at different persons travelling the road near the town. The "Mormons" were at length compelled to leave their possessions, and all removed to Caldwell, consisting of seventy and perhaps one hundred families, many of whom were in want of the sustenance of life, sick, and some died upon the way.

About two weeks after this, another armed force invaded Far West, took my gun, and compelled me to sign away my property, both real and personal, and leave the State forthwith.

WILLIAM HAWK.

Sworn to before D. W. Kilbourn, J.P.

Montrose, Lee County, Iowa Territory,
January 7th, 1840.

This is to certify that I was at work on my farm on the last of October, 1838, when an armed company, under General Lucas, came and took myself and my three sons prisoners, and threw down my fences, and opened my gates, and left them open, and left my crops to be destroyed, and while I was a prisoner, they declared that they had made clean work in destroying the crops as they passed through the country; and they took from me two yoke of oxen, and three horses, and two wagons, and compelled me and my sons to drive them, loaded with produce of my own farm, to supply their army.

I had in possession at the time, four hundred and eighty acres of land, and rising of an hundred acres improved, with a small orchard and nursery, the necessary buildings of a farm, &c.; and in consequence of my imprisonment, my fences remained down, and most of my crops were destroyed; and further this deponent saith not.

TIMOTHY B. CLARK.

Sworn to before D. W. Kilbourn, J.P.

Montrose, Lee County, Iowa Territory,
January 7th, 1840.

This is to certify, that about the middle of October, I was driven, by the threats of the Davies County armed force, to leave my possessions, consisting of a pre-emption right to a quarter section of land with thirty acres under improvement, and a good house. I went to Di-Ahman and remained until about 1st November, when I was driven from there by an armed force under General Wilson. I

then went to Far West. While at Ondi-Ahman the armed force took from me one cow and calf, and a yoke of oxen, one horse, and five sheep; they also took from me fifteen hogs. While at Far West, they took two cows belonging to me, and I saw the soldiery killing the live stock of the inhabitants without leave or remuneration, and burning building timber, fences, &c.

URBAN V. STEWART.

Sworn to before D. W. Kilbourn, J.P.

Lee County, Iowa Territory.

This day personally appeared before me D. W. Kilbourn, an acting Justice of the Peace in and for said County, John Smith, and after having been duly sworn, deposeth and saith, "That in the months of October and November, 1838, I resided in the town of Adam-ondi-Ahman, Davies County, Missouri, and whilst being peaceably engaged in the ordinary vocations of life, that in the early part of November my house was entered by a body of armed men painted after the manner or customs of the Indians of North America, and proceeded to search my house for fire arms, stating that they understood the Mormons knew how to hide their guns, and in their search of a bed on which lay an aged sick female, who they threw to and fro in a very rough manner, without regard to humanity or decency. Finding no arms, they went off without further violence.

"Shortly after this above described outrage, there was a number of armed men, say about twenty, rode into my yard and inquired for horses which they said they had lost, and stated, under confirmation of an oath, that they would have the heads of twenty 'Mormons,' if they did not find their horses. These last were painted in like manner as the first. These transactions took place when the village citizens and its vicinity were engaged in a peaceable manner in the ordinary pursuits of life."

This deponent further saith, "That the mob took possession of a store of dry goods belonging to the Church of Latter-day Saints, over which they placed a guard. I went into the store to get some articles to distribute to the suffering *poor*, and the officer who had the charge of the store ordered me out peremptorily, stating it was too cold to wait on me, that I must come the next morning; and returning the next morning, I found the store almost entirely stripped of its contents. Thereupon we as a Church were ordered to depart the County and State, under the pains and penalty of death or a total extermination of our Society. Having no alternative, (having my wagon stolen,) I was compelled to abandon my property, except a few moveables which I got off with in the best way that I could, and on receiving a permit or pass which is hereto appended. I then proceeded to depart the State. 'I permit John Smith to remove from Davies to Caldwell County, there remain during the winter, or remove out of the State unmolested. 'Davies County, November 9th, 1838. R. Wilson, Brigadier-General. By F. G. Cochnu.' I accordingly left the State in the month of February following in a destitute condition.

"JOHN SMITH."

Sworn to before D. W. Kilbourn, J.P.

Montrose, Lee County, Iowa,
January 7th, 1840.

I do hereby certify, that I Samuel Smith made an improvement and obtained a pre-emption right upon one hundred and sixty acres of land in Davies County, Missouri, in 1837. On the first of November, 1838, I was compelled to leave the County by order of General Wilson, in ten days. They took without my consent, two horses, which have never been returned, nor remunerated for: also destroyed my crop of corn, drove off four head of cattle.

SAMUEL SMITH.

Sworn to before D. W. Kilbourn, J.P.

Wednesday, 8th. The High Council at Nauvoo voted to loan all the moneys possible for the relief of the poor Saints.

This evening President Young preached at a school house in the south west part of Richmond, when the people present commenced making noise and disturbing the meeting, and when President Young was reproving them for their disgraceful conduct, some of those present fired lucifer matches. President Young rebuked them severely, and taught them better manners, and proposed to send them some Indians from the West to civilize them.

Thursday, 9th. About this time I returned to Philadelphia, where I continued to preach and visit for a little season.

George A. Smith preached at Richmond this evening. His health very poor yet, and almost blind. President Young also was very feeble. While they were opening the meeting, some one threw a quantity of brimstone in the fire, which nearly suffocated them. As soon as the fumes of brimstone would pemit, brother Smith told them he thought he should be in no danger of catching the itch in Massachusetts, for the smell of brimstone indicated that it was thoroughly cured.

Sunday, 12th. Elders Young and Smith held a meeting at William Pierson's, Richmond. After preaching, Elder Smith had a severe shake of the ague, which lasted some hours. The weather was extremely cold, but by the kind attention of Mr. Pierson's family, and William Richards, he was in some measure relieved of his ague before he left Richmond. President Young wore a cradle bed quilt from Far West to Richmond, where Rhoda Richards lined Doctor Richards' old worn out plaid cloak with President Young's quilt, with flannel between, which made him very comfortable.

Monday, 13th. Elders Wilford Woodruff, John Taylor, and Theodore Turley arrived at Preston, England.

Tuesday, 14th. About this time Elder Rigdon and Doctor Foster arrived at Philadelphia.

Friday, 17th. A special Council was held at the house of Elder Richards, in Preston, Joseph Fielding, President, Theodore Turley, Scribe. Present, Wilford Woodruff, John Taylor, Hiram Clark, and Willard Richards. Council decided that Elders Woodruff and Turley should go to the Staffordshire potteries; Elders Taylor and Fielding, to Liverpool; Clark, to Manchester, with Elder Clayton; and Richards go where the Spirit directs; that the Elders of the Council communicate with the Presidency at Preston once a month; and Elder Richards write to brothers Wright and Mulliner in Scotland, and hold no General Conference until more of the Twelve arrive.

Elders Young and Smith went to Canaan, Connecticut, with Edwin D. Pierson, Elder Smith shaking very severely with the ague in the evening.

Saturday, 18th. Elders Woodruff and Turley started for the Potteries.

Sunday, 19th. The High Council at Nauvoo voted to donate a city lot to brother James Hendrix, who was shot in Missouri; also voted to build him a house; also donated a house and lot to Father Joseph Knight.

Elder Young preached at Sheffield mills, where he staid till the twenty-sixth.

Wednesday, 22nd. Elders Fielding and Taylor went to Liverpool and commenced their mission.

Saturday, 25th. About this time I visited the Saints at Brandywine, where I spent some days, and returned to Philadelphia.

Monday, 27th. Brothers Smith and French conveyed Elders Young and Smith to New Haven, where they tarried to the 31st.

About the last of this month, I left Philadelphia for Washington, in company with brothers Rockwell, Higbee, and Doctor Foster, travelling by railroad, having sold my carriage, and having left Elder Rigdon sick in Philadelphia.

Friday, 31st. Elders Young and Smith took steamboat from New Haven for New York City. When within eighteen miles of the city, they took the stage, and arrived at their destination about ten o'clock at night. When they alighted from the carriage they had not funds to pay their fare, and Elder Young asked Captain Stone to pay their bill, fifty cents, which he very readily did; and they found Elder Parley P. Pratt's house in about five minutes, where they staid Saturday, February 1st.

Sunday, February 2nd. Elders Young and George A. Smith preached in the Columbia Hall. Elder Young preached every evening during the week, till Saturday; three times in the Columbia Hall; by which he injured himself so much, that he was not able to dress himself for four or five days.

On Monday G. A. Smith went to Philadelphia.

Thursday, 6th. I had previously preached in Washington, and one of my sermons I find reported in synopsis, by a member of Congress; which I will insert entire.

Washington, 6th February, 1840.

My dear Mary—I went last evening to hear "Joe Smith," the celebrated Mormon, expond his doctrine. I, with several others, had a desire to understand his tenets as explained by himself. He is not an educated man; but he is a plain, sensible, strong minded man. Everything he says, is said in a manner to leave an impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment. He is apparently from forty to forty-five years of age, rather above the middle stature, and what you ladies would call a very good looking man. In his garb there are no peculiarities; his dress being that of a plain, unpretending citizen. He is by profession a farmer, but is evidently well read.

He commenced by saying, that he knew the prejudices which were abroad in the world against him, but requested us to pay no respect to the rumours which were in circulation respecting him or his doctrines.

He was accompanied by three or four of his followers. He said, "I will state to you our belief, so far as time will permit." I believe, said he, that there is a God, possessing all the attributes ascribed to Him by all Christians of all denominations; that He reigns over all things in heaven and on earth, and that all are subject to His power. He then spoke rationally of the attributes of Divinity, such as foreknowledge, mercy, &c., &c. He then took up the Bible. I believe, said he, in this sacred volume. In it the "Mormon" faith is to be found. We teach nothing but what the Bible teaches. We believe nothing but what is to be found in this book. I believe in the fall of man, as recorded in the Bible; I believe that God foreknew everything, but did not foreordain everything; I deny that foreordain and foreknow is the same thing. He foreordained the fall of man; but all merciful as He is, He foreordained at the same time, a plan of redemption for all mankind. I believe in the Divinity of Jesus Christ, and that he died for the sins of all men, who in Adam had fallen. He then entered into some details, the result of which tended to show his total unbelief of what is termed *original sin*. He believes that it is washed away by the blood of Christ, and that it no longer exists. As a necessary consequence, he believes that we are all born pure and undefiled. That *all* children dying at an early age (say *eight* years), not knowing good from evil, were incapable of sinning; and that all such assuredly go to heaven. I believe, said he, that a man is a moral, responsible, free agent; that although it was foreordained he should fall, and be redeemed, yet after the redemption it was not foreordained that he should again sin. In the Bible a rule of conduct is laid down for him; in the Old and New Testaments the law by which he is to be governed, may be found. If he violates that law, he is to be punished for the deeds done in the body.

I believe that God is Eternal. That He had no beginning, and can have no end. Eternity means that which is without beginning or end. I believe that the *soul* is eternal; it had no beginning; it can have no end. Here he entered into some explanations, which were so brief that I could not perfectly comprehend him. But the idea seemed to be that the soul of man, the spirit, had existed from eternity in the bosom of Divinity; and so far as he was intelligible to me, must ultimately return from whence it came. He said very little of rewards and punishments; but one conclusion, from what he did say, was irresistible — he contended throughout, that everything which had a *beginning* must have an *ending*; and consequently if the punishment of man *commenced* in the next world, it must, according to his logic and belief have an *end*.

During the whole of his address, and it occupied more than two hours, there was no opinion or belief that he expressed, that was calculated, in the slightest degree, to impair the morals of society, or in any manner to degrade and brutalize the human species. There was much in his precepts, if they were followed, that would soften the asperities of man towards man, and that would tend to make him a more rational being then he is generally found to be. There was no violence, no fury, no denunciation. His religion appears to be the religion of meekness, lowliness, and mild persuasion.

Towards the close of his address, he remarked, that he had been represented as pretending to be a Saviour, a worker of miracles, &c. All this was false. He made no such pretensions. He was but a man, he said; a plain, untutored man; seeking what he should do to be saved. He performed no miracles. He did not pretend to possess any such power. He closed by referring to the Mormon Bible, which, he said, contained nothing inconsistent or conflicting with the Christian Bible, and he again repeated that all who would follow the precepts of the Bible, whether Mormon or not, would assuredly be saved.

Throughout his whole address, he displayed strongly a spirit of charity and forbearance. The Mormon Bible he said, was communicated to him *direct from Heaven*. If there was such a thing on earth, as the author of it, then he (Smith) was the author; but the idea that he wished to impress was, that he had penned it as dictated by God.

I have taken some pains to explain this man's belief, as he himself explained it. I have done so because it might satisfy your curiosity, and might be interesting to you, and some of your friends. *I have changed my opinion of the Mormons.* They are an injured and much-abused people. Of matters of *faith*, you know I express no opinion. I have only room to add—let William, if you cannot do it, acknowledge the receipt of this, with the enclosure.

Remember me to Sarah and the boys. Kiss the dear baby for me.

Affectionately your husband,

M. L. DAVIS.

P.S.—I omitted to say, he does not believe in infant baptism, *sprinkling*, but in *immersion*, after *eight* years of age.

To Mrs. Matthew L. Davis,
107 Henry Street, New York.

During my stay I had an interview with Martin Van Buren, the President, who treated me very insolently, and it

was with great reluctance he listened to our message, which when he had heard, he said, "*Gentlemen*, YOUR CAUSE IS JUST, BUT I CAN DO NOTHING FOR YOU;" and, "*If I take up for you, I shall lose the vote of Missouri.*" His whole course went to show that he was an office-seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition. I found him such a man as I could not conscientiously support at the head of our noble Republic. I also had an interview with Mr. John C. Calhoun, whose conduct towards me very ill became his station. I became satisfied there was little use for me to tarry, to press the just claims of the Saints on the protection of the President or Congress, and staid but a few days, taking passage in company with Rockwell and Foster on the railroad and stages back to Dayton, Ohio.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 15, 1855.

OBITUARY.—Among the passing events of the present dispensation, there are none which we record with more temporary regret than such as now call for our notice. We say temporary, as we realize that all our regrets are but the offspring of our limited views of those happy purposes in the future which are hidden by the sorrowful gloom of the present.

The past season has been one of unusual demand upon every department and resource of the kingdom of God; and among the rest, by the mission behind the vail, upon our brethren in the ministry here. While the most important tribute that we could at present pay to our departed fellow-labourers, was yet being rendered to our beloved brother Major—that of carrying his bones to a quiet and sacred resting place among his friends at home, one after another of our faithful brethren have been called away, until already we have five added with certainty to our list, and there is a doleful rumour that two others have joined them.

The following is the list of deaths as we have received them through the *Luminary*—

Elder ——— Gregory, at Atchison, Kansas Territory, U. S. A., on the 13th May last.

Elder George Simpson, at Mormon Grove, about the first of June.

Elder James F. Bell, at Mormon Grove, on the 8th of June, six days after the death of his wife Mary Jane.

Elder Andrew L. Lamoreaux, at St. Louis, Mo., on the 13th June.

Elder John Perry, at Mormon Grove, on the 19th July. Rumors by letters, have reached England that Elders Benjamin Brown and J. F. Secrist are also dead, but so uncertain that we are disposed to doubt them.

Of the above named five, Elders Gregory, Lamoreaux, and Parry were returning to their families in the Valley, Elders Bell and Simpson were proceeding there with their families.

The aggregate number of Saints who have died from this season's emigration, compared with those of the last and previous years, is but small.

It has long been the custom in the world to eulogize or execrate the memory of the dead, not according to their acts while living, but in proportion to the benefits derived by their survivors from their death, or to the number of those who were soothed by their hypocrisy, or shamed in their iniquity by their honest bluntness. The Christian world say, "There is but a step between us and death."

We believe it, and hence prefer to draw no wide distinction between men's acts and the record of them; but simply refer, as by an index, our readers to their own memories, and have them read there the history of those they knew.

Elder Gregory was returning from a business mission to the Eastern States, principally pertaining to his own matters. He was a man much loved and respected by those who knew him, and so intimately had he interwoven his own interests with those of the Kingdom of God, that we could not pass by his name without numbering it with those who had fallen in their master's service.

Elder Bell was about eight years a member of the Church; during the most of which time he was engaged in the ministry. In the Birmingham and Staffordshire Conferences he spent the first years of his labours. His last two years services were in the Malta Mission, where his faith and perseverance were put sincerely to the test. The record of his deeds is engraven on the stout hearts of the troops and seamen who were made glad by his testimony, and his praise is chanted around the camp fires and in the gloomy trenches of the Crimea. We are consoled much, through the mercy of our Heavenly Father, that in his son Samuel, brother Bell has left, to commemorate his name, an heir to his experience and good works. We are happy that, while yet young in his orphanage, he has found kind friends to minister to him. May he ever, like little Samuel of old, be ready to answer the call of God through His prophets, and say, "Speak, for thy servant heareth."

Who, that knew Elder Lamoreaux, cannot testify of his unflinching integrity to the Truth and his brethren, during the many years he served in various capacities? As an advocate of the Gospel, he was fearless and devoted. Nor was his the bravery of words alone. His breast was ever bare to rececive the blow aimed at his friend, and his strong arm ever ready to avenge it. Amid the stormy cataracts of persecution that threatened the feeble relics of the Saints after the exodus from Nauvoo, he stood like an unyielding rock to break the shock from feebler heads. It was then, when the last gun of the Saints was dismounted, that he took its breech in his arms and from his very heart sent the message of death and defiance among the ranks of the mob.

Elder Simpson will long be remembered by the Saints of the Newcastle Conference, among whom his last labours in these lands were performed; and more especially by those whom his soul penetrating testimony, ever ready, and faithfully borne, first awoke to a knowledge of the things of God.

Father Perry was among that choice class of men, who wait patiently for the kingdom of God, and when it comes, bear their portion of the burthen meekly and silently, and who, like the wily chief, announces his coming by the trumpeting of his acts after they are performed.

Of these brethren it may be said with justice, "They fell martyrs to the Truth." For who is a martyr, if he is not who falls in the path of duty, worn out by his sufferings and labours? We will not attempt to, we cannot enter upon a detail of their ministry and faithfulness. They are of "the dead that die in the Lord," "they rest from their labours, and their works do follow them." Here is a source of comfort to the Saints, prepared in the wisdom of our Father, the world little dream of. When the labours of our present ministry have worn down our feeble bodies, a provision is made that our works may follow and continue; so that when we take that little "step between us and death," our time may still be occupied in an extended field of usefulness, preparatory to the time when our spirits and bodies will resume their united labours.

In the grief of the affectionate wife and child, at parting with the husband and

father in this life, how often do they forget the necessity of such a parting and its happy results to others. In the contemplation of his pilgrimage, for years perhaps, in a strange land, their tears shut out the vision of the thousands whose bands are loosed by his ministry, and their return with him to kill the fatted calf, and celebrate the birth-day of their liberation. So it is with those that die as these our brethren have died. Our traditioned or untutored minds, at the moment of their fall, can contemplate nothing but the dark gloom and stillness of the grave, or perchance only a faint ray of light and joy away, far away in an uncertain, undiscovered future. As the fond wife, clinging to the bosom of her husband at parting, repeats again and again, "Why must you go?" with a similar propriety may we, and do we, ask, "Why do our brethren die?" So strongly has the idea been stamped upon our minds from infancy that everything pertaining to religion is theoretical, that when the practical truths of the Gospel are brought to bear upon us actively, they come with a shock, more or less severe, in proportion to the tenacity with which we cling to our traditions.

In our just and lawful anxiety to build up the Kingdom of God upon the earth, if we do not forget that the destiny of our probation here is closely interwoven with that state of existence, between which and us there is but that "one step," we are apt to fall back into our old reveries, and consider that what we cannot see is but a theory, and can have no practical connexion with us or our movements. Years have passed away since the Lord, through His Prophet Joseph, revealed the principle of "baptism for the dead," and their salvation as immediately connected and interwoven with that of the living. To this end temples were commanded to be built, and one was at last dedicated and accepted, in which this ordinance was first performed in this dispensation. Yet ere this was consummated do we not remember how one faithful servant of God was called away after another, and finally the Prophet of God himself, to whom had been committed the Keys of the Dispensation of the fulness of times. In all these trying circumstances the wrath of man is made to praise God, by more immediately connecting our interests here with those behind the vail. The preaching of the Gospel to the spirits in prison is as much a ceremony, real, substantial, and regular in its order, as the preaching of the Gospel to men in the flesh; and as the Gospel must first be established on the earth, among the children of men, ere it is preached to those behind the vail, so is it necessary that those to whom this mission is intrusted should receive the Gospel and the Priesthood here, before they can administer its consolations, in any degree, in the prison house. It was not until after he had established the plan of salvation upon the earth, that Jesus was permitted to visit the captive spirits, and prepare them for the reception of lives eternal through their friends on earth. So is it now. Joseph, still holding the power "to preach deliverance to the captives, and the opening of the prison doors to them that are bound," presides behind the vail, and acts contemporaneously and in concert with Brigham here. As the kingdom increases in magnitude and importance here, that branch of it that extends into the hidden prisons of the dead keeps pace, and demands labourers to preside over and direct its various interests. So may we expect that as preparations are being hurried on for the completion of another Temple, details will be made from the ranks of the faithful servants of God, to assist in the consummation of the great work of welding together the broken chains of many generations.

Saints! your brethren have gone to prosecute their missions in a more expansive field. Elders of Israel! your fellow-labourers have gone to prepare a work for you to consummate. Wives! your husbands have gone to bind up the broken-hearted

who have bewailed their captivity in hopelessness for centuries. Children! your fathers have gone to search out your ancestors and trace back the long chain of your genealogy, which you are required to perpetuate upon the earth.

Weep for the hopeless, whose last consolations
Are past when their pulse first refuses to beat,
Exult for the dead who have honoured their stations:
Their bitter cup's empty, their tasks now are sweet.

Foreign Correspondence.

HINDOSTAN.

Exertions of Elder Leonard at Hydrabad—Procrastination and Indifference of the People.

Hydrabad, Central Scinde,
May 24, 1855.

Beloved President F. D. Richards—Through a sense of duty, more than otherwise, I take my pen in hand to address to you a few lines, which for some time past I have refrained from doing, in hopes of getting in possession of something more interesting to communicate; but alas, we are in India, and still with prospects not very flattering, I can assure you.

About the first of September I arrived at Kotree (a naval station upon the opposite side of the Indus, distant from Hydrabad four miles), per steamer *Chenaub*, from Kurrachee, by water, 230 miles, in a sickly and almost destitute situation, but readily found a warm friend in the person of Mr. W. S. Smith, an extensive merchant, &c., whose mansion proved my home for the space of four months, during which time, through the blessing of the Lord, and kindness of my host, I regained my health, and also visited, distributed tracts among, and bore testimony to, as many as were willing to listen, but as they were mostly of the aristocratic class, few manifested a desire for the truth, and whether that few will exercise faith to be baptized is now doubted, notwithstanding promises have been made to that effect.

On the last of December, as the 2nd Bombay regiment were arriving, for which I had been anxiously waiting, and anticipating that my services would be better appreciated than at Kotree, I repaired to this place; and on the second of January called upon Brigadier Smee, and Brigade-Major Harvey, exhibited to them my official papers, and asked for permission to reside and preach within the cantonments. They manifested but little disposition to talk, and concluded by saying, "Come to-morrow, and we will give you an answer." As they were returning, I told them I wished they would consider my petition favourably, as I had the truth for the people, and wanted the privilege of laying it before them.

Agreeable to the Brigadier's request, the next day I repaired again to his bungalow, sent in my note, accompanied by a letter from Elder Findlay, stating privileges granted him at Belgaum by General Wilson, hoping it would prove beneficial to the case then in question. In a few moments the renowned officer made his appearance, evidently in a great rage, at which juncture the Brigade Major drove up, to whom, over my back, the Brigadier said, "This man has come again, and I don't *want anything to do with him.*" He then turned to me and coolly said, "You had better apply to the ministers here for permission, as I have no orders to give." As I saw him much discomfited, I kindly asked him if he had read the letter I had sent in, when he gave me to understand he had not, but, at the suggestion of Mr. Harvey, they retired to their room, and soon I overheard them reading the letter, and after counselling together a moment, he came out, saying, "You had better apply to Bombay for permission, for I will give no orders about it;" and turned upon his heel to leave, when I asked for the liberty of stopping in the camp, as I had a few friends residing in it. To this he emphatically replied, "So long as you conform to the law, I will say nothing about

it; but your place is in the civil lines; we have clergymen appointed for the station, and we want *no others;*" and abruptly retired, leaving me in the outer court, which closed the scene. I wanted to bear testimony of the truth to them, poor things; but this appeared to be what they were afraid of. They seem to dread us more than a regiment of an enemy.

As I could do no better, of course I retired to the civil lines, obtained by rent a house in which to hold meetings, and posted up a great number of notices containing the faith of the Latter-day Saints, particularly among the soldiers and officers, as I was determined to act upon the advantage which the brigadier had, though not designedly, given me, until either more definitely prohibited, or so long as I thought it wisdom, or profitable; consequently I went among the military, at the same time closely watched, leaving from one to three hand bills in each barrack room, and also bore testimony wherever an opportunity presented.

I found the soldiers to be, by a great majority, Catholic, and much prejudiced against the truth. Some mocked, some railed, others were neutral, and others still argued against it for a while, and then said I might find a few men who would be fools enough to believe my doctrine; but as to them, if I should preach till the day of judgment, it would not change their views in the least; this appeared to be the mind of many. I however commenced and continued my lectures, though but thinly attended. At my first, no more than six persons were present, but the number gradually increased for some time. On several occasions there was present a number of officers, and after meetings were over a great many pointed and rather impertinent questions were asked, particularly by Captain Sanderson, among which were, if I had baptized any of the soldiers as yet, or, if I should hereafter do so, was it our intention to purchase their discharge and send them to America, which they understood was the case. These and many others I answered apparently to their satisfaction, thereby allaying their anxious fears, so much so, that less notice was taken of my conversing with the soldiers, which however seemed to do but little good, as they continued to fall off from our meetings, till I began to think they would be discontinued.

About this time I received intelligence that it was our privilege to return home. However I was determined to make one more trial; and again put out my hand-bills extensively, particularly among the officers and soldiers, begging of them to come, perhaps for the last time, and investigate those principles, the neglect of which would cause regret in a coming day. This seemed to have its desired effect, as at our next the house was filled, and after preaching for nearly two hours upon the subject of old Nebuchadnezzar's dream, and the kingdom spoken of by Daniel to be set up in the last days, I took an expression of the congregation, and found it was their wish that I should remain and preach to them a while longer, which I continued to do to large congregations, for this country, until I was taken sick with fever, of which I suffered for about four weeks. Since then I have held public and private meetings, but the interest now is gone, still there are quite a number who say they believe the Gospel, yet they are not ready to obey it. This is because of the fear of persecution and losing of government situations, as the greater portion of those I speak of are among that number. So with all my time and trouble, I am not sure of baptizing the first one, though a goodly number have said, were they out of debt (which to the contrary is the case with nine-tenths of the European population), they would immediately proceed with me to the Valley. In this I believe they are sincere, because of their kindness manifested in feeding, clothing, and giving of their money to assist me, as far as I could expect.

I have done the best I knew, to get them into the kingdom, but it would seem that nothing but the judgments of God would effect it. They manifest sorrow at my leaving, with promises, if ever another Elder should come among them, they will make it their first business to obey the Gospel and gather out; in the mean time endeavour to get out of debt, in order to meet their expectation. . . . . .

I have also visited Mahomet-Khan's-Tander, a village or town, distant about twenty-five miles, and to the east of Hydrabad; and preached to such as were willing to listen, which, with reading of tracts and books, that I had previously sent among them, begat some faith, as manifested by their kindness, presents, &c., but not sufficient to obey the Gospel.

From Elder Musser, I learn that he expects a change for the better at Kurrachee, as there have arrived several brethren and sisters from Bombay and Aden, who will be enabled to operate among the military, and thereby assist in accomplishing more than has as yet been brought about. Much of brother Musser's time has been spent in acquiring the native language, and trying to use it for the benefit of that class whose traditions and superstitious notions, as yet, bid defiance to the most ardent exertions.

My latest from Belgaum shows that the Saints there are getting along as well as can be expected under the circumstances; one having been baptized since Elder Hugh Findlay left with those who were at Bombay for the Valley.

The Branch at Poonah, through the Saints scattering, and gathering, is so reduced, that only three or four remain in that place.

Not long since I received a letter from Elder A. Findlay, who was at Secundrabad, and had succeeded in obtaining permission to preach within that cantonment. He was delivering a course of lectures, but with poor prospects, as only a few attended, notwithstanding his great zeal and earnestness in their behalf. I have since written, instructing him to proceed to Belgaum; and as the spirit of gathering is manifesting itself among the Saints there, to stir it up, and if possible get all who are at liberty, at least, himself at their head, started for Zion as soon as circumstances will admit.

We have learned, of late, through a kind letter from yourself, that a quantity of books, as ordered by Elder Findlay, are on their way to Kurrachee, which, when they arrive, with the old stock and debt on hand, we shall endeavour to dispose of to the best advantage as soon as we can, and satisfy the demand of the Office, which we always feel anxious to sustain.

The Saints in this Presidency, although under embarrassing circumstances, generally feel well, especially those at Kurrachee, who, as ever, with your humble servant, desire the prayers of all the faithful for our prosperity and speedy deliverance from this accursed and degraded people. And in return permit us to add, may peace, prosperity, happiness, and salvation rest upon the whole Church, the authorities in particular.

With kind remembrance to all my friends in the British Isles, I close by claiming the honour, with high respect, to be faithfully your sincere friend and fellow-labourer,

TRUMAN LEONARD.

NEW SOUTH WALES

General Prospects of the Work—Emigration of the Saints—Returning home of the Elders, &c.

No. 103, Parramatta Street, Sidney,
May 31, 1855.

President F. D. Richards.

Beloved Brother Richards—. . . . In this place we are so far off from the Saints in the other parts of the world, that it takes a long time to get news. We do betimes hear from Liverpool and G. S. L. City, which always does our hearts good; especially so, when it conveys to us the interesting intelligence that the work of the Lord is rolling forth, and that in nearly every land where the Elders are travelling.

As regards these lands, the Lord is blessing the labours of His servants, and establishing His word through their ministrations.

Although this island is but a fragment broken off from the main land, yet it is nearly as large as North America; but it is much more difficult to travel here than upon that continent. Notwithstanding this, the Elders have successfully entered many parts of these colonies, and have been prospered in their labours. Considering the number of labourers, and the peculiar nature of the opposition that we have had to contend with, the work has spread here as rapidly as in any other land.

Wherever the Elders have gone they have succeeded, with the exception of Moreton Bay. . . . . This place will be tried again, when I hope that our efforts may be more successful; for I do not like to be thwarted in the purpose for which the Lord has sent me here.

Mostly in entering new places, there is great opposition manifested, and should the Elders give way under such influence, their efforts would be fruitless: but this must not be permitted. Truth must be rolled forth by the power and influence of the Spirit of the Lord, until all the honest in heart have been warned, so that if they will they may escape before the judgments

decreed overtake this land. The work is moving on in every direction throughout these colonies.

In New South Wales, the work is more prosperous than in the other colonies. The Saints are more numerous, and the calls for help more frequent and urgent.

In Adelaide, the brethren have been much blessed in their labours, several Branches having been organized. Elder A. P. Dowdle has had the Presidency of that Conference. In consequence of ill health he had permission to return home. He gathered up twenty-seven souls out of that Conference, whom he brought up to Victoria, where they united with the Saints of that Conference, and went on board the brig *Tarquenia*, bound for San Pedro. She sailed on the 27th of April. Elder Dowdle, seeing the condition of the work, desired to stay a few months longer to assist in rolling it forth, to which I consented, so that he still remains with us. Elder B. Frost had the charge of the company above alluded to. They numbered seventy-two souls. They were all in good health and spirits. Elder P. Smith of this mission, and also Elder Robert Owen of the Indian mission, accompanied them.

There are many Saints left in Adelaide, some of whom intend to leave in April next. Elder John W. Norton is in charge of that Conference, which includes the whole of South Australia. He has several Elders under him as Presidents of the respective Branches, but their circumstances will not permit them to travel.

Since the departure of Elders Frost and Smith, Victoria is left without an American Elder. There are many Saints in that colony also, who are doing their utmost to gather as soon as circumstances will permit. The Elders in charge are young and inexperienced—this will cause me to have to travel much in their midst. The prospects in that Conference are good—they are crying for more help.

We want Elders who have had an experience in the work, and of good physical strength; for it is hard to travel in this land. To preach and travel here, soon wears a man out. The cause of so much travelling being necessary is, that the settlements are scattered.

My mission being extensive, it requires much time to be spent in travelling, and it takes considerable means to support it, for travelling expenses are much higher here than in any other place where I have been. It costs on an average about £3 per day to visit the different Conferences. This presses heavily on the brethren who have to bear the whole.

From the foregoing, it is manifest that we want a number of Elders who can be stationed in the localities where the organized Branches are, so that these heavy travelling expenses would not be necessary.

The present mission numbered ten, when we arrived here. One, Elder John Hyde, formerly of Stockport, England, died; Elder William Hyde returned with a company of Saints in March, 1853; and two more have returned in the last company. This reduces the number to six.

Another company of Saints will be sent out in August next. This will go from New South Wales. Two or three more Elders will leave then; for when an Elder begins to desire to go home, I cannot feel to say stay, except it should appear that the spirit of the mission has not left them, as in the case of Elder Dowdle, as but little good will be done by one who is thus anxious to return home.

Another company will leave here in April, 1856; at which time, the Lord, willing, I intend to return. Elders Frost and Owens visited Van Dieman's Land, but their stay was short. Both having returned, that place is left without an Elder; but I shall endeavour to send one as soon as possible.

New Zealand is becoming a place of some interest. The mission at that place is being prospered. During my visit there to open up the Gospel, I travelled over a great portion of that colony, visited the principal cities and towns; preached in every place, and several applied for baptism. I left Elder William Cooke in charge of the work there, and returned to Sidney. Elder Cooke had one Priest with him. The latest intelligence from him informs us that he had organized a Branch of ten members at Wellington, and had established several places for preaching on the South Island. He wrote from Nelson, at which place he met with considerable opposition, chiefly from the priests; but they cannot stop the work; many are investigating the principles. He calls earnestly for help, having more than one thousand miles to travel, to reach the principal cities. The settlements are generally on the sea-board. There are no roads from one to the other

in the interior. The communication is by water, and the passages are generally very rough. The climate is mild, very good for vegetation and grazing. It is also very healthy. My feelings are that there will be a good work done on those islands.

I have now given you an outline of the work here at the antipodes, whether it is such as is required I cannot tell, for the 46th No. of the *Star* has not come to hand.

Give my kind love to all the Elders from the Valley, and accept the same for yourself, and may the Lord abundantly bless you, is the sincere desire of your fellow labourer in the Gospel of Christ,

AUGUSTUS FARNHAM.

Truth.

BY W. W. PHELPS.

TUNE—"*Stars and Stripes.*"

'Tis the truth that on land or the sea,
Fills the heart of the "Mormons" with love;
For its light never fails, and is free,
As its fountain is fill'd from above:
'Tis the word that our Father has sent,
To gain us eternal reward;
And he calls on the world to repent,
And walk in the light of the Lord.
CHORUS.
Then Hosanna to God and the Lamb,
For Joseph the Priesthood 's restor'd,
With the keys of—I AM THAT I AM.

'Tis the truth that gives freedom its light,
Leaves the Gentiles of ages to pine
In their own narrow mansions of night,
While eternities' majesties shine:
'Tis the word that our fathers rever'd,
When Israel with knowledge was stor'd,
Which the host of vain Pharoah but jeer'd,
And sunk in the light of the Lord:
Then Hosanna to God and the Lamb, &c.

'Twas the truth that our Joseph reveal'd,
When the clergy and christians of Baal
Cried—"The Bible and heavens are seal'd.
"'Tis blasphemy! put such men in jail."
'Twas the voice of the Saviour again,
To Ephraim as scatter'd abroad,
Through the angel Moroni—(Amen,)
To walk in the light of the Lord.
Then Hosanna to God and the Lamb, &c.

'Twas the truth that on land or the sea,
Fill'd the hearts of the people with fear,
When the host of the realm of the free
Basely martyr'd our "Prophet and Seer."
'Tis the "pearl of great price" in the hands
Of Brigham for all Saints' reward,
While the "rest of mankind" runs or stands,
And walk in the light of the Lord.
Then Hosanna to God and the Lamb, &c.

Money List, August 24—31, 1855.

	£	s	d
Thomas Parkes	1	16	0
John B. Pears	5	0	0
John Threlkeld	1	0	0
Robert Kirkwood	8	0	0
John Aird	2	10	0
James Linforth	2	0	0
Carried forward	£20	6	0

	£	s	d
Brought forward	£20	6	0
Josiah Rhead	5	0	0
James Duff	1	10	0
Joseph Akers	1	15	0
John Price	5	0	0
William Brownlow	5	0	0
	£38	11	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 38, Vol. XVII. Saturday, September 22, 1855. Price One Penny.

Another Thing Needful—Obedience.

Three weeks ago we showed that one thing absolutely needful in the world was an inspired head—an Apostle, Prophet, Seer, and Revelator, to govern and direct the people. But that is not the only needful thing, if the world is to advance in the perfect ways of truth and wisdom. Just as needful as a heaven-inspired leader, is *obedience* to the word and will of that leader, or the world may as well be without him.

How is the world situated at the present time, in regard to the principle of obedience to authority? Not a jot better than in regard to having a "great man" who is the "right man" for a ruler. Let us look at England, which rejoices in being reckoned the most liberal nation in the old world. Do the people of these lands evince that obedience necessary to a proper progress towards perfection? for let it be understood that mankind were not sent to this world to waste their time in trifles, but to perfect themselves in the use of the knowledge and materials bestowed upon them. So far from the people of England exhibiting a perfect obedience, a unanimity of obedience, it is well known that in no other country in this hemisphere has the spirit of disobedience obtained more influence in the hearts of the people. The very genius of the constitution of the country, of its religious bodies, and of the social relations of its people, is disobedience. This may be accounted a strong assertion. But truth is always strong. In what do the English glory more than in their darling principle of "check and counter-check." The Queen or King, the Lords, and the Commons are each a check and a dead weight upon the others. Nay, Englishmen could not tolerate a Parliament minus of an "Opposition." Just as sensible would a wagoner be were he to put one half of his team at the fore part of his wagon, and the other at the hind part, expecting by that means to get over the hills quicker with his heavy load. And as the most natural consequence in the world, Parliament meets, not so much for despatch of business, as to revel in its Elysian eternity of talk. Days and nights of precious, irredeemable time are wasted upon trashy "statements, "explanations," and "debates." Does a choice and necessitous measure come up to be considered, it is so shaved and altered and amended, by the whittlings and patchings of ministry and opposition, that by the time it has run this uncompromising gauntlet, if it does get through, it is often so metamorphosed as to be scarcely recognized by its parents, and certainly appears anything but the sort of child they wished it to be.

Again, if an officer, civil, naval, or military, is appointed, up start a thousand pertinacious questioners, with their cries of,

"Who is he? What is his merit? Why was not Such a One appointed instead? Favouritism!" &c. Just as though the man having authority to make such appointment, was under stringent obligation to answer everybody's questions on the matter, and satisfy everybody's scruples. He is amenable to his superiors, and is not that sufficient?

In the religious portion of the community the spirit of disobedience is equally influential and untiring. The Church of England considered herself authorized to renounce allegiance to the Church of Rome. The Dissenters account themselves at liberty to reject the authority of the Church of England. Some of the Dissenters believe that every congregation is a totality of itself—a religious community that is part and parcel of no other religious community, and subject to no other authority in religious matters. And some again consider themselves sufficient to appoint their own minister or leader, and then to follow his teachings or not, as it suits their fancy. Nay, these go further still, and after having appointed a head for their particular body, the connexion of that head with that body depends entirely upon the will of the body. Here is certainly an anomaly, exhibiting the working of the spirit of disobedience in a remarkable degree. First, the creation of a head by the body—say the hands and feet, is certainly an unnatural method, and what cannot be substantiated by the Scriptures. Second, decapitation by the body—say the hands and feet again, is quite as unnatural as is the order of creation spoken of; in fact, such decapitation is nothing less than spiritual suicide, which again we humbly affirm is not authorized by Scripture. If this is not disobedience with a vengeance, we leave it to our readers to say what is. We are satisfied.

If we carry the investigation into the family circle, a similar want of obedience is manifest. Does the wife obey the husband with that implicit obedience which his position at the head of the family requires? No. Some take the greatest pleasure in deceiving the husband, cheating him, and setting his authority at open defiance. Others are not so flagrant, yet do they consider their will entitled to equal reverence with that of the husband, and consequently if they defer to him occasionally, he is in duty and honour bound to return the compliment. But the matter can be carried much closer than this. There are thousands of wives who would consider themselves outrageously insulted if they were told that they harboured the spirit of disobedience. Yet does it manifest itself in their conduct every day. The husband makes a proposition. The wife insists on an amendment. He wishes such a thing to be done. She urges another instead. He offers advice on a matter which she thinks she knows more about than he, and consequently his advice is demurred to or neglected. And thus does he find that his wife's obedience consists in the appearance rather than the reality. In fact the spirit of disobedience has obtained such powerful hold on mankind that it really seems to descend from parent to child, and to be in the very blood and bones of the people, insomuch that it manifests itself oftentimes in some who really do try to obey, but disobey almost unwittingly. And it is a serious question whether several generations must not expire before this formidable evil is thoroughly eradicated from the systems of many even otherwise good men and women.

As a natural consequence, the rising generation do not exhibit the most hopeful signs of filial affection. It is really grievous to go into a family, of which kind thousands can be found, where young men and maidens, and even young children make no scruple of disobeying, nay, contradicting, their parents. Is there not many a home where the son is master, or the daughter mistress? If he chooses to go off a drinking, or what not, "what is that to the old man?" except to find the money. If she is pleased to go to a ball, or away for any other affair, "what is that to the old woman?" except to get young Miss's dress, &c., ready. But further than this. It is the law of the land that at a certain age young master or young miss shall be independent of the control of the parents, shall owe them no further allegiance. How can this be expected to act, otherwise than as an incentive to disobedience? Does not the youth often long for the time to come when he shall be "of age," when he shall be released, by law, from the authoritative surveillance of the father who begot him, and the mother who bare him? Does not the maid equally often wish the time were come when she can encourage the visits of what lover

she pleases, and snap her fingers at the "old folks?" And do these things speak well for that state of society where they are tolerated? Such a society has to learn something which even savages know, before it makes desirable advance towards a perfect state.

What can be said of England as to disobedience, may be intensified to apply to America. In no country, as in the latter, is the spirit of disobedience so rampant. In no country are superiors less reverenced, when interest or passion is in question. In no country is the law more disregarded, or broken with more impunity. In no country does Lynch or mob law assume greater majesty. In no country do women assert their equality with men more strenuously, nor is there more contention about "women's rights." And finally, in no country are children more forward to proclaim their independence of their parents.

It may be said that in despotic countries the principle of obedience is tried, and proves a failure. A little reflection, however, will show that such is not the case. The principle upon which a despot's people submit to him is slavery, not obedience. He rules over them through his or his system's compulsion, not from their choice. The germ of the influence by which he rules is planted in him, or in the system he represents, not in his people. They are his subjects from the force of circumstances, not from their own spontaneous free will and desire. Consequently they are more like mere machines, acting as they are wrought upon, than intelligent beings, animated by a spark of Deity. A despot's people are bound together by extraneous bonds, even those of their ruler, while the people of God are bound together by the innate desire of each to cleave to the others at any and every cost. And consequently again, the subjects of a despot never can be so intelligent, united, powerful, and happy as those of the kingdom of God, who are made subjects and remain so by their own intense desire. The old adage is true—"One volunteer is worth ten pressed men."

Without progression there can be no happiness. Without order there can be no progression. Without government there can be no order. And there are only two principles upon which men can be governed—love and fear, or obedience and compulsion. We have just shown that the government of compulsion or fear never can make a people perfect. It will therefore be readily seen that the only perfect principle of government is love or obedience.

Of the superiority of the principle of obedience to the other principle in government, let us take an every-day example. Here is a family of husband, wife, and several children. The husband desires the wife to pursue a certain line of conduct in conjunction with certain of his labours. She thinks another will be better, and follows her own will. Both the parents desire each of the children to accomplish a specific object. The children murmur over the matter, and go and perform something different, something their parents wish not to be done, while the things that should have been done suffer through neglect. Here is positive loss to the family—perhaps the labours of all are to a certain extent thrown away for want of co-operation in their accomplishment. And all the family are miserable — the husband vexed, the wife cross and aggravating, and the children fretting and fuming and whining all the day long, a perfect torment to themselves and everybody else they come in contact with—the whole family a perfect hell upon earth. Nor is the matter mended when the husband endeavours to compel the wife to follow his wishes, or when the parents compel the children to do as they are told, for the things will be slighted at every opportunity, or perhaps purposely spoiled in the accomplishment, and still the uncomfortable and unhappy state of the family continues.

Contrast such a scene with that of a family, where the wife cheerfully and implicitly obeys the husband, and the children as cheerfully and implicitly obey their parents, doing readily everything they say, even anticipating their very wishes. How powerful are such a family for accomplishing any object that may appear beneficial to the whole. How united they all are. How perfectly happy. Here is a picture of heaven upon earth.

If this illustration be extended to a national point of view, or to embrace the whole world, the result to our argument would be a demonstration of its truth on a more imposing scale. This is obvious—everybody can see it, everybody can understand it. And is it to be supposed that the Lord cannot? Truly He can.

He has known the power of obedience long. There is no good principle that men can think of, but what the Lord knows and has practised. He desires His people to be the most powerful and happy people on the face of the earth, and He knows that the principle of obedience is the certain key to such a desirable position.

We have before shown that in the world this principle is nowhere carried out, and, indeed, the rulers of the world not having received their authority from God, it is not likely that their subjects should be governed upon the perfect principle of obedience. Where, then, shall we look for such government? Does it exist upon the earth? It must exist some time on the earth, or men will never become perfect, and the Scriptures will not be fulfilled. It does actually exist in the kingdom of God, in the Territory of Utah. There a Prophet of the Lord governs the people upon this principle of obedience, and consequently the intelligence, unity, power, and happiness of that people are unsurpassed among any other people on the face of the earth. When he speaks, all the people say Amen. When he purposes a thing, all the people are ready to accomplish his will. When a mission is to be performed, or a great work done, every man is ready to act, and, when appointed, he cheerfully enters upon his assigned duties. Action is not, as in the world, subject to ruinous delays by such petty contingencies as bargaining for pay, for obedience brings its own reward naturally, and without seeking. This principle will make the kingdom of God very soon the most powerful government upon the face of the earth, for it is written, "Obedience shall make Zion terrible." The unity which is the natural result of this obedience caused Brigham Young to exclaim, "Gentlemen, that's the terror among the nations—the unity of this people."

Perhaps many may acknowledge the truth of our argument, as far as theory is concerned, but they cannot realize the thing practically. If they were perfectly satisfied as to the authority of the ruler, they would be willing enough to render complete obedience to him, seeing that through obedience alone can the greatest amount of happiness be secured.

The grand source of authority is God. As the Creator of the earth, as the Father of mankind, and as their sustainer upon the earth, He is naturally entitled to stand at their head, to direct their energies, and control their movements. They are, in fact, so many portions of Himself, the natural increase of His own person. Who therefore can have more right to their allegiance than He? It is an unnatural crime to repudiate allegiance to Him. By His own free will he begot men for the increase of His dominions, power, and glory, and, if they renounce His authority, have they in reality any right to exist longer on His earth? Every thinking man will conclude they have not. They are not their own, they cannot be independent creatures in the sense some use the word. But the Lord knows that an intelligent and spontaneous submission to His authority is the only solid and permanent one, and the only basis of real power and mutual happiness. All the dispensations of Providence among mankind are to teach this one great lesson—their relationship to Him, that they may realize it, and, realizing it, may live accordingly, acknowledging His hand in all things, and His supremacy over all things.

As God possesses supreme authority over the human race, He has power to exercise His authority either personally or by the instrumentality of another person or other persons. And so He does. An Apostle or Prophet is His representative on the earth. To resist the counsels of such a ruler is to resist the counsels of God Himself, and his words are as much the words of life and salvation as are the words of God, because he acts for God. In his sphere the same may be said of every man who holds the Holy Priesthood, or, in other words, is delegated by God to act in His name.

It may be urged that it is extremely difficult, if not impossible, to know whether any man is so authorized of God, and, if any, who? This matter is not so difficult as many imagine. "By their fruits shall ye know them," said Jesus. And again, he said that if any man would do God's will he should know who were His servants. To the pure and humble heart truth carries conviction with it. The cup of poison may be sweetened, but death is there as infallibly as before. The cup of life may be bitter, but the invigorating influences of health and strength are there notwithstanding. The ministers of Satan, and the principles of error may appear, the first clad in broad cloth

and "respectability," and the last in eloquent words and the fashion of the world, but death is there inevitably. The servants of God may come in rude and humble habit, and the principles of truth may be presented from unpolished and stammering lips, but the refreshing influences of life and salvation are as surely there, and their power is as certainly felt. Whenever a servant of God delivers his message to a people, the Spirit of God invariably bears witness to the truth of the same, and every honest heart may realize for his own satisfaction that life and salvation and truth and God are there. And every step which a man takes in obeying his heavenly Father, or those whom He delegates to act for Him, brings its own testimony to the wisdom and righteousness of that course. Dreams, visions, revelations, tongues, and the interpretation thereof, the ministration of angels, knowledge, wisdom, deliverance in exigencies, salvation all the day long, an increase of life, vigour, and power—these are the constant evidences which every man may receive for himself when he is living in the path of obedience. With all these clouds of witnesses before a man, you may as well attempt to persuade him that the sun never shines, or that he has no existence, as that the path he is pursuing—obedience to God, is not the wisest and the best path he could pursue, and, in short, the only way to eternal life, salvation, and happiness.

Will the time ever come when all the earth will be governed on the principle of obedience? Yes, so says the Scripture. How will this be brought about? It is the Lord's work, and He has already commenced it. First of all, He appointed a man on the principle of obedience, for that man proffered his obedience before he was called and appointed of the Lord. That man, Joseph Smith, received authority and instruction from the Lord to go, or appoint others to go, into all the world and preach to the people the principles of obedience to the Lord who created the earth, and is the veritable Father of the human race; and then to gather those together who were desirous, that they might become the Lord's people. Some, the first time it is told them, realize that the message of these servants of God is true, and that their principles are the wisest that can be advanced. Such men gather at once together, that they may the more perfectly develope those principles, and enjoy the blessings they bring. Others do not realize the truth of those principles, but imagine there is no difference between obedience and compulsion. Such will learn, by the working of events, that their own systems of government cannot preserve them on the earth, much less produce them as much happiness as the perfect system from the Lord—that of obedience to Him. God has set His hand to bring all the inhabitants of the earth to a speedy knowledge that obedience to Him is their best policy. And those who are slow to realize this fact, He will stir up to a serious consideration, and even to a conviction, of it, by the eventful nature of His providences—by famine, plague, pestilence, wars, earthquakes, violence, &c. So perfectly conclusive and unanswerable will these arguments be, that kings with their crowns, and merchants with their riches, will come bending before the servants of God in Zion. Indeed so general will the conviction be that the only path of safety is the one we prescribe, that nations will freely ask permission to have the government of the Lord extended over them, and many will say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." These nations will become so convinced of the inferiority of their own systems that they will yet, to save themselves, be very glad to throw them away, and come forward and desire to become subjects of the kingdom of God.

When there is "one King and one Lord upon the earth," to whom every knee bows from a conviction that his government is the best that could be devised, what a mighty power for life and salvation will be wielded by the combined myriads of Adam's children. Who can realize the extent of that power? What wondrous works will they be able to accomplish! The pyramids of Egypt, those stupendous monuments of past exertion, will be forgotten before the creations of the reign of obedience. The mightiest worldly potentates will be oblivious of their own pigmy labours, when they see manifested before their eyes the marvellous developments of the truth—"Obedience is better than sacrifice, and to hearken than the fat of rams."

History of Joseph Smith.

(*Continued from page* 585.)

[February, 1840.]

Friday, 7th. High Council at Montrose voted to disfellowship all brethren who should persist in keeping tippling shops in that Branch of the Church.

Sunday, 16th. Elder Young tarried at Elder Pratt's, 58 Mott Street, N. Y., and Elder Kimball arrived there this morning.

Thursday, 20th. Judge Higbee, I left at Washington, and he wrote me as follows—

Washington City, Feb. 20th, 1840.

Dear Brother—I have just returned from the Committee Room, wherein I spoke about one hour and a half. There were but three of the committee present, for which I am very sorry. I think they will be obliged to acknowledge the justice of our cause. They paid good attention; and I think my remarks were well received. It was a special meeting appointed to hear me by my request. The Missouri Senators and Representatives were invited to attend. Dr. Linn, and Mr. Jamieson attended, and God gave me courage, so that I was not intimidated by them. Dr. Linn, I thought, felt a little uneasy at times; but manifested a much better spirit afterwards than Mr. Jamieson.

I told them firstly, that I represented a suffering people, who had been deprived, together with myself, of their rights in Missouri; who numbered something like fifteen thousand souls; and not only they, but many others were deprived of the rights guaranteed to them by the Constitution of the United States. At least the amount of one hundred and fifty thousand free-born citizens are deprived the enjoyment of citizenship in each or every State; that we had no ingress in the State of Missouri; nor could any of us have, only at the expense of our lives; and this by the order of the Executive.

I then took their own declaration of the cause of our expulsion; referred them to P. P. Pratt's pamphlet, which I held in my hand; then showed that the first accusation therein contained, was on account of our religious tenets; furthermore, that the others were utterly groundless. I went on to prove that the whole persecution, from beginning to end, was grounded on our religious faith. For evidence of this, I referred them to Porter Rockwell's testimony, and P. Powell's. I stated that there was abundant testimony to prove this to be a fact, among the documents.

I then gave a brief history of the persecutions, from the first settlement in the State to our final expulsion. I also stated that the society were industrious, inoffensive, and innocent of crime; had the "Times and Seasons," from which I read Governor Lucas' letter to Alanson Ripley. I also referred to Judge Young's letter from Pike County, the clerk's, and others, respecting our character in their section of country. I gave them some hints of the Haun's mill massacre, and the murder of the two little boys, but referred them more particularly to the documents for information concerning those things; and furthermore that I had not come here to instruct them in what they were to do in the case, but to present them with the facts—having all confidence in this honourable body (the Congress), believing them to be honourable men.

I demanded from them a restitution of all our rights and privileges as citizens of the United States, and damages for all the losses we had sustained in consequence of our persecutions and expulsion from the State; and told them we could have recourse no where else on earth that I knew of; that we could not sue an army of soldiers, neither could we go into the State to sue any one else. I told them that I knew not how far Congress had jurisdiction in this case, or how far they had not; but as far as they had, we claimed the exercise of it for our relief; for we were an injured people.

These and some others were the principal subjects of my speech; after which Mr. Jamieson said he was once in the "Mormons'" favour; but afterwards learned that it was impossible to live among them, for they stole their neighbours' hogs; and there being so much testimony, he believed it, &c., &c. I replied something like this: making statements was one thing, and proving them was another. Mr. Linn then said he wished me to answer one thing, viz.: If the Legislature of Missouri did not refuse to investigate the subject of our difficulties solely on account of the trials then pending. In reply I assured him that I knew they had refused us an investigation; but as to that being the

cause, I did not know, but told him they might have done it when those trials were discharged. He seemed to think it injustice for Congress to take it up before the Legislature had acted on it.

I occupied all but a few minutes of the time when the Senate were to go into session, so they adjourned until the morrow at ten o'clock, when the Missourians are to reply. Mr. Linn observed, that there was a gentleman whom he would have before the committee on the morrow, who lived in the upper part of Missouri, that knew everything relative to the affair. I presume *he* is to put in his gab. I suppose I must attend the committee, as I am solicited by the chairman; but I would rather take a flogging; because I must sit still, and hear a volubility of lies concerning myself and brethren. *Lies* I say, for they have nothing but *lies* to tell, that will in the least degree justify their conduct in Missouri. Mr. Linn said he had written to Missouri, to get all the evidence taken before Judge King; so that if the thing must come up, he would be prepared to have a full investigation of the matter, and that the Committee should have power to send for persons, papers, &c., &c.

In my remarks I stated that an Article of the Constitution was violated in not granting compulsory process for witnesses in behalf of the prisoners; and that the main evidence adduced, upon which they were committed, (as I understood,) was from Dr. Avard, who once belonged to our society, and was compelled to swear as suited them best, in order to save his life; that I knew him to be a man whose character was the worst I ever knew in all my associations or intercourse with mankind; and that I had evidence by affidavits before them, of five or six respectable men, to prove that all he swore to was false.

Brethren and sisters, I want your especial prayers, that God may give me wisdom to manage this case according to His will, and that He will protect me from our foes, both publicly and privately.

Yours in the bonds of love,

ELIAS HIGBEE.

Friday.

Washington City, Feb. 21st, 1840.

Dear Brethren—I have just returned again from the Committee Room. Mr. Linn and Mr. Jamieson made some remarks, to which I replied. Mr. Linn is much more mild and reasonable (mostly perhaps from policy) than Mr. Jamieson, who related a long lingo of stuff, which he said was proven before the Legislature, which amounted to about this: that Joseph Smith gave the "Mormons" liberty to trespass on their neighbours' property; also told them, that it all belonged to them; as they were Israelites. Upon the strength of this they became the agressors. I replied that the Jackson County people in their declaration of causes that induced them to unite in order to drive the "Mormons," the crime of stealing, or trespassing, was not mentioned; and there was no docket, either clerk's or justice's, that could show it, in Jackson, Clay, Caldwell, or in Davies Counties; and that no man ever heard such teaching or doctrine from Joseph Smith, or any other "Mormon;" that we held to no such doctrine, neither believed in any such thing.

I mentioned some things contained in our Book of Doctrine and Covenants; Government and Laws in general. I told them we had published long ago our belief on that subject. Some things I recollected, which were that all persons should obey the laws of the government under which they lived, and that ecclesiastical power should not be exercised to control our civil rights in any way; particularly that ecclesiastical power should only be used in the Church; and then no further than fellowship was concerned. I think they injured their cause to-day. There is another appointment for them on the morrow, at 10 o'clock. Their friend they said was sick, consequently could not attend to-day. Mr. Linn said he thought it would be time enough to take it up in Congress when they could not get justice from the State; and that he was confident there was a disposition in the State of Missouri to do us justice, should we apply; that the reason of their refusing to investigate before, was, the trials of the prisoners were pending; and further said, (when speaking of the trials before Judge King,) that he understood from gentlemen that the prisoners commended the Judge for his clemency and fair dealing towards them; and acknowledged they were guilty in part of the charge preferred against them. Mr. Linn said he presumed I was not present, when said men were tried. I replied in the negative, that I was not there, neither anybody else that could be a witness in their favour. The lawyers advised them to keep away if they desired the salvation of their lives. I observed that I had read the proceedings of the Legislature, but did not now recollect them; but since yesterday I have been reflecting on the subject, and recollect a conversation I had with Mr. Harvey Redfield, who was the bearer of the petition to Jefferson City, and he informed me that the reasons why they refused an investigation, was on account of the Upper Missouri members being so violently opposed to it, that they used their utmost exertions, and finally suc-

ceeded in getting a majority against it; and the reason of their taking this course was, in consequence of one of their members being in the massacre at Haun's mill, viz., Mr. Ashley; and Cornelius Gilliam was a leader of the first mob in Davies County, which the militia were called out to suppress.

Mr. Linn said if it must come out in Congress, it should be fully investigated, and they, the Committee, should have power to send for persons and papers; for if we have a right to claim damages of the United States, so had they, if all were true concerning the acts alleged against the "Mormons;" that they had a right to ask the Government to pay the war against the "Mormons;" but finally seemed to disapprove of the exterminating order, which was admitted to have existed by Mr. Jamieson, or was issued by their Legislature, but that no one ever thought of carrying it into effect. He said that General Clark merely advised the "Mormons" to leave the State. To which I replied, General Clark's speech was before them; that I had stated some of its contents yesterday; and if it were necessary, I could prove it by four or five hundred affidavits.

Then Mr. Jamieson stated something about the prisoners making their escape, and that he had no doubt but that they could have a fair trial in Missouri, for the Legislature, to his certain knowledge, passed a law whereby they had a right to choose any County in the State to be tried in. To which I replied, that I understood such a law was passed; but notwithstanding, they could not get their trials in the County wherein they desired; for they were forced to go to Boone, whereas they desired to have their trials in Palmyra, where they could get their witnesses, as that was only sixteen miles from the river, and the other was a great distance. He said that Judge King certainly would not go contrary to law. I told him there were some affidavits in those documents that would tell him some things very strange concerning Judge King. Mr. Linn then wished to know if the affidavits were from anybody else save "Mormons." I replied that there were some others; but how many I knew not. He then wanted to know how they were certified; whether any clerk's name was attached in the business. I told him they were well authenticated by the Courts of Record, with the Clerk's name attached thereto.

After these things and some others were said, the committee refused to consult on the subject. Only the same three attended that were in yesterday. The Chairman observed that they had not expressed any opinion relative to the subject: but observed his mind was made up in relation to the matter. I think, from all I have discovered, Mr. Smith of Indiana will be on the side of justice; but how the thing will terminate I cannot tell. Mr. Crittenden and Mr. Strange are the two absent members of the Committee.

Yours in the bond of love,
ELIAS HIGBEE.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 22, 1855.

EMIGRATION.—As the usual season for emigration of the Saints is again approaching, we shall lay before them from time to time such items of counsel and instruction on the subject as may be suggested to us. On the 2nd of May last, immediately after the sailing of our last vessel, the *William Stetson*, a new Emigrant Act of the United States came into force in European ports, and on the 1st October a new Act of the British Parliament on the same subject also comes into operation. How far these Acts will affect the cost of emigration to the United States, we have not yet been able to determine. We think, however, they will not materially increase it. When we learn particulars we shall make them known to the Saints.

What ways and means shall be adopted in order to accomplish the removal of the greatest number of Saints from these lands is now a subject for the deepest consideration, and it demands the most thorough and efficient action of all who are willing to exert themselves for their own salvation and the building up of God's kingdom.

In the first place we ask all the Saints who are desirous of gathering, have you, during the past season, made it your study and business to accomplish something towards your emigration? Or have you carelessly passed it by, leaving it to some mere chance in the future? Have you acted as though you expected the Lord to do that for you which you have not considered worthy of your own exertions? Or have you laboured faithfully to accomplish your own salvation on the principle that "the Lord helps those who help themselves?" These are questions which the Saints should ask themselves in the most searching spirit of inquiry—they should ascertain their real position in the matter, and act accordingly. On their answer to these questions, and their action on those answers, their salvation depends.

As strong as the desire of the Saints is almost universally to gather, there are comparatively few who have gone to work systematically to accomplish it. Owing to the organization and general routine of society in this country, there is one quite general characteristic of the people, and particularly of the labouring class, who depend for subsistence on a weekly income, and that is, to spend that income, whether it be much or little. We are aware that with many of the Saints the means of living are very limited, but with these fortune sometimes changes for the better for a time; then, if they would study and practise a rigid economy, they might be able to lay by something towards their emigration; and when another opportunity offered, they might make additions to it. There are thousands, who, if they had pursued this course for the past few years, would now have sufficient means to take them to the United States. There are many others whose labour generally brings them a more liberal reward. These, from long habit, and apparently without considering that they might do otherwise, live fully as liberal as their income, whereas if they would carefully take their expenditures into consideration, they might save from one to ten shillings a-week, without curtailing themselves in the needful comforts of life. Eighteen pence a-week, saved for one year, would generally pay the passage of one person to the United States. There are many Saints who with care and consideration could save from that to five times as much. In this way, through the blessings of the Lord, they could have already accomplished their deliverance, while they have been waiting and praying for somebody else to do it for them. One of the first lessons for a Saint to learn is how to accomplish the greatest possible amount of good with the resources at his command. This is a Godlike principle, and one which the Saints have to learn practically. The best possible use of blessings already bestowed, is the best guarantee the Lord can have that more would be made a good use of.

We might go much further into this subject of practical economy, but it is said that "a hint to the wise is sufficient." We trust that this will induce some to thoroughly take the subject into consideration, and study to see where they can stop up the small leaks in their financial affairs, and to begin to stretch out their faith and works in earnest to help themselves, and perchance the Lord will take cognizance of their diligence, and open their way before them more abundantly.

The Lord never yet gave a commandment to His people, but what, if they would go to with full purpose of heart and try to obey it, they could do so. The commandment to gather out to the land of America is just as binding on the Saints, so far as it is possible for them to accomplish it, as it was in the first place to be baptized for the remission of sins. If the Saints would lay hold of the subject with the faith that it is their privilege to exercise, the very elements would be moved upon to accomplish their deliverance. The time has been when the Lord suffered Satan to stir up the enemies of His people to drive them out from their midst, and to purify them in the furnace of affliction, until they were humbled before Him, and would

seek with all their hearts to keep His commandments. Should the Lord in His wisdom permit this to be the case in this land, hundreds of the Saints, who do not think it possible to emigrate by their own exertions, would then find means to do so.

We say to the Pastors, and the Presidents of Conferences and Branches, that great responsibilities devolve on you in assisting the Saints to accomplish their deliverance. We wish you all, under the direction of those who are over you, to consider that you have a special mission from this time to look after the condition of the Saints under your care. Seek diligently yourselves of the Lord, to give you wisdom and discernment, that you may be able to counsel the Saints how to dispose of their effects to the best advantage, economise their means, and get away if it is possible for them to do so. Make it your business to see how many of those who are desirous to emigrate can do so during this fall and the coming winter. Those who can go through to the Valley should do so by all means, and it is equally obligatory for those who can, to go to the States, and there endeavour to accumulate means to complete their journey.

There are, no doubt, many Saints who this fall can raise sufficient means to land them in New York or Philadelphia, yet who, if they wait a few months longer to accumulate a little more money in order to land there with some in their pockets, will find it decrease instead of increase, and thus, by delaying their emigration too long, lose the opportunity of accomplishing it at all the coming season. We wish the Pastors and Presidents to look particularly after such cases, and remind such Saints that, if they have sufficient to land them in the United States, they have sufficient to enable them to keep the commandment to gather to America, and, if they trifle with the subject, even the opportunity that they have may depart, not soon to return. It is the business of a Saint to keep the commandments of the Lord, and leave the consequences with Him. The harvest in the United States has been a most abundant one, and it is quite evident that provisions must be plentiful and cheap, and no doubt it will be much easier than it was last year to obtain the means of subsistence, and from the accounts we have received, those who went out then have been greatly blessed and prospered.

By the first of May next we desire that there be in Britain no Latter-day Saints who can possibly raise the means to land them on the other side of the Atlantic. We wish the Pastors and Presidents of Conferences to consider this the *ultimatum*—the great object to be accomplished, and let no exertion, no pains be spared in order to attain it. We wish all the Saints who have no prospect of going through to the Valley the coming year, and can go to the States, to get away at as early a date as possible, that they may not be overtaken with the difficulties and privations of another winter, and be compelled to expend here the little they may have accumulated. Provisions have always been cheaper, and the demand for labour greater, as a general thing, in the United States, both in winter and summer, than in this country, and the chances are greatly in favour of as early a removal there as possible.

As soon as any have concluded to emigrate, let them forward their deposits to this Office, with the name, age, and place of nativity of each person for whom application is made. A vessel will be chartered as soon as a sufficient number of passengers can be obtained to fill one.

No doubt similar questions to the following often arise in the minds of the Saints, "Why this urgency for us to gather out of this country? What is the use of going to New York or Philadelphia, when we can go no further? Why can we not wait until we can go through to the Valley?" We do not profess to understand this subject in all its important bearings and future effects. Time only can develope these,

and these developments, like everything else pertaining to this kingdom, will be as endless as eternity. But there are plenty of manifest reasons, potent enough to stimulate every Saint to action, who lives in the spirit of his religion.

America is the land of promise to the children of Ephraim. Its very soil is hallowed by the sacred associations of the past. It is enriched with the blood and decayed generations of an immense multitude of the chosen seed of Father Abraham. To them the Lord has promised it as an everlasting inheritance, and after Japheth has dwelt in the tents of Shem long enough, he will have to give back the possession to the rightful owners. The Lord is again turning His favour to those remnants of Jacob who have been trodden down and oppressed by the Gentiles, and the time is not far off when they will take possession of the inheritance of their fathers. What is more natural than that the Lord should gather together their brethren of the same blood, and consequently heirs to the same promises, on the same land, that His kingdom may be established in strength, glory, and power; that the law may go forth from Zion, and the word of the Lord from Jerusalem, to rule the whole earth in righteousness? America is the natural home of the Saints. That is the place where the Lord's house is to be built, where the richest of heaven's present blessings may be enjoyed, and where the glorious anticipations of the future will be realized by the faithful. It is the land of freedom, where, although the present corrupt people who occupy it may suffer from anarchy and revolution, because they abuse the blessings of heaven, it has been decreed that no earthly king shall ever reign. It matters not where Latter-day Saints are born, whether in the ice bound regions of Norway or Lapland, in Alpine valleys, on the sunny plains of Italy, among the Boors of South Africa, or amid the jungles of India, their nationality becomes merged in the kingdom of God, their hearts yearn to tread the soil made sacred with the blood of their brethren and sisters, of their Prophet and Patriarch, and, as they think of Zion yet to be redeemed and made glorious, they long to share in the toils and blessings of their brethren. Their voices ascend to heaven, crying, "How long, O Lord, shall the wicked tread down the heritage of thy people, and the blood of innocence go unavenged?" Every impulse of the heart of the Saint, every hope of the future, says, "Gather up to the land of America."

Above all, the Lord has commanded it, and He will not be trifled with. The Spirit whispers, "Obey, for *obedience* is better than *sacrifice*," and the day has come when judgment follows close on the heels of the transgressor. Those of the Saints who are careless and indifferent with regard to the counsels of the servants of the Lord, will soon find that His spirit is forsaking them, and that they are left to wander in darkness and suffer with the wicked without hope of deliverance.

Besides the fond hopes and glorious anticipations of the future, which induce the Saints to look to the western world as their final home, and the place where the Lord will make Himself the most abundantly manifest, there are other weighty considerations in the matter, which demand serious attention. While endeavouring to save themselves, it is of the greatest importance to build up the kingdom of God by using the most efficient means for bringing others into it. One of the most effectual methods for accomplishing this is, for the Saints to gather from these lands as fast as possible. f they could rise up *en masse* and quit this country during the coming year, and leave none but the Elders behind to preach, without purse and scrip, among the Gentiles, it would do more towards bringing people to obey the Gospel than all the preaching the Saints can do by remaining. But say some, "That is a curious idea, that we should be in the way of other people's salvation." Strange though it be, it is none the less true, and there are several reasons for it, which are plainly manifest. The

people in Britain have had precept upon precept, until the Word has become a dead letter to thousands, and the most pungent testimony that can now be given them is that of the gathering. When people see their neighbours and friends sell off their effects, leave country, relations, and friends, endure perils by sea, and a long and tedious journey by land, in obedience to revelation, for the purpose of finding a place where they can keep more perfectly the precepts which they believe and teach, it arouses their minds to serious reflection. They will begin to think, "Surely that man's religion cannot be a mere phantom of the imagination, a castle in the air." Thus the minds of men will be led to search after the truth, and to learn more of a religion which has such a powerful effect upon its votaries.

Again, there are many Saints in Britain who have been so long in the Church under a similarity of circumstances, that their progress is extremely slow, and others have stopped progressing altogether, and are going backwards instead of forwards. While these Saints are nearly stationary, or retrograding, the spirit of the work has a tendency to advance as rapidly as ever. Those who do not keep up in their proper places, and pull with those who are set to lead, are to that extent a dead weight for others to drag along, and a hindrance to the general progress. Let many of these emigrate, and as soon as they begin to move they will be thrown into new positions and circumstances, and a new channel of experience will open up. This will again call their faith into lively exercise, increase their confidence in the Lord and their brethren, and the Holy Spirit will be renewed upon them, and they will no longer be a stumbling-block to the world around them.

Much more might be said on this subject, but space will not permit. As usual, when the Lord commands His people to do anything, everything combines to urge them to diligence and perseverance in rendering obedience. The judgments of the Lord are increasing upon the nations. The elements of wickedness and corruption within them are gradually undermining the strength of, and creating weakness and debility in, all the organizations of men, physical, moral, and intellectual. Think not that because destruction does not come like the whirlwind, the Lord delayeth His coming, and all things remain as they were. The wise man foreseeth the evil, and hideth himself.

While we are urgent upon the subject of emigration, there is another item of great importance connected with it, which immediately calls for a large share of attention, and that is, the debts which are upon the Conferences and Branches. Great efforts should be made at once by the Pastors and Presidents to get old debts paid off, that the Saints who are able to emigrate may not leave a burthen upon those who remain, which in part belongs to themselves to carry. The instructions given last year upon this subject will apply with equal force to the present time and circumstances.

We also call the special attention of the Pastors, Presidents, and General Book Agents of the Conferences to instructions concerning the financial condition of Conferences, as connected with this Office, found on page 153 of Vol. xiii. of the *Star*, and recommend the same to a careful reading and practical application at the present time.

Emigration on the Plains.—The following Report of the general emigration of the Saints from Mormon Grove, Atchison, K. T., to Utah, the present season, we copy from the *Luminary*, Aug. 18—

	Class.	Captain.	No. of Souls.	Wagons.	Oxen.	Cows.	Horses.	Mules.
Company, No. 1	Independent	John Hindley ...	206	46	226	54	14	4
" " 2	Do.	J. F. Secrist	368	51	317	100	5	
" " 3	Do.	Seth M. Blair ...	89	38	480	21	49	
" " 4	First division of P. E. F. Co.		402	45	220	24	3	1
" " 5	Independent	M. F. Thurston.	134	29	234	28	12	
" " 6	Second division of P. E. F. Co.	C. A. Harper ...	238	25	304	15		
" " "	Independent	"	67	14	136	15	1	1
" " 7	Church Train	Isaac Allred	61	34	224		1	1
" " "	Independent	"	4	3	10			
" " 8	Third Division of P. E. F. Co.	J. S. Fullmer ...	452	48	262	60	1	1
" " "	Independent	"	9	4	20	2		
		Total.....	2030	337	2433	319	86	8

LETTERS TO NEW YORK.—We have been requested by Elder John Taylor, Editor of *The Mormon*, to insert the following—"We are constantly receiving letters from Europe, addressed to our care, with the postage unpaid. Now, we are willing to accomodate men, but we cannot pay their postage, as one out of ten, perhaps, is not called for. This is to inform all such persons, that no such letters will be taken out of the office by us, in future."

DEPARTURES.—On the 7th inst., President F. D. Richards left Liverpool for London, *en route* for Switzerland, on a visit to the Swiss and Italian Missions.

Elder Daniel Spencer left Liverpool on the 30th ult., for Copenhagen, on a visit to the Scandinavian Mission. He is accompanied there by Elders Hector C. Haight, on his mission, and Joseph A. Young, also on a visit.

Diet.

BY HIGGINS DAVIS.

At the present time it is universally acknowledged, both by Saints and Sectarians, that the necessaries of life are full forty per cent dearer than they were a few years ago, without a corresponding advance of wages. How necessary, then, it is, among other things, that we examine our system of managing temporal affairs, to see whether such is in accordance with the words of wisdom and exhortation, upon habits of frugality, given us by the inspired servants of the Lord. We are well aware of the alertness of our neighbours in closely watching us, on account of our being in their estimation a very peculiar people, consequently we have frequent opportunities of manifesting, by our example, more so than by precepts, our regard for the laws and will of our Heavenly Father, as contained in the ancient sacred writings, whether Asiatic or American, and, by modelling

our actions thereto, a little light may shine before men.

Allow me to say a few words on the articles of drink. I may premise, that by this time there will be small difficulty in persuading the Saints that all kinds of intoxicating drinks have an injurious effect upon the stomach and brain, consequently the whole body suffers. It was formerly considered that the use of intoxicants was for the double good purpose of making the body *strong* and of quenching thirst. Unbiassed people, who have given the matter a fair trial, are now loud in declaring that thirst is positively increased, and the body weakened by their use. For the training of the rising generation, parents should impress this knowledge upon their tender memories. Listen to an illustration—"In the midst of a debauch, a young man is attacked with *delirium tremens*, the medical name for brain fever, or drunkards' fever, and retires up stairs to his room. His companions follow him, and, unconscious of the fearful influence under which he labours, laugh at him, and endeavour to persuade him to rejoin them. The influence grows stronger upon him, he is conscious of its presence, but powerless to resist it. He bids them hold him, and bids in vain. "Hold me! hold me!" he shrieks, as, frantically rushing to the window, he casts himself headlong into the street! They go out, and pick off the pavement the broken body of his poor spirit. They lay him upon his bed, wipe the blood from his face, part the hair from his brow. His eyes glare ferociously upon them, and with hoarse, dying voice he says, "Why didn't you hold me? Why didn't you hold me?"

Why didn't they hold him? Why the demon of strong drink had him, and they could not hold him then. But when he was a boy by his mother's side, and looked lovingly up into her face, why didn't she hold him? And when his father danced him upon his knee, and laid his fine face to *his* face, and his cheek to *his* cheek, why didn't he hold him from the love of those intoxicants which never did a child any good? Says one of the former-day Saints, "All that drink water shall be comforted."—Ezekiel xxxi. 16.

Then as regards the articles of food, some neglect has been manifested. If we refer to Genesis i. 29, it is there plainly intimated, by God Himself, that herbs, fruits, and vegetables were for MEAT, and consequently best calculated for the nutrition of the first Saints. It has been proved, over and over again, by the most celebrated chemists of Europe, that every hundred pounds of *butcher's* meat contains seventy-five pounds of water; whilst one hundred pounds of wheat or peas contains but fifteen pounds of water. These facts were hidden from the wisdom of our ancestors, and have turned out very different to what was expected, for it has long been erroneously supposed that a flesh diet contained more nutrition than one of fruits, herbs, or vegetables. For the purchase of one hundred pounds of *butcher's* meat at seven pence per pound, we part with more than sixty shillings, and subtracting seventy-five per cent of water from it, the twenty-five pounds of solid matter cost upwards of seventeen pence per pound for the supposed nutrition. Persons who entomb the flesh of slaughtered beasts within their stomachs, are very apt to forget that consumption, measles, and liver disease abound among the animals eaten, and have a great tendency to produce disease among the consumers.

If from these few stray remarks some of my brethren may be led to economise their money, so as to assist in the mighty purposes of emigration, rearing a Temple, and rolling on the work of the Lord generally, I shall rejoice. Looking at the present aspect of affairs amongst the Gentiles, trade falling off, wars falling on, and diseases on the increase, it is, indeed, high time that we take heed to the admonitions contained from time to time in the periodicals of our Church by those who speak as they are moved by the Holy Ghost, and not as the sectarians do, for they speak as they are moved by the traditions of their fathers.

To assume her semblance is a tribute which vice must often pay to virtue.—*Machenzie.*

Boasting seldom or never accompanies a sense of real power. When men feel that they can express themselves by deeds, they do not often care to do so by words.

PUT THIS UP IN YOUR MIND. Let you be ever so pure, you cannot associate with bad company without falling into bad odour. Evil company is like tobacco smoke—you cannot be long in its presence without carrying away a taint of it.

Foreign Correspondence.

CHINA.

Arrival of Elder Findlay and emigrating Saints at Hong Kong—Baptisms.

Hong Kong, China, June 26, 1855.

To President F. D. Richards.

Beloved Brother—I feel to drop you a few items from this place, for the benefit specially of those who may follow in the same track Zion-ward—information which we would have highly prized ere we left Bombay.

Our little company of eight souls left the latter place on the 16th of March, on board the *Mary Spencer*, of Whitehaven, England, arriving in Hong Kong, after a very pleasant though lengthy voyage, on the 8th of the month. We paid about £16 each adult for a comfortable second cabin accommodation. This is, however, in the absence of any stipulated rate, as one can make agreement, governed considerably by the number of ships for the port, and state of freightage at the time, neither of which favoured us much; at the same time I must be permitted to make honourable mention of Capt. Fisher, of the *Mary Spencer*, who granted every indulgence, and showed us every kindness while on board, and, to swell the gratitude already awakened in our bosoms, returned thirty pounds sterling on arriving at this place. This boon was rendered more manifestly the gift of our Father in Heaven by the fact that, by misrepresentation at Bombay, we should have been short of means to leave this place. We had been led to believe that, at most, twenty-five dollars each would have sufficed from hence to California, but, on arriving, we found that forty-five dollars, and ration ourselves, was the lowest mark. At some seasons a passage may be had as low as thirty dollars, but it would not be safe for any party to trust to this. From the beginning of March to the end of May are the best months for California ships. There seems to be no traffic direct from this to San Diego.

Hong Kong is, moreover, no place for an empty pocket. Its inhabitants principally live upon the stranger, and all eyes are on the alert to rob him. We could not possess a room for less than a promise of ten dollars for any period not exceeding one month; though since, the proprietor has granted ours gratis.

We have arranged with Captain Grove, of the *Live Yankee*, for a passage to San Francisco, at forty-five dollars each adult, children free—but to provision ourselves, and expect to sail in a day or two. Salt beef rates at twenty-four dollars per barrel (200 lbs.); biscuit of first China flour, six cents per lb.; the same flour about three cents per lb.

I may not neglect to mention that we have consecrated the waters of Hong Kong, in the baptism of a young female of our party, which I presume is the first baptism here for many centuries, if ever there was one before. It would have been much more gratifying however had it been a resident, native or foreigner, as a sort of omen or first fruits of the place; but there seems to exist a considerable amount of prejudice against "Mormonism;" and the general spirit of the people is pretty much akin to that in the other parts of Asia we have visited. The Lord, and His service, under any form, have very little place in their hearts, and are not at all in harmony with their actions.

We were informed, on our arrival, of a person on the island who could not get a passage to California on any terms, on account of his being a "Mormon," and whom we naturally concluded to be one of the Elders of some of the Eastern Missions; but, as we have been unable to trace him out, we conclude that he *must* have left.

I rejoice to say that we are all well, and rejoicing in the good spirit of the Gospel of Peace, also glad in the anticipation of soon mingling with our brethren in Zion.

I enclose the first of a bill of exchange, drawn at this place, in my name, for six pounds, four shillings, and eight pence, being the value of sixty-two rupees, five annas, and eight pie, due by me to the Calcutta Book Agency, and which you will please put down to their credit. I have chosen this method to save after exchanges, which are expensive; and have apprized Elder Skelton, of Calcutta, of it.

I will send the second from San Francisco.

Yours in the Gospel,

HUGH FINDLAY.

Varieties.

A WAG recently defined mustaches to be the upper lip in mourning for the brains.

NEW ORLEANS is at present infested with bugs in such multitudes as almost to amount to a plague.

Punch thinks the importation of thrashing machines into England needless, considering the great number of strong thrashing machines they have already of home make, in the shape of brute husbands.

Where shall we seek Salvation?

Where shall we seek salvation? Oh! whither shall we go,
The principles of righteousness and saving truth to know?
For full and free salvation, oh whither shall we fly,
If we leave the ancient Gospel, and its power and truth deny?

Where shall we seek salvation? oft the question will arise,
When censur'd by the pious world, professing to be wise;
When wrathful eyes are eloquent with scorn tongues cannot speak,
And they caution us with earnest zeal a purer faith to seek.

Then, rejoicing with full confidence in what as truth we know,
We solicit for a surer and a better way to go,
But none, oh none can tell us of so good and firm a track
As the one reveal'd to Joseph—e'en the Gospel given back;
Which saveth us in every way, and cleanseth from all sin
The honest and the pure in heart that are adopted in
By water and by covenant, the spirit and the blood;
And through our faithfulness we'll reign as Kings and Priests to God.

High heaven's eternal Priesthood, in rich majesty and might,
Do hold on earth the keys of power, of knowledge, truth, and light,
And by their counsels we are led, and through them we have power
To overcome and to rejoice in every trying hour.

This, this is sure salvation, that, experienc'd every day,
Perfects the Saints in righteousness, and leads us in the way
Of wisdom and felicity, and tends to purify
And fit us for salvation, e'en celestial, pure, and high.

EMILY HILL.

ADDRESSES.—Edward Harding, 3 Chesterton lane, Cambridge.
Mark H. Forscutt, Care of Mr. C. Peel, White Lion Street, Brandon, Suffolk.

Money List, August 31—Sep. 7, 1855.

	£	s	d
George W. Davies	5	0	0
Jonathan Ellis	1	0	0
John Mellor	2	0	0
Hugh Roberts	1	0	0
George Peacock	5	0	0
James Woods	5	0	0
Thomas D. Evans	0	15	0
Samuel Ridout	10	0	0
Carried forward	£29	15	0

	£	s	d
Brought forward	£29	15	0
A. N. McFarlane	1	15	0
R. Skelton, Calcutta, (per Hugh Findlay)	6	4	8
Benjamin Elliot	1	9	0
Edward Middleton	2	11	8
George W. Davies, (per Edward Middleton	2	8	4
James Linforth	3	0	0
	£47	3	8

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 39, Vol. XVII. Saturday, September 29, 1855. Price One Penny.

Unseen Influences.

Mankind are surrounded by a great variety of influences, the most important of which are unseen and but little studied or understood. "There are spiritual agents, invisible to the natural eyes, not only in us, but in the elements, in the heavens above, and in the earth beneath, who are continually producing effects, the cause of which we cannot comprehend." Facts warrant the idea that the mind and body may govern or be governed through the medium of a third element which pertains to, or emanates from, God; yet who understands the great design of the Almighty in giving this influence to man, or its real utility to his existence? Surely it was not designed to degrade man, and to cause him to make amusement for the vulgar crowd by becoming the idotic slave of another. It is evident, from revelation and observation, that there are an innumerable multitude of spirits on the earth who are continually instigating to evil, and exercising a universal influence on the organizations of nature; yet men have but a very limited knowledge of the times, manner, extent, or consequences of their operations.

There are millions of mankind who more or less believe in witchcraft, necromancy, and planetary influences. The votaries of these arts have advanced few or no reasons to the world for their belief, yet little or no evidence has been adduced against the possibility of their existing as sciences founded on correct principles, although perchance perverted to evil purposes. Be this as it may, they exercise a powerful influence over the minds of a large portion of mankind.

We might go on enumerating the effects of powerful agencies which are seriously affecting the present condition and future destiny of men, and which are really the most important matters with which they have to do, but are lightly esteemed, and little understood. We will, however, bestow a passing notice upon one elementary principle, because it is the most important of all, and that is the Holy Ghost, which is the sure guide to man in the way of salvation, and which is the influence that governs the creations of the Deity. Notwithstanding its importance, how little is definitely known of its nature and origin, its gentle whisperings, more powerful impulses, or the nature and extent of its operations.

It is true that in many respects this is an age of science, when the vision of the astronomer traverses the regions of space, and calculates the motions and magnitudes of the heavenly bodies to an extent, and with an accuracy, before unknown. The multitudinous effects of steam, electricity, mesmerism, and astrological calculations are awakening men's minds from the reveries of the past, and calling them to more extended fields of action.

While in the scientific world there are many new and startling discoveries and inventions, in the religious world an abundance of new doctrines and strange spiritual manifestations are not wanting to shake men loose from their old moorings, to set them adrift on the sea of scepticism, and to bewilder them in the mists of uncertainty. In the midst of all their newly acquired knowledge, and boasted intelligence, have mankind obtained one new correct idea of the nature, power, and attributes of the Almighty, of a previous state of existence, the object of the present, or the nature of the next? Have they added aught to their knowledge of heaven or hell, of the elements of a celestial existence, or of the criterion of rewards and punishments meted out by a Being of infinite justice and mercy? Verily no. With all their professional piety and theological wisdom, mankind, since they denied the power of revelation from God, have floundered deeper and deeper in the mire of mysticism and doubt.

Although by new combinations of the elements, men have made great additions to their power of locomotion, and of communicating with each other, they do not seem to have even a glimpse of the principles on which celestial beings wend their way from one province to another in the vast empire of the universe, of how God is everywhere present and watching over His creations, how intelligence is conveyed from one portion of them to another, or of the manner in which He communicates with His creatures. Mankind have conceived no definite idea of how the Most High should be approached for special favour and blessing. They may know how to approach earthly monarchs with courtly dignity and grace, or, in the crouching attitude of fawning sycophants, seek the favour of earthly kings, but if they attempt to approach the God of heaven at all, they seem to consider it a matter of the greatest indifference as to how, when, or where.

The vail of ignorance is over the past. Men know but little of the true conditions of their present state, and the future is a matter of dread because of uncertainty. In fact they are profoundly ignorant of the two most important subjects to them—themselves, and the God who created them. These subjects are the only foundation of true intelligence, without which all other acquirements are but bubbles on the ocean of knowledge, beneath the waters of which the real gems are hidden. As soon as men commence to learn the attributes of God, and their own natures, they will begin to comprehend those powerful unseen influences with which the Lord operates to accomplish good, and Satan to do evil. Having or not having a correct understanding of these things, is what constitutes true knowledge or ignorance in man.

A correct standard by which to judge of these opposing influences, and the assistance of a power superior to them all to aid in forming that judgment, are necessary requisites in order to comprehend them. Without these the condition of man is like that of a ship on the ocean, without compass or rudder, and he is continually liable to be broken on the rocks of error, or drawn into the whirlpool of confusion.

This standard or criterion of judgment is Truth. But unfortunately men's ideas as to what it is are quite as various as their features, and as changeable as their circumstances. The reason of this is, that while they are continually operated upon by good and evil influences, they trust to their weak understandings, instead of a superior power, to guide them. Truth is an embodiment or system of eternal and unchangeable principles. These exist independent of themselves, and govern the Gods of Eternity, and every organization which has already arrived at, or is advancing to, perfection. In its sphere no organization, no matter how high or low, is free from the law of obedience to these principles. In proportion as it obeys or goes contrary to them is it perfect or imperfect. The difference between obedience to, and rebellion against, these primary laws of the universe, can only be seen and duly appreciated by man, in his fallen condition, through the enlightening influence of the pure element of intelligence, which emanates from God, the fountain of light, and which is variously distinguished as the "Spirit of Truth," the "Spirit of Life," the "Holy Spirit," or the "Holy Ghost." This element emanates from God. It is the instrument of His power, and the Spirit of His presence. It is thus described in beautiful simplicity by the Prophet Brigham—"The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by

His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are." It is the Spirit of inspiration and revelation, and is given to all men in proportion as they will make a proper use of it, for says Job, "*There is* a spirit in man: and the inspiration of the Almighty giveth them understanding." There is but one way to obtain it in sufficient power to constitute it an abiding testimony and unerring guide, and that is, as laid down in the Scriptures, through faith, repentance, baptism in the name of Jesus Christ for the remission of sins, and the laying on of the hands of a person already possessing it, and who is duly authorized to administer it to others.

The next thing to be taken into consideration with regard to the Holy Ghost is its effects. Jesus, in speaking to his disciples, said, "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall *teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you." "He will guide you into all truth." "He will shew you things to come," &c. If it will guide mankind into all truth, it will enable them to circumscribe and understand all organizations and influences which are opposed to it; therefore it is an infallible guide, and those who follow its dictates will be able to judge all things by the standard of eternal truth, and need never go astray.

We will close this subject by quoting another beautiful passage from one of the discourses of President B. Young — "When the Almighty sheds forth His Spirit upon an individual, or upon a people, the vision of their mind is opened, so as to discern between the things pertaining to this organization, and those pertaining to organizations which are brought forth in other spheres; all things are made new to them, for all things in the heavens and on the earth are in the power of the Almighty, and can only be revealed unto mortals, in their proper light, by the *power of the Holy Ghost*."

History of Joseph Smith.

(*Continued from page* 600.)

[February, 1840.]

Saturday, 22nd. Judge Higbee wrote me from—

Washington, Feb. 22nd, 1840.

Dear Brother—I have just returned from the Committee Room. The Committee being present to-day, a Mr. Corwin of St. Louis, formerly a democratic editor, emptied his budget; which was as great a bundle of nonsense and stuff as could be thought of; I suppose not what he knew, but what gentlemen had told him; for instance, the religious General Clark and others. I confess I had hard work to restrain my feelings some of the time, but I did succeed in keeping silence tolerable well. Himself, Mr. Jamieson, and Mr. Linn summoned all the energies of their minds to impress upon the assembly that Joe Smith, as he called him, led the people altogether by Revelation, in their temporal, civil, and political matters, and by this means caused all the "Mormons" to vote the whole hog ticket on one side, except two persons. But when I got an opportunity of speaking, I observed that Joseph Smith never led any of the Church in these matters; as we considered him to have no authority, neither did he presume to exercise any of that nature; that Revelations were only concerning spiritual things in the Church; and the Bible being our standard, we received no Revelations contrary to it. I also observed that we were not such ignoramuses, perhaps, as he fain would have people believe us to be; and some other things on this subject. I then told him that every man exercised the right of suffrage according to his better judgment, or without any ecclesiastical restraint being put upon him; that it was all false about a Revelation on voting; and the reason of our voting that ticket was in consequence of e democratic principles having been taught us from our infancy that they ever believed and extended equal rights to all; and that we had been much persecuted previous to that time—many threatenings being made from the Counties round about, as well as among us, who took the lead in political affairs. It was true we advised our brethren to vote this ticket, telling them we thought that

party would protect our rights, and not suffer us to be driven from our lands, as we had hitherto been; believing it to be by far the most liberal party; but in that we were mistaken, because when it came to the test, there were as many democrats turned against us as whigs; and indeed less liberality and political freedom was manifested by them; for one whig paper came out decidedly in our favour.

I made these remarks partly from motives which I may at another time explain to you. He laid great stress on the trials at Richmond, and a constitution, that he said Avard and others (who were in good standing in the "Mormon" Church at this time) swore to; then went on to relate what it contained, and that it was written by Sidney Rigdon.

I flatly denied it, and I could bring all the "Mormons," both men, women, and children, besides myself, that would swear before all the world, that no such thing ever existed, nor was thought of among the "Mormons."

He then related some things which he said John Carroll had told him at the Legislature, in Missouri; which were to the effect that the "Mormons" had burnt a number of houses in Davies County, and that for himself, if he could not get to heaven by being an honest man, he would never go there. Then, I, speaking of some of the Dissenters, told him Carroll was anxious to get into the Church again, and that it was the fact in regard to damages having been done, after we had been driven from Jackson and Clay—relating the De Witt scrape, and calling of the militia, and the mob's marching to Davies, and saying they would drive the "Mormons" from there to Caldwell, and then to hell; there burning our houses; that small parties on both sides were on the alert, and probably done some damages; though I was not personally knowing to, as I was not there. I told him Joseph Smith held no office in the country, neither was he a military man, and did not take gun in hand in the affair to my knowledge. I then stated that John Carroll's affidavit, which contained some important facts, was before them,—which facts I forgot to mention yesterday,—importing that he (J. Carroll) was convinced we would get no redress in Missouri (he being a member of the Legislature, ought to know). I saw the Chairman of the Committee not long since, who informed me that the Committee had not come to a final conclusion on this matter as yet.

I saw Mr. Jamieson on the walk, who said the first thing the committee would do was to decide whether they would take it up and consider it or not; and if they do take it up according to request, the Senate will grant the committee power to send for persons and papers. The Committee made some inquiries respecting our religion, and I answered them, as a matter of course, as well as I was able.

They inquired very particularly concerning how much land we had entered there, and how much of it yet remained unsold; when Mr. Corwin observed that we had never entered much land there, but were squatters. I then described the size of Caldwell and Davies Counties, giving an explanation on these matters.

I suppose perhaps on Monday or Tuesday, we shall know something relative to this matter. Whether power be given them to send for persons and papers, you may see where they depend to rally their forces, viz., by endeavouring to make us treasonable characters, by the constitution, said to govern us, and that everything both civil and political among us is done by Revelation. These points I desire to blow to the four winds, and that you will select a number of firm brethren, possessing good understanding, who will tell the truth, and willingly send me their names when they know they are wanted. Send plenty of them. They will get two dollars per day, and ten cents a mile to and from, expense money. Do not send them until their subpœnas get there, for they will not draw expense money only for going home.

I will suggest a few names—Alanson Ripley, King Follett, Amasa Lyman, Francis M. Higbee, as they know concerning the De Witt scrape; also send Charles C. Rich, Seymour Brunson, and others. You will know whom to send better than myself.

If the Missourians should send for you, I would say consult God about going.

E. Higbee.

P.S.—Mr. Jamieson stated to me this evening, if the "Mormons" could make it appear that they had been wronged, they would use their influence in having them redressed, so the shame should not fall on the whole State, but on those which had been guilty. I then observed that there was a minority in the Legislature, much in our favour, which seemed to please him, as they attended several times to it. The cause of my being so particular, is to show you the whole ground I have taken in this matter; that there may be no inconsistency. If I have erred in this matter, it is my head and not my heart.

E. Higbee.

Sunday, 23rd. Elder B. Young had so far recovered as to be able to attend preaching by Parley P. Pratt, at Columbia Hall.

The High Council of Nauvoo voted, that the notes given into the hands of Bishop Partridge, by certain individuals, as consecration for building the Lord's House in Far West, be returned to the same by him.

Tuesday, 25th. Elders B. Young and Hedlock went to Hampstead, on Long Island, and preached at Rockaway and the neighbourhood till the fourth of March, and baptized nine.

Wednesday, 26th. Judge Higbee wrote as follows—

Washington, Feb. 26th, 1840.

Dear Brother—I am just informed, by General Wall (the Chairman of the Committee), before whom, or to whom, our business is referred, that the decision is against us, or in other words unfavourable, that they believe redress can only be had in Missouri, the Courts and Legislature. He says, they will report this week. I desire to get a copy of it, and also the papers. I feel a conscience void of offence towards God and man in this matter; that I have discharged my duty here; and as I wish not to be on expense, as soon as I can write to President Rigdon, get my papers, and draw some money to bear my expenses, I shall bid adieu to this city, to return to my family and friends.

I feel now that we have made our last appeal to all earthly tribunals; that we should now put our whole trust in the God of Abraham, Isaac, and Jacob. We have a right now which we could not heretofore so fully claim—that is, of asking God for redress and redemption, as they have been refused us by man.

ELIAS HIGBEE.

To Joseph Smith, junior.

When I had returned as far as Dayton, I found the horses which we left on our journey out, and from thence I pursued my journey through Indiana on horseback, in company with Dr. Foster, leaving brother Rockwell at Dayton; the travelling being exceedingly bad, my progress was slow and wearisome.

My clerk, James Mulholland, died on Nov. 3rd, 1839, while I was absent, aged thirty-five years. He was a man of fine education, and a faithful scribe and Elder in the Church.

Wednesday, March 4th, 1840. I arrived safely at Nauvoo, after a wearisome journey, through alternate snows and mud, having witnessed many vexatious movements in Government Officers, whose sole object should be the peace and prosperity and happiness of the whole people; but instead of this, I discovered that popular clamour and personal aggrandizement were the ruling principles of those in authority; and my heart faints within me when I see, by the visions of the Almighty, the end of this nation, if she continues to disregard the cries and petitions of her virtuous citizens, as she has done, and is now doing.

I have also enjoyed many precious moments with the Saints during my journey.

On my way home I did not fail to proclaim the iniquity and insolence of Martin Van Buren, towards myself and an injured people, which will have its effect upon the public mind; and may he never be elected again to any office of Trust or Power, by which he may abuse the innocent and let the guilty go free.

I depended on Dr. Foster to keep my daily journal during this journey, but he has failed me.

Elders B. Young and Hedlock returned to New York, and held a Conference, when many Elders were ordained.

Twenty-sixth Congress—First Session.—In Senate of the United States, March 4th, 1840. Submitted, laid on the table, and ordered to be printed, the following Report, made by Mr. Wall—

The Committee on the Judiciary to whom was referred the Memorial of a Delegation of the Latter-day Saints, report—

The Petition of the Memorialists set forth, in substance, that a portion of their sect commenced a settlement in the County of Jackson, in the State of Missouri, in the summer of 1831; that they bought lands, built houses, erected churches, and established their homes, and engaged in all the various occupations of life; that they were expelled from that County in 1833 by a mob, under circumstances of great outrage, cruelty, and oppression, and against all law, and without any offence committed on their part, and to the destruction of property to the amount of 120,000 dollars; that the society thus expelled amounted to about 1,200 souls; that no compensation was ever made for the destruction of their property in Jackson; that after their expulsion from Jackson County, they settled in Clay County, on the opposite side of the Missouri river, where they purchased lands, and entered others at the land office; where they resided peaceably for three years, engaged in cultivation, and other useful and active employments, when the mob again

threatened their peace, lives, and property; and they became alarmed, and finally made a treaty with the citizens of Clay County, that they should purchase their lands, and the Saints should remove; which was complied with on their part, and the Saints removed to the County of Caldwell, where they took up their abode and re-established their settlement, not without heavy pecuniary losses and other inconveniences; that the citizens of Clay County never paid them for their lands, except for a small part; they remained in Caldwell from 1836 until the fall of 1838, and during that time had acquired, by purchase from the Government, the settlers, and pre-emptioners, almost all the lands in the County of Caldwell, and a portion of the lands in Davies and Carroll Counties—the former County being almost entirely settled by the Saints, and they were rapidly filling up the two latter Counties.

Those Counties, when the Saints first commenced their settlement, were for the most part wild and uncultivated, and they had converted them into large and well improved farms, well stocked. Land had risen in value to ten or even twenty-five dollars per acre, and these Counties were rapidly advancing in cultivation and wealth.

That in August, 1838, a riot commenced, growing out of an attempt of a Saint to vote, which resulted in creating great excitement, and the perpetration of many scenes of lawless outrage, which are set forth in the Petition. That they were finally compelled to fly from those counties, and on the 11th October, 1838, they sought safety by that means, with their families, leaving many of their effects behind. That they had previously applied to the constituted authorities of Missouri for protection, but in vain. They allege, that they were pursued by the mob; that conflicts ensued; deaths occurred on each side; and finally a force was organized under the authority of the Governor of the State of Missouri, with orders to drive the Saints from the State, or exterminate them. The Saints thereupon determined to make no further resistance, but to submit themselves to the authorities of the State.

Several of the Saints were arrested and imprisoned on a charge of treason against the State, and the rest, amounting to about 15,000 souls, fled into other States, principally in Illinois, where they now reside.

The Petition is drawn up at great length, and sets forth, with feeling and eloquence, the wrongs of which they complain; justifies their own conduct, and aggravates that of those whom they call their persecutors, and concludes by saying they see no redress, unless it be obtained of the Congress of the United States, to whom they make their solemn, last appeal, as American citizens, as Christians, and as men; to which decision they say they will submit.

The Committee have examined the case presented by the petition, and heard the views urged by their agent, with care and attention; and after full examination and consideration, unanimously concur in the opinion—

That the case presented for their investigation is not such a one as will justify or authorize any interposition by this Government.

The wrongs complained of are not alleged to be committed by any of the officers of the United States, or under the authority of its government in any manner whatever. The allegations in the Petition relate to the acts of its citizens, and inhabitants and authorities of the State of Missouri, of which State the petitioners were at the time citizens, or inhabitants.

The grievances complained of in the Petition are alleged to have been done within the territory of the State of Missouri. The Committee, under these circumstances, have not considered themselves justified in inquiring into the truth or falsehood of the facts charged in the Petition. If they are true, the petitioners must seek relief in the courts of Judicature of the State of Missouri, or of the United States, which has the appropriate jurisdiction to administer full and adequate redress for the wrongs complained of, and doubtless will do so fairly and impartially; or the petitioners may, if they see proper, apply to the justice and magnanimity of the State of Missouri—an appeal which the Committee feel justified in believing will never be made in vain by the injured or oppressed.

It can never be presumed that a State either wants the power or lacks the disposition to redress the wrongs of its own citizens, committed within her own territory, whether they proceed from the lawless acts of her officers or any other persons. The Committee therefore report that they recommend the passage of the following Resolution—

Resolved, That the Committee on the Judiciary be discharged from the further consideration of the Memorial in this case; and that the memorialists have leave to withdraw the papers which accompany their Memorial.

Thursday, 5th.

Lea County, Iowa Territory,
March 5th, 1840.

I, Daniel Avery, do hereby certify, that the following scenes transpired in the State of Missouri to my personal knowledge—

First, in the year 1838, some time in the fall, I was called on, by the martial law of the State of Missouri, to aid and assist to rescue women and children from the hands of a mob, from the waters of Grand river, whose husbands and fathers had been driven off. We found the house invested by the mob, some of whom were in the house threatening the lives of the women and children, if they did not leave their property and effects immediately and follow their husbands and fathers. One family lost a child while in this situation, for the want of care; the women being compelled, by these monsters, to provide and cook them food. This company of the mob was commanded by James Weldin.

I also saw about seventy families driven from De Witt by a mob commanded by Sarshiel Wood. I helped to bury one woman the first night, who had been confined in childbed a night or two before, and could not endure the sufferings.

The next scene I saw, I was peaceably travelling the road; a man by the name of Patison O'Banion was shot dead at my feet. We advanced a little further, when two men were killed and several wounded. I afterwards learned that this gang of mobbers was commanded by Samuel Bogart.

In consequence of being pursued out of the State, by this lawless mob, I was not an eye witness to the many thousand wicked acts committed by the Governor's exterminating militia.

DANIEL AVERY.

Sworn to before D. W. Kilbourn, J.P.

Friday, 6th. Attended the meeting of the High Council of Iowa, at Brother Elijah Fordham's, Montrose.

Extracts from the Minutes of the Council—

President Joseph Smith, junior, addressed the Council on various subjects, and in particular the consecration law; stating that the affair now before Congress, was the only thing that ought to interest the Saints at present; and till it was ascertained how it would terminate, no person ought to be brought to account before the constituted authorities of the Church for any offence whatever; and was determined that no man should be brought before the Council in Nauvoo till that time, &c., &c. That the law of consecration could not be kept here, and that it was the will of the Lord that we should desist from trying to keep it; and if persisted in, it would produce a perfect defeat of its object, and that he assumed the whole responsibility of not keeping it until proposed by himself.

He requested every exertion to be made to forward affidavits to Washington, and also letters to Members of Congress. The following votes were then passed—

1st. That this Council will coincide with President Joseph Smith, junior's, decision concerning the consecration law, on the principle of its being the will of the Lord, and of President Smith's taking the responsibility on himself.

2nd. That a committee of three be appointed, consisting of Wheeler Baldwin, Lyman Wight, and Abraham O. Smoot, to obtain affidavits and other documents to be forwarded to the City of Washington.

3rd. That the Clerk of this Council be directed to inform Judge Higbee, that it is the wish of this Council that he should not, upon any consideration, consent to accept of anything of Congress short of our just rights and demands for our losses and damages in Missouri.

Sunday, 8th. I attended the High Council of Nauvoo, at brother Granger's.

President B. Young preached in Columbia Hall, New York.

Monday, 9th. Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, sailed from New York on the *Patrick Henry* for Liverpool.

Washington, March 9th, 1840.

Dear Brother—I expected, by this time, that we would be through with our business, but the Chairman of the Committee gave notice last week, he should call it up to-day in the Senate; though Mr. Young's having gone to Philadelphia, it will not be called up until his return, which will be on next Thursday, according to the information that I have obtained relative to this matter. If the resolution is passed, as annexed to the Report, I shall get my papers and leave the City.

I have written some letters to brother Rigdon, which it seems he did not get. Brother Samuel Bennett writes, that brother Rigdon left Philadelphia for the Jerseys on the 5th instant. He stated, that he expects me to come there, to go with him home, and that he would write me soon on the subject. I shall write for him to make the necessary arrangements. He says, Dr. Ells' family left about a week ago for Commerce. Also that the Church there numbers about one hundred; and P. P. Pratt, Orson Pratt, brother Kimball, brother Young, G. A. Smith, and brother Hedlock were to sail from New York to England on the 7th instant.

As I have lately written several letters to

you, I shall bid adieu, not to write again until after the Senate acts upon our business. Mr. Robinson says he has sent you a report; notwithstanding, I shall enclose another for you.

I have changed my place of boarding in consequence of Mrs. Richey's breaking up house-keeping, and gone to Baltimore. I am busy here at chimney corner preaching.

Yours as ever in the bonds of everlasting love.

E. HIGBEE.

To President J. Smith, junior,
Commerce, Illinois.

P. S. Lest my previous letters should not come to hand, I merely say that I have been before the Committee three days, and done all in my power to effect the object of our mission; have spoken my mind freely on the subject; and feel to have a conscience void of offence towards God in this matter. The subscription of which the Report makes mention, was on condition they could not lawfully do anything for us; after examination we were to submit and wait until the Great Disposer of human events shall adjust these things, in that place where the wicked cease from troubling and the weary are at rest (this I think is nearly the sentiment though perhaps not the very words); and I for one hope and pray the time will soon come when they will not trouble us in the West, as they have hitherto done.

There is a man here, who owns two printing presses and much type, reading our books, (on whom I occasionally call,) I will with the assistance of God, get to come to the West as soon as possible with his press, that you may set him to printing the truth. He told me, if we had any printing to do, he would do it cheap, and even go to the West if necessary.

Give my respects to P. Rockwell, Dr. Foster, and also all the household of faith.

E. H.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 29, 1855.

THE WORLD'S DEGENERACY.—Egotism is a common failing of humanity. It scarcely admits of a doubt that every generation of men, and every distinct people composing that generation, have believed themselves to be wiser and better than any that have preceded them. Every nation of the present day, no matter how barbarous or civilized, how demoralized or virtuous, believe themselves to be a grade higher in the scale of intelligence than their neighbours. Modern civilization has become a strange conglomeration of scientific knowledge, mechanical skill, Pharisaical religion, mixed up with every species of refined vice, social demoralization, and corruption in the administration of governments. Civilized nations, with wonderful facility, set themselves up as the judges of the rest of the world in all matters of politics, religion, and morality, and, equally with the barbarian, believe themselves the *sine qua non* of all that is good, great, and glorious. Do results warrant this conclusion? Is there a solitary example where modern civilization has made a barbarous people more pure, virtuous, and exalted in their principles and conduct? It may have substituted one race for another, but the introduction of commerce, the Bible, and the missionary has been invariably accompanied by a new variety of diseases, increased licentiousness and indulgence in every debasing vice. Britons will speak with wonderful self complacency of the civilization they are introducing among the degraded inhabitants of India. It is true they have introduced their armies to kill and conquer. The missionary has followed with the Bible in one hand and the ritual of the Church of England in the other. They have introduced the appliances of trade and commerce, and what are the grand results? "Why," say they, "we have grown rich, and filled our treasuries." But what good has accrued to the natives? They have exchanged their Pagan tyrants

for Christian oppressors, native for British tax-gathers, and thousands have been taught lessons of licentiousness and debauchery by their Christian conquerors, which they had never dreamed of in their philosopy. The corruptions of the Chinese have been heralded to the world, but, as bad as they may be, they no doubt have been able to learn some new lessons from their Christian preceptors, for it is difficult to imagine more polluted places than the seaports open to British and American trade on the coast of China. The principles and effects involved in the conduct of Britain will be found equally applicable to the course of every civilized nation.

But the most extensive example illustrative of the ruinous effect of modern civilization upon a primitive people, may be seen in the conquest and occupation of the western continent by the Spaniards and the Ango-Saxon race. Diseases, crimes, and sexual pollutions have ever followed in the wake of European civilization. The cruelty and barbarity of the rude, uncultivated Indian passes current among the American people from the statesman to the school urchin, while the robberies, swindlings, drivings, and cold-blooded butcheries of the white man, from the government and its agents down to those of California emigrants who have shot helpless squaws for the ponies they ride, are passed over by pious Christians and enlightened statesmen as though cruelty was palliated by being refined, and crime modified by being committed under the garb of Christianity. The "Mormons" of Utah, who hold that death should be the portion of the seducer and adulterer, and whose domestic relations are guarded by the most stringent code of laws known to man, are insulted and abused with prostitution, profanity, and libidinous excesses committed among them by the officials of a Christian government. The polygamic "Mormon" who believes in acknowledging, sustaining, and honouring, as his lawful wives, the women he takes to his bosom, and in being a father in every respect to his children, is slandered and proscribed by nations whose cities swarm with prostitution, and reek with licentiousness, kept up by the seduction of virtuous females, who are sustained by the habitual contributions of a large proportion of the male population, and where thousands of children are born into the world without a father to welcome them to their new state of existence, or to provide for their wants.

This is but a faint sketch of the numerous evils and enormous excrescences which luxuriate in the elements of modern civilization. Their name is Legion, and their corroding influences are destroying every foundation for man's happiness, and are inevitably tending to sweep his generations from the earth. These are living, stubborn facts, apparent to every intelligent man who reasons with an honest heart. Christians, what is the matter? With your countries filled with churches, bibles, colleges, schools, and educated ministers, with apparently every thing which should tend to peace, virtue, social and domestic happiness, what is the origin of that miasmatic influence which casts the sickly taint of death over all that is exalting in human kind, which curses with its withering blight every effort of the philanthropist and the honest Christian to save and regenerate his species? The trouble is, the human race—Pagans, Mahomedans, and Christians, have all gone astray. They have become so egotistical, self sufficient, and all-wise in their own estimation that they in general think they are perfectly capable of managing their own affairs without any of the Lord's assistance. They consider their own wisdom quite sufficient, without receiving any more revelation from Him. The consequences are, they are led captive by the powers of darkness; like the blind man, they are continually liable to run against a wall, or fall into the ditch. They are ever coming into collision with the laws of nature, and contending with the friendly powers who would save them. They do things in a hap-hazard way, without any certain knowledge of the consequences. As they want no revelations from the Lord, they are either without any at all, or the devil is at their elbow

to give them some of his. The consequence is, that for many generations they have imbibed errors and loved delusions, and have left them as a heritage to their children. Physical and mental diseases have been handed down from parents to children, in a rapidly increasing ratio, from the earlier ages of the world, and they are all concentrated in the present generation, who are a diseased, debilitated, and pigmy race, when compared with those giants in body and intellect, who could count centuries instead of years as the measure of their earthly career. The fact is, the world is in its dotage. In his infancy, man, with the attending orders of creation, was clothed in all the beauty of simplicity, purity, and truth. Creation had scarcely emerged from childhood, before man took the lead in the work of degeneration and death. The long lapse of time it has taken to reduce him to his present low condition, is a strong proof of the strength, power, and perfection with which the Lord first endowed him. The degeneracy of man is most forcibly shown in the gradual but constant decrease in the length of his life. The tablet of time has marked with unerring certainty the ebbing of the vital principle in his organization. From nearly a thousand years it soon decreased to one hundred and twenty. And what figure now marks the full tide of human life? Barely three score and ten years, while there is a fearful increase of mortality in childhood and youth. Still mankind are recklessly rushing on to premature death and general dissolution. The fountains of life have become the murky pools of corruption, and death, true to his mission, stands by to relieve man from the manifold sufferings which he has inflicted on himself. Yet the present generation, the degenerated sons of nobler sires, in their self conceited wisdom, imagine themselves to be the wisest that ever have existed. They neither believe in present nor past revelations from God, for there is scarcely an ennobling virtue or a saving principle but what they pervert or transform in some way to suit their own convenience, their corrupt tastes, or depraved desires, or else deny altogether. Their various expoundings and spiritualizations of the Scriptures are a continual insult to their author, for they virtually accuse Him of being ignorant of language, and of not being capable of expressing Himself so as to be understood. Tell them that the Lord is the same now that He was in the early periods of the world, and that He is as ready to reveal Himself now as then, and they will reply that men are so wise that no further instructions from Him are necessary. Tell them that He has again made known, through His Prophet Joseph, the law of eternal marriage, with the principles of regeneration connected therewith. Tell them that the institution of a plurality of wives is a celestial one, the best adapted of any to fulfil the first great command of the Almighty—to "multiply and replenish the earth" in purity, instead of making it a secondary consideration—merely a consequence of the indulgence of lust and depraved desire. Refer them to the Bible, show them how the Lord approved of the institution in the days of Abraham, Isaac, Jacob, Patriarchs, and holy Prophets, and they will tell you that those were days of darkness, times when God, on account of the ignorance of the people, winked at such things. What blind imbecility and infatuation! Ignorant as Christians of the present day may consider men in those days, they knew something of the science of life—how to preserve in themselves and perpetuate in their posterity health, vigour, and the vital principle. Although they may have had no knowledge of the electric telegraph, of the power of steam or gun-powder, they possessed knowledge infinitely superior to it—they understood the science of communication with the heavens, of ascertaining the will of God concerning themselves. They could obtain His positive instructions in cases of great emergency, so that they need not go astray. In fact, they then knew something of the principles of present and future salvation, which

modern Christendom treat with the most supercilious contempt, but which relatively bears as great importance to their limited knowledge as an eternity of time does to the brief hour of their mortal existence. If Enoch and his people knew nothing of the science of aerology, they knew how to live in such perfection that the Lord took them from the wickedness and afflictions of this mundane sphere, a knowledge which we know of no other people having attained to. If Gideon knew but little of the destructive appliances of modern warfare, he knew how to obey the Lord, and save his brethren, and send panic and terror through the ranks his enemies by breaking the pitchers.

With the physical and intellectual degeneracy of man, as a natural result the higher branches of science have been perverted, cast aside, and forgotten. From those simple, pure, and exalting principles, which open up to man the visions of eternity, enable him to hold converse with angels and the Gods, unfold to him his origin, his relative position with the orders of creation which surround him, and mark out for him the road to future happiness and exaltation, he has descended, and is exhausting his energies in efforts to accumulate the wealth that vanishes, and the glory that fades like a summer flower.

From the simple natural form of government, originating with the higher spheres—that of God through His delegate, to whom He makes known His will, men have substituted every conceivable form, and have taxed their ingenuities to invent new varieties, until every civil and political organization now in existence is worn out, having been proved incapable of insuring stability and happiness. Dissensions, revolutions, and wars are rife in every quarter of the globe. Among the vast multitude of nations and people, none can be found, except in the peaceful valleys of Utah, who, with united will and concentrated effort, labour for the greatest good. Like a traveller bewildered in the mazes of a wilderness, men wander to and fro in uncertainty. Many seem to be indifferent to their destiny; others, who study and reflect, see a general tendency to disorganization and anarchy, and with fearful forebodings are wondering what the end will be.

That time is approaching which John the revelator saw in a vision, when the Lord said—"*Behold, I make all things new.*" The preparatory work has commenced. The principles and science of salvation have again been revealed from the heavens—Prophets and Apostles are again endowed with power to lead men in the way of eternal life. They are teaching the honest in heart how to renovate and strengthen their physical and intellectual energies. How to bequeath health, vigour, and the power of temporal and eternal life to their posterity, instead of disease, debility, and death. They can teach statesmen how to govern without oppression, and kings how to rule without being tyrants. They are establishing a kingdom which will never be shaken, or overthrown, but while others sink under the accumulated weight of their wickedness and abominations, will rise triumphant over all, to renovate, save, and bless mankind.

The germ of that kingdom is in the bosom of the Rocky Mountains. It is now a little stone, but its weight is already being felt and its growth feared by the nations. Its increase is rapid, and ere long it will roll down from its mountain fastnesses, a terror to the wicked, and a nucleus around which everything will gather that is worth saving from the universal wreck of nations.

UTAH MAIL.—The Utah Mail for July 1 arrived on the 16th inst., bringing the *Deseret News*, Nos. 13 to 16, with letters. The grasshoppers still continued their ravages among the grain, grass, and fruit trees. A bug, heretofore unnoticed by the

farmers, was doing considerable damage to the potatoes in Utah County. Drouth was also severe. But the spirit of the people was good, and their faith confident that a sufficiency of food would be secured till next season. Several companies had started to the "Pangwitch" Lake on fishing excursions. A small party had also started to the Santa Clara Mission to sow corn.

His Excellency Governor Brigham Young, the Hon. H. C. Kimball, and Major-General J. M. Grant, accompanied by Professor Orson Pratt, A.M., Colonel Albert Carrington, T. E., Jesse W. Fox, Esq., Hon. Leonard E. Harrington, Ezra T. Benson, S. L. Sprague, M.D., and a goodly number of citizens, left G. S. L. City, June 18, for the purpose of visiting the northern counties of the Territory. They returned on the 25th. At the point where the Fort Hall road crosses the boundary of Utah and Oregon, trenches were dug on the line on each side of the road, and a stone slab with O chiselled upon one side and U on the other was set in the ground close by the road, on the east side of it; and near the base of one of the foot hills Professor Pratt piled up a few stones on an out-cropping rock, a few feet south of the line.

Captain Ballo's band had commenced the building of a Music Hall, in the 14th ward, 60 feet by 35, designed to accommodate the band for practising music, teaching classes, or for concerts. The foundation was completed ready for the adobie work.

The Hon. L. Shaver, Associate Justice of the Supreme Court and Judge of the First Judicial District Court of the United States, in and for the Territory of Utah, was found dead in bed at his residence in G. S. L. City, June 29, of disease in the ear and head. He was buried on the 30th, followed by his friends, the Governor and suite, Hon. J. M. Bernhisel, Judges of the Supreme and Probate Courts, Secretary of the Territory, Indian Agent, Members of the bar, Officers of the courts, citizens, escorted by the battalion of Life Guards on horseback, and the Nauvoo brass band. Addresses were delivered on the occasion by Chief Justice Kinney and Professor Orson Pratt.

DEPARTURES.—President F. D. Richards, accompanied by Elders J. L. Smith and W. H. Kimball, left London on the 8th inst., took steamer at Folkestone, arrived at Boulogne the same evening, passed the night there, and reached Paris the next evening. On the 10th they left Paris for Geneva, where they arrived on the 12th, all in good health.

Home Correspondence.

STAFFORDSHIRE CONFERENCE.

10, Bleak street, Cobridge,
Sep. 7, 1855.

President F. D. Richards.

Dear Brother—It is with a thankful heart to my heavenly Father for His blessings, that I sit down to write a few lines to you. I know that you have a great desire for the welfare of this Conference, and that you would like to know how we are getting along. I greatly desire, and still live in hopes, that you will pay us a visit. I think it would do you good to come and see the few Saints in these parts. I can truly say that, with few exceptions, they are doing all in their power to roll on the work of the Lord.

I thank the Lord that some of the Saints feel quite rich to what they did a while ago. They are getting rich in faith, and that makes them rich in works. It does my soul good to go into some of the meetings. I have felt grieved many

times that we had not more means to carry on the work in this Conference. Still I feel that the work is the Lord's, and, if we do all we can, it is all that is required of us. As the faith of the Saints increases, their works increase also, so that we can do more than heretofore. As we could not get money to rent Halls with, we have tried lecturing out of doors.

Yesterday, brothers Curtis, James Taylor, and myself went to Nantwich, a small town 6 miles from Crewe. We went to the spot where we were to speak, and it was filled with things to sell, as it was the wakes. We felt quite disappointed to think that we had come so far and then could not have the privilege of speaking to the people. But the Lord was with us. A friend came and told us that there was another place. We went to it, and he went and got a chair for us to stand on, and we commenced our meeting. The people came by hundreds to hear us. Brother Taylor spoke first, and then brother Curtis spoke until his lungs gave out. The people paid good attention until they had got through, and then they wanted a time. There were two or three men who were disposed to make a disturbance, but we had the most friends there. There was one man who talked for some time, and abused us, and the Saints, and Joseph. He told the people that the "Mormons" were all going to starve. We waited until he got through, and then I asked the people if they would stand and hear me. They said that they would, and the Holy Ghost was with me, for I never felt better in my life. I told them how we had been persecuted, and I gave them a sign, and that was, that the Saints would not perish for want of food in the Valley. I talked until I got so hoarse that I was obliged to quit. They all appeared pleased, and I told them that we had come without purse or scrip, and would like to have some one take us in and feed us. One man gave me a shilling, and that paid for our bed. We went without supper, and walked six miles the next morning before breakfast, and I went on to Burslem for mine. We are going to the same place next week, and I believe we shall do good there. The brethren are all alive, and they go out every Sunday, and preach to the people wherever they can get a hearing.

The Saints attend their meetings now, better than they have done for years before, so they say. I have had more joy in my labours the last month than in all the rest of the time I have been here.

Please give my kind love to Elder Little and all the brethren in the Office. God bless you in all things is my prayer all the time.

WILLIAM G. YOUNG.

BEDFORDSHIRE CONFERENCE.

Luton, Sept. 10, 1855.

President F. D. Richards.

Dear Brother— . . . . I wish to inform you of my field of labour. Our Temple money is nearly all up, and I think all will be by the 1st of October, or at Conference, which is on the 7th of October, for which we have engaged the large Castle-hall in Bedford; and could you, or brother Spencer, or brother Wheelock, one or all, favour us with a visit on that occasion, be assured, brother Franklin, the visit would be appreciated, and most thankfully received. We are going in for the *best* Conference ever held in this Conference, and we intend to have it, because we *feel* that it is our *privilege*. Other funds are cheerfully responded to, according to the abilities of the Saints. We shall do what we can by the request of Pastor Dana for Elder Budge's mission. We lament to have to part with Elder Budge so soon, as he has just come to our aid; but still we *know* that *all* is *right*.

I have had a desire to make a special effort to thoroughly mission at least some of the largest market towns in my Conference, especially Luton and Northampton. The former has about 15,000 inhabitants, and the latter about 30,000. We have bills up in each of these towns, announcing a course of twelve lectures, to be delivered by Elder Budge and myself. Elder B. has delivered two in Northampton, and I have delivered three here in Luton; good attendance in each place. Much interest is manifested on the part of the people. When I commenced in Luton, the proprietors of the halls were so prejudiced, thinking we were a very bad people, &c., that they would not allow us the use of any hall at any price; so I had the town-crier to announce to the public that I would deliver a lecture on the public square, a place called Seven Acres, which I did, and felt well in speak-

ing to this people. Yes, I have felt, and do feel, that the set time is come to favour Israel in Luton. At the close of my first lecture, a gentleman asked the privilege to ask a few questions, which he did, and I answered them. During his remarks, he said he would use his influence for me to have the Town-hall, and he would give £1 towards the rent, and make me welcome at his house, &c. So we are now occupying the Town-hall; and hundreds of the best and most thinking of all sects come to hear me talk. Well, I feel well in talking to this people; and the same with brother Budge at Northampton.

But all this is not without opposition. The priests say my books ought to be burnt (for I have sold a good number of our books), and I ought to be mobbed out of town: but the people say, *no*.

Elders Harding and Lindsay are busy in their respective districts in preaching in new places, &c. A few baptised. . . . .

Now, brother Budge will only be here one more Sabbath. Will brother Richards favour us with an Elder to take his place, if it is but for a short time? . . . . .

I hope you will excuse this long, imperfect communication, which I will now conclude by saying—God bless all. Amen.

R. W. WOLCOTT.

DUBLIN CONFERENCE.

24 Duke Street, Dublin,
Sept. 11, 1855.

President Richards.

Dear Brother—I feel desirous to lay before you the condition and future prospects of the work of the Lord in this Conference.

We held our Quarterly Conference on Sunday the 9th instant, and truly we had a time of rejoicing. Our much loved Pastor, Elder Ferguson, in company with Elders Scott and McAllister, were with us, and although we have been driven by the enemies of truth to meet in a small "upper room," the Spirit of our God was poured out in our midst in rich abundance, the words of life and salvation flowed from the lips of the servants of the Lord with mighty power, the countenances of the Saints were lit up with joy and gladness. It did my heart good to see the spirit with which they held up their hands, to the extent their bodies would allow them, to sustain the authorities of the Church. . . .

The Saints are full of the spirit of gathering, and several are making their preparations for the coming season. They are also fast getting rid of the rubbish of sectarianism, and laying hold of the principles of the Gospel, as they come through the proper channel—the Priesthood, and instead of, as heretofore, depending too much on ancient records, they receive the truth as it emanates from the lips of the living oracles of God's word. This was the case at our Conference. Elder Ferguson laid some of the simple truths of "Mormonism" before them, and they were received with joy and gladness.

During the past quarter we have added four by baptism, and one last evening. A few are investigating our principles, which we trust will lead to their obedience. Nearly all the Saints in the Dublin Branch were re-baptized during the past quarter, which has had a good effect.

Praying for the continued success of your labours in the kingdom of God,

I remain,

Your obedient servant and brother,

H. E. BOWRING.

Christian Folly.

The *National* (U. S.) *Magazine*, in an article entitled "Editorial Jottings in the West," gives the following detail of a touching trial of Christian principle in an Indian, which fell under his knowledge—

"The missionaries, as we sat under the tree, related an affecting example. A chief and his two wives were converted, and wished to join the mission church. He was a truer man, and had a warmer heart than was usual among his race. It was necessary that one of his wives should be put away; they themselves, as Christian converts, saw and conceded the necessity, but the process of effecting the separation was heart-rending. The details of the process could not be determined in the wretched family, and the missionary was sent for. He found them in the dee pest grief. One of the wives

was young and beautiful in both person and character; the other was aged and infirm, but equally esteemed for her virtues. It was settled that the latter should be retained; the other bowed her head and consented. It was right; it was the most merciful arrangement. But a fearful struggle remained; the young wife was a mother—she had an only child, an infant. The chief loved it; it was, perhaps, to be the inheritor of his authority and honours; he could not part with it. 'Never,' said the missionary, 'did I witness a more affecting scene than now followed. No possible terms could be agreed upon between the contending affection of the two parents. The mother sat on the ground heart broken, her tears dropping upon the child that lay in her arms; the chief stood off, agonized and weeping, and the elder wife shrunk away from the scene.' The missionary proposed at last, I think, that it should be decided by lot, and the child fell to the chief, but the mother clung to it. The missionary urged her to carry it to the arms of the chief, but she could not; her sobs were her only reply. He then directed the chief to take it; but the latter, overcome at the grief of its heart-broken mother, could not step forward to do so. What was to be done? The agreement was binding. In Indian life the father was the only sure protector of the child; the mother's own future marriage and protection would be affected too, by the result. It was a painful, heart-rending case, but had no alternative. The missionary had to advance to the prostrate woman, and take the child himself. She reverenced his office; she believed the act necessary; and, with irrepressible tears and sobs, yielded the child; but, no sooner had he taken it from her bosom, and placed it in the arms of the father, than the woman leaped towards it, and with out-stretched hands, struggled to regain it, crying frantically, 'Give me my child! O, give me my child! Do what you will with me, but give me my child!' I saw the retained wife of the chief at the camp; she bears the highest Christian character, and her husband has, I understand, maintained his Christian integrity. The young heart-broken mother has found a refuge in the grave."

By what authority did this *Christian Missionary* separate this husband and wife? Can he produce a single instance of Jesus Christ or his Apostles, though belonging to a polygamous nation, doing such a thing?

Varieties.

MONEY ORDERS.—In order to relieve the public from much inconvenience in drawing and obtaining the payment of Post Office Money Orders, it has been decided by the Postmaster General that a remitter who presents a written requisition for a money order shall in future only be required to give the surname and initial of one Christian name of the payee, and that the payee's signature need only be the surname and initial above mentioned. The payee will not be required to furnish the address of the remitter, although the latter must still furnish his address to the postmaster who issues the order.

MATERIALS FOR SUGAR MAKING.—I have just had a conversation with Mr. Wray, an intelligent English planter from Natal, (South Africa,) who has been a sugar-grower in both the East and the West Indies, and who is confident that a plant known among the Caffres as the *Imfy* might be advantageously naturalized and grown in all temperate climates for the production of sugar. He says it will grow wherever Indian corn will ripen, though it likes a hot bright summer; that two crops a year may be harvested in our Cotton States and one in any part of our country south of 45°; that it does not require replanting oftener than the Hop, (say four times in a century;) and that it will yield three to four thousand pounds of choice sugar to the acre at each harvest. A plant similar in species but inferior in kind has recently been brought hither from Northern China, and is doing well. The expressed and boiled juice of this plant has hitherto been supposed incapable of granulation, but Mr. W. has discovered a process which obviates this difficulty. I heartily trust this subject will receive due attention in America, and I think Mr. Brown, in the Agricultural department of our Patent Office, can give further information with regard to it. Mr. Wray is also confident that the *Date-Palm* may and ought to be naturalized and extensively grown in our Southern States. He says it begins to produce five years after planting, (the ground being devoted to corn, cotton, or other crops meantime,) and that, with very little attention thereafter, it will yield *five tuns* per acre of fair Sugar. Will not the South look into this?—*Horace Greely.*

ANCIENT AND MODERN PHILOSOPHERS.—If there is any representation of the ancient philosopher at all in the world, he is most probably some German heretic; but even he is too exclusively intellectual, or loosely moral, or indifferently pious, and moreover, also too political, philological, historical, and pragmatical to represent that solemn, staid, and sober personage of old, who, having no history to read, no science to learn, no political economy to study, was abstractedly bent on acquiring a knowledge of the *greatest good*, the *summum bonum*, the shortest and the simplest way to happiness here and the hope of it hereafter. Such a man had few encumbrances; his modern representative has many, so many as to complicate his character and destroy its patriarchal simplicity, a simplicity belonging only to ancient times, and, if ever recovered, recovered only by those great moral and religious aims and objects which distinguish the patriarchal character and invest it with dignity. Such dignity can never be acquired by any man who is great in crabs, crickets, or grasshoppers; for without intending any disparagement to such studies or men, they are fractional studies only, and departmental men, not sufficiently general to embrace the whole idea of government, either of a nation or a family, not implying even paternal fitness for morally educating children at home, either by precept or example. The scientific man may know crabs well, and treat his wife and children very ill; but the patriarchial philosopher may know little about crabs, yet understand the mode of government well, both in theory and practice. This is the man, or class of men, that is still wanted, but there are no schools in England adapted for training them. The Universities cannot produce such men; they are too loose and immoral. The Church cannot produce such men; it is too limited in thought, and fettered with dogma and ritual. The schools are too exclusively intellectual. There is no nursery for them; but they would grow if there were; and society would be influenced by them, and purified by them in proportion to their purity.—*Family Herald.* [Is not Utah a school or nursery for some such a class of much needed men?—ED. *Star.*]

Speak the Truth.

(*Selected.*)

BY CHARLES SWAIN.

Oh! ne'er let falsehood stain thy tongue,
  Nor let thy lips betray
Thy better reason into wrong,
  But truth's great law obey!
The way to fortune all inquire,
  But truth's a nobler prize;
For truth—immortal as its sire—
  Still lives—when fortune dies!
Then ne'er let falsehood stain thy tongue,
  Nor let thy lips betray
Thy better reason into wrong,
  But truth's great law obey.

'Tis truth that bids the bosom glow
  With independent worth;
It is a joy that angels know,
  And maketh heaven on earth.
Who first one step from honour took,
  Took one step to disgrace;
Who keeps the truth—though poor—may look
  The whole world in the face!
Then ne'er let falsehood stain thy tongue,
  Nor let thy lips betray
Thy better reason into wrong,
  But truth's great law obey!

ADDRESS.—George W. Davies, 39 Sophia Street, Bute Town, Cardiff.

Money List, Sep. 7—14, 1855.

Griffith Roberts	£0	15	0
William Parr	£5	0	0
	£5	15	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 40, Vol. XVII. Saturday, October 6, 1855. Price One Penny.

Baptism and Plurality of Wives.

(*From the "Mormon."*

Paradise Township, Lancaster County, Pa., June 22, 1855.

To the Editor of the *Mormon*.

Dear Sir—I have several inquiries to make of you, or any of the Mormons, through the medium of the press, or otherwise; not for the sake of controversy, but by way of getting some knowledge concerning the inquiries which I may make. You can either answer them or not, just as you feel inclined, either through the columns of *The Mormon*, or by letter.

1st. How you can make it appear (in accordance with the word of God) that baptism was instituted by the Saviour and practised by the Apostles for the "*remission of sins?*"

2nd. How you can prove immersion to be the proper mode of baptism?

3rd. How you can prove a *plurality* of wives to be in accordance with the will of God, as taught in the Bible.

ABRAHAM SMITH.

REPLY.

By Alexander Robbins, Jun.

"How can you make it appear (in accordance with the word of God) that baptism was instituted by the Saviour, and practised by the Apostles, *for the remission of sins?*" is a question asked by one Mr. Abraham Smith, as will be seen by his communication. It being a question frequently asked by others as well, I make the few following remarks for the information of any whom they may concern.

To that portion of the question that seems to admit the Saviour as the institutor of baptism, (which I should not admit,) I have nothing to say; the present question being the *object* of baptism. St. Mark, with reference to this point, says in his first chapter and fourth verse as follows—"John did baptize in the wilderness, and preach the baptism of repentance *for the remission of sins.*" Here, then, we find that John's baptism, which was acknowledged as authentic by Jesus himself, was *for the remission of sins.* The prepositional phrase, "of repentance" does not make the noun baptism, to which it holds an adjective relation, anything more nor less than *baptism;* repentance is connected in the sentence, as it always was by John in officiating; one never took place without the other. Repentance was preached to the people, and when they repented of their sins, baptism followed, through which they were promised the remission of those sins. There cannot possibly be an objection to the baptism in this sentence being for the re-

mission of sins, because it states plainly that this is what it *is* for; but whatever objection is made, must be to the kind of baptism, as it says "baptism of repentance." To such as would make this an objection, they have only to read the verse that follows the one quoted, to be satisfied on that point. It is as follows—"And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." We understand by this that *water baptism* is meant, unless the same objection urged before, *i.e.*, that "of Jordan" makes "river" something else; which is just as consistent in this case as the other; for the phrases are exactly alike in construction; or, (more directly,) if River of Jordan means River, then baptism of repentance means baptism; and *if baptism*, the passage previously quoted shows, in so many words, that it is *for the remission of sins.*

I next call attention to Luke iii. 3, which reads as follows—"And he (John) came into all the country about Jordan, preaching the baptism of repentance *for the remission of sins.*" As this testimony of Luke runs parallel to that of Mark already quoted, the preceding comment will answer for this also.

We have now produced the testimony of two directly on the point at issue; but lest some might say that John baptized for the remission of sins, and the Apostles did not, we will turn to the testimony of the Apostles themselves, on the same subject. In Acts, chap. xxii, verse 16, it reads thus—"And now why tarriest thou? arise, and be baptized, and *wash away thy sins*, calling on the name of the Lord." Paul was told this by Ananias, a devout man, who acted in accordance with instructions received from an angel of God. So the authority cannot be questioned.

But, says the objector, *washing away* sins and *remitting* sins are two things. I would ask such how much difference there would be, in effect, between two persons who had repented of their sins, and been baptized, and one had got his sins *remitted* through the process, and the other had got his *washed away?* But, says one, you would not contend that water would wash away sins, would you? I am not contending, but quoting Paul's own words. Whether the virtue was in the water or in the administrator, or neither, to remit sins, Paul does not say; but the water seemed to be the only medium through which they were promised such remission; and the people were so simple in those days, as not to expect remission on any other terms; consequently, we find them striking out for the water so soon as they had believed and repented.

If any man or set of men have found out that baptism is not essential, and that a person can get forgiveness of sins without it, he has found out something that the ancients did not understand. This is very evident, from the fact that they submitted themselves to that ordeal. If faith without works would have saved them then, as some say it will now, they might have foregone the inconvenience of being immersed in the liquid grave, which would no doubt have been full as agreeable to them, especially when the water was *cold*, as it is to some of our pious friends at the present time, who are too delicate to encounter such a *gross operation.*

What a pity that Cornelius could not have understood the modern scientific way of getting forgiveness of sins, and not been under the necessity of sending away down to Joppa, for Peter to come and tell him words whereby he and his household might be saved. He might have got rid of this trouble, and, also, that which was a little more trouble still, going immediately with his friends and household, in obedience to those words of Peter, and being baptised *for the remission of sins.*

But, says the objector, how do you know that Peter held that baptism was for *remission?* the Scriptures don't say that he told Cornelius this. True! but his doing it so readily is good circumstantial evidence to that effect. But to settle the matter beyond controversy, we will turn to a passage where Peter does explain himself on this subject, in words that cannot be misconstrued. It will be found in Acts, chap. ii. and 38th verse, as follows—"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, *for the remission of sins.*" Peter, who presided on this occasion through that authority (the keys of the kingdom) conferred upon him by Jesus, stood up in the midst of the assembled multitude, and spoke to the people in the power and demonstration of the spirit with which he was at that time endowed. He had recently walked and

talked with Jesus—had been instructed with regard to his mission, and received a strict injunction to teach all things whatsoever he (Jesus) had commanded. Under these circumstances, we cannot reasonably conclude that any man then living on the earth had a better right to set forth the principles and initiatory ordinances into the Kingdom of God, than Peter, who had the honour to hold the keys of that kingdom.

There was a numerous multitude present on that occasion, who heard with much anxiety the teachings of Peter; they saw their own position, and in their conviction said unto Peter and to the rest of the brethren, "What shall we do?" The question was plainly put to Peter, and as plainly answered by him, as already shown in the quotation. And we are further shown in the context that they who received the word *were* baptized, and it is very evident that there was but little time used in cavilling on the point to ascertain whether they could not get remission of sins in some easier way, from the fact that the same day there were added unto them about three thousand souls.

To say, then, in view of this, that baptism is not for the remission of sins, is to charge Peter with not understanding his own business, or as being one of the greatest deceivers and impostors that has appeared on the earth in any dispensation; for he so operated on the people's credulity as to cause three thousand to be baptized in one day for the *remission of sins*.

I have in conclusion, then, only to say, that inasmuch as Mark, Luke, Paul, and Peter agree as touching this thing, and inasmuch as Paul has said, that "He that preacheth any other Gospel than that which we have preached, let him be accursed," I am satisfied to leave it as they have left it, and not even inquire whether there be another way by which I can climb up, as do the thieves and robbers of this generation.

SECOND QUESTION. "How can you prove immersion to be the proper mode of baptism?"

St. Matthew informs us in his third chapter, that Jerusalem, Judea, and all the region round about, were baptized by John *in* Jordan.

Mark adds the same testimony, and further, that they were baptized in the *river* of Jordan, showing that the Jordan spoken of by Matthew was no spiritual Jordan, (as some might argue in these spiritualizing times,) but a river in which the inhabitants of those countries were baptized. There are two points presented here to show that immersion was the mode pursued. The first, is that he baptized *in* the river, which could not be *out* of it, and consequently immersion is inferred; the other is the fact of the candidates coming as they did from a distance, to the Jordan, when, if sprinkling or pouring had been the mode, they could just as well have taken the little water necessary from their wells and such other sources as they were in the habit of obtaining it from for culinary purposes. These are certainly considerations that would be hard to reconcile with any other mode than immersion.

Again, in pursuing the same chapter of Matthew, we find that Jesus came forward as a candidate to be baptized by John, that he might thereby set a righteous example to all those who should be willing to follow him through the regeneration, (and thereby become heirs with him to a celestial inheritance)—"And Jesus, when he was baptized, went *up* straightway *out* of the *water*." We are here shown that Jesus came up out of the water, after he was baptized, from which we conclude that he must have gone *down into* it. If, then, he went down into the water, and was baptized in the river of Jordan, as shown in the preceding part of the chapter, and then came up out of the water, how could we possibly construe such a combination of circumstances into any other mode than immersion? In fact, I am at a loss to know how any person could ever have conceived of an idea of any other.

Again, in Acts the eighth chapter, we find Philip preaching to the eunuch as they rode along together, until they came to water, when the eunuch (having been taught the necessity, no doubt, by Philip) desired at once to be baptized, "And they went *down both into* the *water*, both Philip and the eunuch; and he baptized him;" after which they *came up out* of the *water*, as the thirty-eighth and ninth verses declare. This is parallel testimony, and corroborative with that already quoted in the case of Jesus's baptism.

If these circumstances suggest any other mode than immersion, I do not discover it; but to show the utter impossibility of its being any other, turn to the sixth

chapter of Paul's epistle to the Romans, fourth verse, and read as follows—"Therefore we are *buried* with him *by baptism* into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

This can but set the candid, reflecting mind at rest for ever on this point. How, I ask, can baptism be or represent a burial short of immersion or burial? would sprinkling a little water with a thumb and fingers on the forehead of a person represent a burial? would pouring do it?

If any person can see any chance to admit of such a thing consistently in this connexion, let him read the next verse to the one in consideration, and again apply his rule and see if it fits. If so, I can but conclude, that his rule is similar to the "man's" gun, with which it is said, he could shoot "all round the haystack;" the verse is as follows, "For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection."

Who ever saw seed planted satisfactorily to a farmer, that was not buried, or immersed in its appropriate element—the earth? in fact, seed deposited in any other condition than being overwhelmed, buried, or immersed, would never be considered planted, in any acceptation of the term that I have ever heard of its being used.

I cannot say what might be done with the great modern spiritualizing machine now in vogue; if it can place the commission given to the Apostles, to "go into all the world and preach the Gospel," &c., into the pockets of every school boy that will accept it, and pronounce it authentic, or if it can demonstrate a God without body, parts, or passions, when the Scriptures give him all—there is no telling what it may not do. It may *plant* in the open atmosphere—it may *bury* or *baptize* a man in ether—or it may make out that it is non-essential for him to be baptized at all.

I can not, without committing myself as a Prophet, tell what great things will yet be manufactured with this wonderful machine, if it continues to be conducted by skilful engineers. I prefer, however, for my own safety, to touch not—to taste not—and to handle not, this great *invention* of man.

But to return.

Paul to the Colossians, second chapter and twelfth verse, says as follows—"*Buried* with him in *baptism*, wherein also ye are *risen* with him through the faith of the operation of God, who hath raised him from the dead."

Here we have not only a *burial*, but a *resurrection*, typified by baptism. How, I ask, is it possible that water can be so applied to a man, or a man to water, as to effect a baptism typical of the burial and also the resurrection of our Lord and Saviour, short of his being immersed or overwhelmed in the element, and raised up from it, as Jesus was overwhelmed in the tomb, and arose again from it? what semblance would there be of a resurrection in the application of water to a man standing erect? in what sense could he be said to arise from that position? can he, "by taking thought, add a cubit to his stature?"

But I presume I have said enough to be understood on this point. I will now call attention to John iii. 5, where we find the same thing represented by an entirely different figure, but no less pertinent to the point at issue. It reads as follows—"Jesus answered, Verily, verily, I say unto thee, Except a man be *born of water* and of the Spirit, he cannot enter into the kingdom of God." Water baptism here is called a birth; can a man be born of an element, and not be overwhelmed in it? have we any such precedent in nature? what is associated in our minds with the idea of being born? is it not a change from an element or position in which the subject of birth is overwhelmed, (or immersed, if you please,) into the natural element in which we live? Nicodemus seemed to have understood the Saviour, in his remarks leading to this text, as meaning a natural birth, and interrogated him accordingly, which gave rise to the words quoted, showing plainly that a birth of water is meant; but the resemblance of the two was such as to admit of the same term. Hence we say immersion is involved, without which the figure is lost, and the Saviour brought into disrepute for his inconsistencies.

Having already prolonged my remarks further than I at first intended, I will simply say in conclusion, that the few passages quoted to prove immersion to be the proper mode of baptism, are incontrovertible, from the fact that they will admit of no other application. And further,

that those who construe them to mean something different from their plain and obvious import, can only be considered as "wresting the Scripture to their own destruction;" and coming under the curse of Paul for preaching another Gospel than that preached by himself and brethren.

(*To be continued.*)

History of Joseph Smith.

(*Continued from page* 616.)

[March, 1840.]

Wednesday, 11th.

Illinois, Adams County,
March 11th, 1840.

I, James Powell, do certify, that I was a citizen of the State of Missouri in 1838. I solemnly declare that while I was peaceably travelling to one of my nearest neighbours, I was assaulted by a company of men, to the number of five—Autherston Wrathey, John Gardner, Phillomen Ellis, Jesse Clark, and Ariel Sanders. First they threw a stone and hit me between the shoulders, which very much disabled me; they then shot at me, but did not hit me. One of them then struck me with his gun, and broke my skull about six inches—a part of my brain run out. I have had fourteen pieces of bone taken out of my skull. My system is so reduced that I have not done a day's work since.

I know no reason why they should have done so, as I did not belong to the Mormon Church, neither had I ever heard one preach. In this situation I was forced to leave the State forthwith. I was carried three days without having my head dressed. When I arrived at Huntsville, Doctor Head offered me assistance. I refer to him for further testimony.

JAMES POWELL.

Attest, John Smith.

We certify that the foregoing affidavit of James Powell's is true and correct, as we stood by, and saw it with our eyes. We also heard them say they would kill the Mormons, if they did not clear out. We carried the wounded man in our wagon, till he was out of reach of the mob.

PETER WIMMER,
SUSAN WIMMER,
ELLEN WIMMER.

Sworn to before William Oglesby, J.P.,

Illinois, Columbus, Adams County,
March 11th, 1840.

I, John Smith, certify that I was a resident in the State of Missouri in 1838, when I was driven from my house, and a preemption right, and forbid to stay in the State, threatening me if I did not go forthwith. I took my family and pursued my journey one hundred miles. In consequence of cold, snow, water, and ice, at the inclement season in which I was driven, I fell sick, and for four weeks I was unable to travel; during which time I was threatened daily; yet I was so sick it was considered by many that I could not live, and was compelled to start when I was not able to sit up through the day. I landed in Illinois; the long and fatiguing journey, lying out in the cold open air, proved too much for my companion; it threw her into a violent fever, with which she died. Many others in company took sick and died with the same hard fare.

JOHN SMITH.

Sworn to before William Oglesby, J.P.

Friday, 13th. Jacob K. Potts, and Levi Stilley made affidavit before William Oglesby, J.P., that they witnessed the massacre at Haun's mill on the 30th of October, 1838, confirming the statements already written in this History. Potts had two balls shot in his right leg.

Sunday, 15th. The High Council of the Church at Nauvoo voted that the First Presidency superintend the affairs of the Ferry between Nauvoo and Montrose.

Monday, 16th. Elder John Taylor wrote from Liverpool—

I told you about our coming to Liverpool. The first time I preached ten came forward. We have been baptizing since; last week we baptized nine, we are to baptize to-morrow, but how many I know not. The little stone is rolling forth. One of the brethren dreamed he saw two men come to Liverpool; they cast a net into the sea and pulled it out full of fishes; he was surprised to see them pick the small fish out first and then the large. Well, if we get all the fish I shall be satisfied.

Brother Woodruff has lately left the Pot-

teries and has gone to another neighbourhood, and is making Methodist preachers scarce. He baptized 32 persons in one week—13 of them were Methodist preachers. Elder Clark is preaching and baptizing in and about Manchester. The latest account from Elder Turley, he was well, preaching and baptizing in the Potteries. Elder Richards was very busy at this period, in visiting and setting in order the Branches of the Church in Preston, Clitheroe, and all the regions round about, and holding correspondence with the Elders abroad.

The High Council met at my house in Nauvoo, and resolved, that Robert B. Thompson write a letter to Judge Higbee at Washington, approving his course, and giving him certain names (for which see Thompson's letter), that he may order subpœnas for them as witnesses in the suit now before Congress, namely, the Latter-day Saints *versus* the State of Missouri, for redress of grievances.

Illinois, Adams County,
March 16th, 1840.

I, Smith Humphrey, certify that I was a citizen of Missouri in eighteen hundred and thirty-eight; and some time in the month of October of the same year, I was fallen upon by a mob commanded by Hyrum Standley. He took my goods out of my house; and said Standley set fire to my house and burnt it before my eyes, and ordered me to leave the place forthwith. I removed from De Witt to Caldwell County, where I was again assailed by Governor Bogg's exterminating militia. They took me prisoner, and robbed my wagon of four hundred dollars in cash, and one thousand dollars' worth of goods, and drove me out of the State.

SMITH HUMPHREY.

Sworn to before C. M. Woods, Clerk of Circuit Court.

Quincy, Illinois, 16th March, 1840.

This is to certify that I, Henry Root, am and was a citizen of De Witt, Carroll County, Missouri, at the time the persecutions (known by the name of the "Mormon War") commenced and terminated between the citizens of said State of Missouri and the Mormons; that in the fall of 1838, in the month of September, a mob (under no regular authority), headed by William W. Austin, senior, consisting of from one hundred to one hundred and fifty men, came into De Witt and ordered the Mormons to leave that place within ten days from that time; that if they did not leave, they would be driven from there by force.

The Mormons did not leave; the appointed time came, and the mob came, armed and equipped for war. The Mormon citizens petitioned to the Governor of the State, but no relief came. They sent to the General of that Brigade, who ordered the militia to repair to De Witt to disperse the mob. On the arrival of the militia, Brigadier-General Parks told me the Mormons had better leave their property and go off, as his men were prejudiced against them, and he could do them no good, nor relieve them. With that the Mormons left.

HENRY ROOT.

Sworn to before C. M. Woods, Clerk of Circuit Court, Adams County, Illinois.

Quincy, Illinois, March 16th, 1840.

I, Joseph Clark, certify that I was a citizen of the State of Missouri in 1838; and when peaceably travelling the highway, I was shot at twice by Governor Boggs' exterminating militia, commanded by Major-General John Clark.

JOSEPH CLARK.

Sworn to before C. M. Woods, Clerk of Circuit Court, Adams County, Illinois.

Quincy, Illinois, March 16th, 1840.

This is to certify that I, Thomas D. Casper, was a resident of the State of Missouri in the year 1838. I was not a member of the Church of Mormons or Latter-day Saints; but witnessed the following acts of distress—As I was on business, I inquired for Perry Moppin, and learned that he, with Samuel Snowden, Esq., had gone after Mr. Wilson, a Mormon, and had threatened and sworn to take his life if he did not tell his name; and they swore they had the tools to take his life, if he had not told them his name.

Further they agreed that the Mormons should leave the country of Missouri except they would deny the faith, or their religion. And I heard Anthony McCussian say, that he would head a mob in any case, to prevent the lawyers from attending to any case of their (the Mormons') grievances; and he was a postmaster. And I saw two men that said they had been at Haun's mill at the murder; and one by the name of White, and the other Moppin, stated that he had slain three Mormons. And I, Thomas D. Casper, witnessed other things too tedious to mention; and solemnly swear, before God and men, that what is here written is a true statement of facts relative to the suffering of the Mormons in the State of Missouri.

THOMAS D. CASPER.

Quincy, Illinois, March 16th, 1840.

I, Jesse W. Johnston, certify that the following circumstances took place in the State of Missouri, while I was a resident of that State, viz: I was taken prisoner by Governor Boggs' exterminating militia. I

saw one man killed belonging to the Mormon Church, and was forced by them to take corn out of the fields of the Mormon Church without leave. This was in the fall of 1838.

JESSE W. JOHNSTON.

Sworn to before C. M. Woods, Clerk of Circuit Court, Adams County, Illinois.

Tuesday, 17th.

Nauvoo, Hancock County, Illinois,
March 17th, 1840.

Elias Higbee, Esq.

Dear and honoured Sir—It is with the greatest pleasure I sit down to write to you at this time; to inform you of the situation and state of the Church as regards the object of your mission.

Since President Joseph Smith returned, we have been favoured with several communications from you, giving a statement of the proceedings before the Committee, &c. On Monday evening last, your letters were read to a large concourse of our brethren, and other persons who were assembled to hear the same; and I must say that the greatest satisfaction was manifested, by the assembled multitude, with the noble stand and straightforward and honourable course which you had pursued; and before the assembly separated, a vote of thanks to you was unanimously agreed upon. I can assure you that, from the feelings there, as well as upon other occasions, there is not only a disposition, but a fixed determination, to uphold you in your righteous cause and sustain you in your efforts to obtain redress for the injuries which the Saints have borne from their unfeeling oppressors, and in bringing their case before the authorities of the nation.

In the evening the High Council assembled at the house of President Joseph Smith, junior, and took your letters into consideration, when it was unanimously resolved that a letter should be written to you approving the measures which you were taking. The High Council likewise send you a list of the names of such persons as they think will testify to such facts as you want to substantiate. The names are as follows—

Alanson Ripley,	William Chapplin,
Francis Higbee,	Ira Mills,
Lyman Wight,	Oliver Olney,
Tarlton Lewis,	Hyrum Smith,
Merrick Edward Partridge,	Seymour Brunson,
	Samuel Bent,
Parley P. Pratt,	Porter Rockwell,
Thorit Parsons,	George A. Smith,
King Follett,	Stephen Markham,
Isaac Laney,	Thomas Glover,
Harvey Redfield,	Amanda Smith,
Ellis Eames,	Lyman Leonard,
Chapman Duncan,	Alma Smith,
Smith Humphrey,	Zebediah Robinson,
Erastus Snow,	Orson Hyde,
John M. Burk,	Charles C. Rich,
Rebecca Judd,	Henry G. Sherwood,
Heber C. Kimball,	Elias Smith,
William Seyley,	Sidney Rigdon.
Dr. Isaac Galland,	

There probably may be others, who may occur to your mind, whom you can send for if you think necessary. We should feel glad if you had assistance of Presidents Smith and Rigdon at this critical time, while you have to contend with Jamieson, Linn, &c., &c. However I hope you will go forth in the strength of the Lord, and that truth will prevail. And I would say, "twice is he armed who hath his quarrel just." The principles, sir, for which you contend are true; they are the principles of justice, of humanity, of the Constitution, and the eternal principles of righteousness.

Although mankind may depart from those principles and be swayed by popular prejudices, and undue influences; yet at the same time, that man who contends for the same, although he cannot always carry his point, or convince at all times partial and interested Judges, the gem or light of truth may be darkened, and its brilliancy for a while hid; yet when the Son of Righteousness shall arise, and disperse the darkness and mist of superstition and bigotry; when the true light shines, then shall it shine with all its glorious splendour and shed forth its lustre with a brilliancy upon its advocates as shall altogether surpass the equipage and glories of those who are now in power, &c., &c.

R. B. THOMPSON.

Fair Haven, March 17th, 1840.

Reverends Sidney Rigdon and Joseph Smith, junior.

Gentlemen—I some time since addressed a letter to Mr. Smith at Philadelphia, to which I have received no reply; and was in that city two or thee weeks ago, but not being able to hear anything of Mr. Smith, I suppose he must of course have left; and with the hope of still reaching you, I now send to Washington. I should have written you long before, and indeed very often this winter, but my health has been miserable; and since my return from Philadelpha, I have been confined to my house.

I beg you to inform me how you are progressing with your Petition before Congress, and its probable result; whether you have any friends in the House or in the Senate, who will bring forward your case, and advocate it in sincerity, and persevere in your behalf with skill and ability until something is accomplished. Milk and water friends in Congress are good for nothing. They must

be true, have talents, be zealous, or else they will be detrimental rather than advantageous to you.

Should you, gentlemen, and Judge Higbee, come as far east as this, it will afford much gratification to have you take up your quarters at my house. I did intend to see you at Washington, but my health will not now permit.

With much respect, yours,

HORACE R. HOTCHKISS.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 6, 1855.

UTAH NEWS. — The news from Utah by the July mail possesses considerable interest. Some extracts from letters published in the *Mormon*, which we have inserted in this Number of the *Star*, together with private letters which have been received here from Utah, show that the prospects for food the coming year are rather more favourable than was previously anticipated. On the 28th of June they commenced harvesting the fall wheat, which it appears the grasshoppers had in part spared. This will furnish a limited amount of breadstuff. Besides this, in some parts of the Territory, the wheat sown in the spring had been partially preserved. Some kinds of garden vegetables were plentiful, and potatoes in many places gave promise of a fair crop. In that country there is time after the 1st of July for sowing and planting, with a fair chance of crops maturing, particularly buckwheat, turnips, and a variety of garden vegetables. On the whole we do not apprehend much suffering for want of food, particularly if the Saints follow the counsels of the First Presidency, and continue sowing and planting as long as there is a prospect of crops maturing, and carefully save all that grows.

The prospect of famine in Utah appears to trouble other people much more than it does the Saints themselves. While their enemies hope that they will perish with famine, they evidently have great fears that they will not. Their fears, not their hopes, will be realized. Many of the Saints have been so inured to hardships, and living on roots, raw hides, and faith, that the prospect of a scarcity of bread gives them but little trouble. They are rich in cattle, and can afford to use a large amount of beef the coming year, if necessary. They have also a large store of faith laid up in the right place, which often serves to sustain them under trials which would crush other people. Their God never yet failed to deliver them in the hour of trial, if they would keep the counsels of His servants the Prophets. There have been several periods in the history of the Church when the future looked much darker than it does at present.

The following is an extract from a letter of President J. M. Grant's to Elder George D. Grant, dated G. S. L. City, June 30—"The Lord has given us favour with and power over the Indians. We are not annoyed with them as heretofore. The reports from the missionaries are very favourable. They think that they are highly honoured in being sent to the house of Israel. Several of the chiefs have been baptized, and go to preaching to their tribes with great and good effect.

"This season the work on the Temple and other public buildings has moved on much faster than heretofore. The foundation of the Temple has taken one-third more rock than it took for the entire Temple at Nauvoo.

"A general spirit of improvement is increasing throughout the Territory. Thousands of good buildings are going up, and preparations are everywhere to be seen in

all the cities and towns. Crops are destroyed, and the people have all gone to building, as happy as you can imagine.

"President Young and all, as far as I have knowledge, feel well pleased with the spirit of letters written home by the Elders from the Valley. We feel all the time to say, God bless the brethren, and give them the Holy Ghost to enable them to make the ears of men tingle and the Saints to rejoice."

UTAH AUGUST MAIL.—The August mail arrived on the 23rd ult., bringing *Deseret News* Nos. 17 to 21, with letters. The Fourth of July was celebrated at G. S. L. City, and many other places in the territory, with much spirit. The *News* says, in relation to the proceedings in G. S. L. City—"The assemblage was very large, the manœuvring of the troops indicated a marked improvement in drill, and throughout the day we neither saw nor heard of a single fight, quarrel, or even dispute; and, what must amaze that portion of the enlightened and Christian population of the States who so ridiculously assert that we are composed of knaves, fools, and corrupt men, no instance of that drunkenness and disorder so common among our maligners occurred to mar the loyal and joyous celebration. Upon what principle will our hypocritical traducers account for a course of praiseworthy conduct far above aught they have ever witnessed, on like occasions, in the midst of all their boasted progress and enlightenment?"

Emigration from the States to California was passing, though very scanty. A large number were passing on their way from California to the States. Presidents B. Young, H. C. Kimball, and J. M. Grant, Elders O. Pratt, G. A. Smith, W. Woodruff, E. T. Benson, Joseph Young, and A. P. Rockwood made a trip to Provo, leaving G. S. L. City July 11; preached at Provo on the 12th, 13th, 14th, and 15th, and in the evening of the 15th at Lake City, arriving at G. S. L. City on their return on the 16th. Associate Justice W. N. Drummond and lady had arrived with the mail. David H. Burr, Surveyor General for Utah, arrived on the 27th.

The following "City Items" we quote from the *News*, July 18—"The coping stone is laid upon three-eighths of the wall around the Temple Block, and the workmen have commenced plastering the northern face of the adobie portion of the north line. The stone foundation of the new Historian's Office, opposite the Tithing Office, is receiving its stone water table, and will soon be ready for the adobie layers. President B. Young's large dwelling-house is progressing rapidly; the walls, chimneys, and roof-timbers are all up, and the very tasteful granite and polished sandstone portico at the south end is ready for the handsomely carved stone lion which is to surmount it. This building is just west of the Governor's new mansion, both of which, together with the President's and Tithing Office, and the Governor's Office, are built upon the S. E. corner of the Block east of the Temple Block. City creek affords far too little water for irrigating the numerous gardens and fruit and shade trees but the Canal from Big Cottonwood will in due time entirely supply all deficiency."

The massive foundation of the Temple was finished July 23, and the workmen were progressing rapidly with the stone wall of the basement story.

The following brethren had arrived from their missions to Hindostan, Sandwich Islands, or California—Elders Chauncey W. West and Reddick N. Allred, July 15, and Elders William McBride, Henry W. Bigler, Nathan Tanner, and William Farrar on the 21st, all well.

The St. Louis *Luminary* gives the following from President B. Young—"The grasshoppers have principally *left now*, and it is expected that crops will be raised from late planting and sowing; but if crops should be good from this time out, there

will be a scarcity in the valley the coming winter, and if troops are intending to winter there, they will be expected to take provisions with them, or do without. . . . It will sift the Saints, all of which will, in the end, prove for the salvation of Israel. Faithful Saints will stand the test, while the half-hearted and fearful will flutter off like chaff before the wind."

The same paper gives the following interesting extract from Elder Isaac C. Haight, dated Cedar City, June 18—"As for the times and seasons, all things are going on about as usual. Brother W. W. Willes has just returned from the Los Vegas; and reports that while on the 'Muddy' the Indians came to him and requested baptism; and after they covenanted with them, they went into the water and baptized two hundred and one, and confirmed them on the water's edge. They all felt well, and promised to do better; and not kill and steal the travellers' horses and cattle."

The Polysophical Society had a party at the Social Hall on the evenings of July 24 and 25. Essays, poems, lectures, recitations, songs, anecdotes, and music contributed to the pleasure of those assembled. The Deseret Dramatic Association gave a Soiree, July 26, at which his Excellency Governor Young, Presidents Kimball and Grant, and a few other invited guests were present. Music and the dance, a cold collation, songs, and recitations afforded a variety of enjoyment to the party.

Latest news from San Bernardino states that general health was enjoyed, though Elder Amasa Lyman's was very poor. The rust had almost entirely destroyed the wheat, but barley and corn looked well.

On July 18th, the crops at Fort Supply looked fine, grasshoppers had done no damage in the fields. The brethren were all well and in good spirits.

Elder O. Hyde, Marshal L. Heywood, and Judge Stiles were at Sacramento July 4th, all well. Elder P. P. Pratt had started for home, by the north route.

Most of the company for Los Vegas arrived there June 14. Weather excessively hot. On July 10th, the health of the camp was generally good. Elder William Bringham says—"Our crops look remarkably well; we think that we can see the corn grow, at any rate it does grow 1½ inches in 24 hours."

The following is from the *News*—"Elk Mountains.—By letter from Elder O. B. Huntington, clerk of the company, to the Church Historian, dated July 17, we learn that the persons appointed to make a settlement in that region left Manti, May 21, and arrived at the point they have chosen for a location, on the left bank of Grand River, June 15. There are 41 men in this company, under the presidency of Elder Alfred N. Billings. They have located in a valley some ten miles long by 2½ wide, with the Elk mountains 30 miles distant in an east-south-east direction. Elk mountain and Pack-saddle creeks unite near the centre of the valley, and empty into Grand River, where it enters a kanyon in the mountains south of the settlement; the river runs through the north-west end of the valley, and is ruggedly kanyoned at its entrance and exit. They have built a strong corral 130 feet by 64, and a stone fort 64 feet square. The corn raised by the Indians was in tassle, and their vines were in blossom. Arrapene and Ammon, with their bands, arrived there on the 13th of July, on their way to trade with the Navajos. Some of the corn planted by the brethren was knee high, and their vines were growing finely. All were in the enjoyment of good health and excellent feelings."

We are requested to insert the following paragraphs from the *News*—

"Accidentally drowned, on the 14th of July, while bathing in the pond near Elder James Bennett's house in Bishop Wm. Kay's Ward, brother Frederick Robbins, aged 25 years, 3 months, and 9 days. He was the son of Edmund and Elizabeth Robbins, and late from Cheltenham, England.

"Died, in this city, June 23rd, Mary Walters, wife of Stephen Luce, aged 34 years, formerly of Worcestershire, England.

"Married, July 22nd, by Elder J. T. Mowery, Mr. N. V. Sheffer and Miss Alice Zipporah Webb, both of this city."

FOREIGN AND HOME INTELLIGENCE.—By a letter from brother Robert Shill, dated Rio Janeiro, Aug. 9, we learn that he had distributed some *Stars* and tracts, and had commenced to hold meetings there. Two persons had given in their names for baptism.

Elder J. D. T. McAllister writes us from Belfast, under date of September 17, as follows—"Our Conference came off yesterday, and we truly had a season of rejoicing. We had with us our much-esteemed and worthy Pastor Elder James Ferguson, also Elders John Scott and James Craig, from the Valley, who gave us some good substantial 'Mormonism,' that seemed to lay hold of the hearts of the people with much power. Our business went off in the best kind of style; all was union and peace. Even the stranger voted to sustain the authority that God has established upon the earth. The reports from our travelling Elders are very cheering. The prospects throughout the Conference are good, and their faith is that great good will be done. We have baptized since last Conference 23 into the kingdom of God, and nearly all the Saints have been rebaptized. We organized another Branch, and have called several brethren to the Priesthood. So you see the Lord continues to bless our labours."

THE "CYNOSURE."—The *New York Herald* announces the arrival of the *Cynosure* at that port, Sep. 5.

Foreign Correspondence.

DESERET.

(From the "Mormon," Aug. 11.)

Great Salt Lake City, June 20, 1855.

To the Editor of the Mormon.

Sir—The grasshoppers are still continuing their ravages throughout the territory; young broods of them continually hatching out on every bench. Large crickets are also making their appearance, and the sound of the locusts is continually in the ears of the husbandmen.

The weather has been oppressively hot, and until the 28th inst., there has been no rain of any amount; so that the drouth was uncommonly great, and the streams very low. There is not as much snow on the mountains now as there was last August; and the common house flies are as thick as they were in August and September. On the 28th, the weather turned a little cooler, and there was a refreshing shower in Davis County, and a little rain in this.

The grain is all destroyed at Parowan and Paragoona. They are fencing the public square at Parowan, and planting it with potatoes; men, women, children, geese, ducks, and chickens, all conspiring to try and raise something. Some of the brethren, because of the water failing at Parowan, have gone to the Rio Virgin to plant corn; and a number of hands have gone lumbering for the Iron-works. They have also organized a company to go and fish at Pan-gwitch Lake, at the head of the Sevier River, where there is beautiful trout in great abundance.

At Cedar city the brethren are quite busy casting machinery for the Iron-works.

At Fillmore the wheat is entirely destroyed, Chalk Creek being very low. The finishing of the State House is progressing rapidly.

The fields in Juab County present the appearance of a desert.

About two-thirds of the grain in Utah County is destroyed, and a large black bug is devouring the potatoes.

All the farms south of this city are nearly a desert; the northern counties

and Tooele have fared considerably better, but within the last few days the latter have had a visit from the enemy, and the result is, that wheat stalks have lost their heads; and moreover, as the farms have been located on small streams, a large quantity of wheat has been burnt up for the want of water. This is rather a dark picture, but I regret to say *it is not overdrawn.* Myriads of grasshoppers, like snow flakes in a storm, occasionally fill the air over this city, as far as the eye can reach, and they are liable to alight wherever they can distinguish good feed. A great portion of them, however, alight in the Great Salt Lake, which appears green at a distance, and the shore is lined with their dead, from one inch to two feet thick, and which smell exactly like fish.

Wherever there is a chance for water the brethren are still planting corn.

Elder Ezra T. Benson has got the frame up for a large flouring mill at Richville in Tooele.

We have heard from Elder Hyde at Hawes' Ranche, *en route* for Carson Valley, and he is getting on well.

The Indians are very quiet, and are disposed to learn to raise grain. Wa-shekik has sent a request to Governor Young to select him a farm on Green River, as he is unacquainted with farming. He is anxious to farm, as *game* is scarce.

I learn from Mr. Alpheus Hawes that there are two thousand Indians living in the neighbourhood of his father's ranche who speak the Cheyenne (pronounced Shian) language. The overland emigration to California has scared away the game, so that they have to live on fish and reptiles. They are also anxious to learn to raise grain, &c.

The Court House in Davies county is enclosed, and the finishing progressing.

The G. S. L. County Court House has been contracted for by Judge Smith and the Selectmen. It is building on a very beautiful site in the Fourteenth ward, and is to cost about twenty thousand dollars. The Music Hall which is building by Capt. Ballo and his band, is under way, the foundation being ready for the adobe work.

The foundation of the Temple is now up to the height of eight feet, ready for the basement, and is assuming quite an imposing appearance. Above one-third of the coping is also on the wall around the block.

The basement of the Historian's Office is built, and ready for the adobe work.

Loren Babbit is building a new store on 1st South-street, west of East Temple-street, and Gilbert Clements has built a brush manufactory on East Temple-street.

Elijah Thomas and Edmund Pugh have entered into partnership, bought out Judge Kinney, and opened a store in the house formerly occupied by Holliday and Warner.

Governor Young and a select party have just returned from an excursion northward, and have succeded in locating the boundary line between Utah and Oregon; and his Excellency intends shortly to take a similar trip north-eastward.

Preparations are being made on a grand scale for the celebration of the 4th July in this city and other parts of the territory.

I am sorry to say there will be no beets this year and very few onions, the grasshoppers having eaten them as fast as they appeared above ground. The prospect, however, for fruit is very good.

I regret to inform you of the sudden and unexpected death of Judge Shaver, who retired to his rest late on the night of the 28th inst., but as well as usual. He locked his door, as had been his usual custom, and apparently went to sleep, in which position he was found lifeless on the 29th, at 1 p.m., he having lain so long as to create anxiety on the part of the lady with whom he boarded, though he usually did not rise, or at all events come out of his room, till from 10 to 11 o'clock. His funeral was attended to-day by the Governor, the members of the bar, and a multitude of the principal citizens. A eulogy was delivered by Judge Kinney, and a funeral address by Professor Orson Pratt. Major Burton's battalion of Life Guards escorted the procession to the grave on horseback, accompanied by the Nauvoo Brass Band, who played solemn music. He was universally respected, not only for his straightforward course, but for his eminent legal attainments.

GEORGE A. SMITH.

(From the "Mormon," Aug. 11.)

Salt Lake City, June 27, 1855.

Dear Father—. . . . . *We* have not been so much troubled by them (the grasshoppers), but down in all the lower part of the city, and on all the lower

grounds, they have consumed almost everything green.

The coal found in San Pete Kanyon is said to be very good; they have already brought several loads to the city. The Bishop sent to get three loads for the office, and as they started to return with the coal, the chief, San Pete (of the San Pete band), with his Indians, stopped them, and ordered the men to take it back, and said it was theirs, and we should not have any more without we paid for it; and said if the Governor would give them twenty fat oxen, twenty horses, and some other things, they might have it. He with his band have camped there, and will allow no one to get the coal. The Bishop sent up to the city to know what to do about it, but I have not heard what answer has been returned yet. There was a lump of coal found, by some boys after wood, in Emigration Kanyon, just above the Lime Kiln, and a company of men went up and are now digging; the prospect is good, but they have not yet come to coal.

I have a piece of *native brass*, presented me by a gentleman from Box Elder; it was found in Bear River Kanyon. I intend sending it on to you by the first opportunity.

The weather for some time has been extremely hot, and what little air we have seems as though it had passed through a furnace. . . . . .

JOSEPH HENRY FELT.

(From the "Mormon," Aug. 11.)

Great Salt Lake City, June 28, 1855.

Dear Brother—. . . . . We have had rather strange times here this season; scarcely any snow last winter, and not rain enough this spring to moisten the ground; some of the wheat that was sown before Conference has not come up yet, and it is just as well; so far, all the spring wheat that did come up has been devoured by the grasshoppers; as far south as the Territory extends, the crops with few exceptions have been destroyed.

The fall wheat has escaped generally; that and the corn we have just planted will have to supply our wants the ensuing season.

I think the soldiers would not fare so well this season as they did last, were they to pay us another visit. They, perhaps, will not come; as the subjects of Uncle Sam generally like to live pretty well. We consider that a little hunger is preferable to being polluted by such licentious visitors. By re-planting, we are yet in hopes of raising sufficient to keep us from eating hides or digging thistle roots, as our potatoes look pretty well.

They are beginning to harvest the fall wheat, and we shall soon have some new potatoes. Peas and beans are plentiful, but flour is very scarce, still it is not so dear as it has been; eight dollars per hundred is the most that has been asked for it, and it has generally been sold at six, but it is hard to find at that price. Our farmers found that the wheat was scarce as soon as the Gentile merchants did, and did not let them have it to speculate on, as they have done before, which was a blessing to the poor; the merchants used to sell flour at twenty-five dollars per hundred when not as scarce as it is now.

Potatoes are worth one dollar a bushel, but very scarce; wheat two dollars per bushel, when it can be got; corn ditto; store goods, notwithstanding the great amount that was brought in last season, are almost sold out; a great many articles cannot be got at all. . . . . .

If the grass is as scarce on the plains as it is here this season, it will be very hard for the emigration to get in; but there is not any going to California, which will give them a better chance. . . . . .

WILLIAM TAYLOR.

THE CHEROKEE NATION.

(From the "Luminary," Aug. 25.)

Baptisms—Organization of the Cherokee Branch—Kind reception by the Chief—Laws—Language and disposition of the Nation, &c.

Cherokee Nation, Aug. 2, 1855.

Brother Erastus Snow:

I sit down to write you a few lines to let you know where I am, and how I get along. My health is good, for which I am thankful, and I pray that this may find you in health. I arrived here on the fourth of July, and am staying at Jacob Croft's, who emigrated from Texas; he started for the Valley. He had not joined the Church, but his family had. They got disaffected and had rather go any where else than to the Valley; also a

brother Slade, from the same place in Texas, and family, had stopped here; also, brother Duggins. Brothers Slade and Duggins had gone over to Strang; but since we got here we have baptized Mr. Croft and family, Mr Slade and wife, Mr. Duggins and wife. We have baptized twenty-two here, and organized a Branch, which I named the Cherokee Branch. There are ten or fifteen more that I think will be baptized in a few days, that belong to the Nation. We have baptized one full blooded Cherokee. Brother K. L. Petty is here with me at brother Croft's. He is sick, he was taken ill a few days after we got here, and is very feeble, but I think rather on the mend, he has not been able to preach but once since he arrived here.

Brother Richey is forty or fifty miles south of this, at or near Tahlequah, which is the seat of Government for the Nation. He has formerly lived with the Nation. I was there last week—had an interview with Mr. Ross the Chief—gave him a letter which President Young wrote to him. I also had an interview with Mr. Butler, the agent. They both received me kindly, and told me that we were at liberty to travel through the nation, and preach as much as we pleased. I left brothers Cook and Richards in the Deleware nation as I came down. I have not heard from them. I told them, if they could not preach to the Delawares, to visit the Potawatomies, and if they could not open a door for preaching to come here. This nation has received us well, and are very anxious to hear. I was invited by one of their Baptist preachers to attend one of their large meetings. I attended, and preached on Sunday (through an interpreter) to about four hundred people. They invited me to attend their monthly meetings, and told me to use their house when I chose. There are more calls for preaching than I can attend to at present; but I hope that brother Petty will soon be able to take the field, and help bear off the gospel to this and the surrounding nations.

This nation has a written language, and the Bible is printed in it; they nearly all read and write it. The prospects are that a good work will be done here in a short time. I think if we can get a few native Elders to work, it will forward the cause with rapidity; but other missionaries will fight for the field and the spoil. They have quite a hold here.

This nation has adopted a constitution and framed a code of laws. Their delegates meet on the first Monday in October, yearly. One clause of their constitution says that all preachers of the gospel shall have free access to the nation. This nation numbers about twenty thousand souls. They have a very good country, well timbered and well watered, though the country is broken and rocky on the east side adjoining the States.

They elect their chief every four years. Their election comes off next Monday, for chief and representatives. Their laws are plain and simple, and they enforce them with rigour. I want to go, or send some one or two Elders, to the Crick nation, to plant the gospel there. They are south of this nation; the Arkansas river divides their land, the Cherokees on the north and the Cricks on the south, the Chickasaws and Chocktaws by south of the Cricks and south of Texas. There are a good many in all these nations that speak the English language, and read and write it. My instruction from the President was to feel after all these nations, from Fort Leavenworth to Texas; and, from all appearances, the time has come for them to receive it, and the records of their forefathers. There were but five of us sent on this mission.

I wish you would send me your paper—there is a mail every week to this nation—and write to me as often as you can, and give me all the instruction you have for me, and may the Lord bless you and give you wisdom to discharge the arduous duties that devolve upon you. Pray for me that I may be able to do the work assigned me here and then return to the bosom of the church pure and undefiled.

This from your brother and fellow labourer in the new and everlasting gospel.

A. W. Miller.

P.S. I have baptized four of Lyman Wight's company. His company is scattered; he has but a few families with him. There are several families that have left Lyman in this nation. Direct to me at Grand Salem, Cherokee Nation.

A. W. M.

The Papal See has no Nuncio at present in Spain, Sardinia, Switzerland, Brazil, and New Grenada.

Varieties.

An Expedient.—At the Virginia Hotel, recently, a pious old lady, as she was preparing to go to church, was seen to take a considerable quantity of gold from her trunk, wrap it up carefully in her handkerchief, and put it in her pocket. She remarked that it was her habit, that it kept her mind steady at her devotions, for where the treasure is there will the heart be also.

A Serious insurrection has broken out among the Santals, hill tribes of Bengal, reported to be in consequence of the oppression of Bengal money-lenders and the government native officers. Several hundreds of square miles, once studded with Indigo factories and flourishing vilages have been at the mercy of the enemy. Factories and villages have been sacked and burnt, and the inhabitants, European and native, compeiled to avoid death by precipitate flight.

True.—Quakers forbid music and dancing, and many other elegancies of life; and their reign of peace is one that not only converts the sword into the ploughshare, but burns the piano and the fiddle in the fire. It is not very probable that such a reign of peace will ever come, any more than a Pope's reign of peace, with confession-boxes in all our churches and chapels, and an inquisition in the vaults beneath for squeezing the thumbs, and racking the joints, of stubborn and unreasonable heretics and bible-readers. It is not very probable that any one sect's notions of a reign of peace will ever be realized, but rather that all will be alike confounded by a result as different as day from night from what they expected.—*Family Herald.*

Stock Raising in Utah.—Finally they began to be personal, and question the possibility of stock-raising in Utah. As the saying is, it riz the Indian in M. Says he, By gauly, gentlemen, there isn't a finer country in the world; old Suckerdom nor the Puke country arn't a primin' to it; why, hogs fatten in them 'ere kanyons in no time, and all a chap has to do, is to tottle 'em down into the Hot Springs, and that scalds 'em; then we drive 'em through the sage brush; that cleans the brussels off as clean as the 'squire's face, there; and all we have to do is to jist drive 'em over the sharp stones by the shore—that takes their in'ards out, and they tumble into Salt Lake, and there's our pork, ready salted down for the season.—*The Mormon.*

The chief feature in the social state of Rome is decidedly an abhorrence of Papal government, and possibly, it might be added, an increasing indifference to religion. Of the latter point, however, I cannot speak with certainty; only I do know that the day before yesterday (the Feast of the Annunciation), when the Pope performed mass in the church of Sta. Maria del Popolo, there were not above 200 persons in the building beside officials, and very few in the streets to see the display of military and State carriages, and receive His Holiness's blessing as he passed. I am told, indeed, that it is not unusual for the people of Rome to run up side streets or into houses as they see the Pope's carriage coming along, in order that they may not be obliged to do him reverence.—*Times*, Sept. 19.

Five Hundred Husbands Wanted.—Last week, at the Halifax Borough Court, John Thomas, a sawyer, was charged by Mr. Jennings, relieving officer, with having left his wife and family chargeable to the union. The relief given had been after the rate of 7s. 6d. per week. The officer pressed for a conviction on the ground that there were no fewer than five hundred deserted wives within the Bradford union, with 1,017 children, involving an annual expenditure in relief of nearly £20,000. Mr. Cheeseborough (one of the magistrates) expressed his regret to hear this, and said it showed a very low state of morals. The defendant was allowed a week to repay the amount of relief which had been given to his family.—*Times*, Sep. 19. [Does not this prove that England's social laws are seriously at fault? Might she not take a useful lesson from Utah?—Ed. *Star.*]

The Cholera in Asia Minor.—Letters from Constantinople, of the 6th of September, announce an outbreak of cholera in Asia Minor, extending over the fertile districts of Samsoon, Bafra, Djanik, and all the villages in the back country, including Marzavan and Yusgat, as far as Tocat, in one direction, and Erzeroum in the other. Murrain among cattle is also raging at Samsoon, Sinope, Alatcham, Aladjan, Kopnj, Cavak, and Trebizond. The contractors for the allied forces are suffering heavy losses from the disease, and particularly in the oxen destined for the French, which are not so strong as those purchased for British account. At Samsoon and its immediate environs as many as 1,500 carcasses of oxen, sheep, and horses are rotting where they happen to have fallen, emitting the most disagreeable stench; and so poisonous is the air, that bubonic diseases, resembling plague, are manifesting themselves, the only scavengers being the jackalls, dogs, vultures, and crows. Khan Yazy is the very centre of putrefaction.—*Times*, Sept. 19.

Barbadoes and other northern West India Islands have been visited by a severe hurricane, and a shock of earthquake was felt at Trinidad. At Barbadoes the brig *New City of Cork* went ashore, and was dashed to pieces; the bark *William Large*, and the schooner *Koh-i-noor* went ashore at the same time, the first was wrecked. At St. Vincent's two vessels were lost, at Martinique two, and at Dominica two.

The Hindoos.—On the whole, deducting here and there hill tribes and wandering races, strolling bodies of horsemen, Thugs, dacoits, and other streaks of a stronger element running through the mass like veins of ironstone through hills of sand, these Indians are a weak population, singularly unresisting and passive, painfully wanting in self-respect, accustomed to be conquered, and only at ease in bondage. Smooth, docile, and affectionate, they have also the vices of slaves. They are penurious, fraudulent, and artful, beyond the belief of Europeans; so, at least, they are in the matter of money, and those petty means of personal advancement that lie in their power.—*Times*, Sep. 3.

No God.

(Selected.)

"The fool hath said in his heart, there is no God."

"No God! no God!" the simplest flower
That on the wild is found,
Shrinks as it drinks its cup of dew,
And trembles at the sound:
"No God!" astonished echo cries
From out her cavern hoar,
And every wandering bird that flies
Reproves the Atheist-lore.

The solemn forest lifts its head,
The Almighty to proclaim,
The brooklet on its crystal urn
Doth leap to grave his name.
How swells the deep and vengeful sea,
Along his billowy track,
The red Vesuvius opes his mouth
To hurl the falsehood back.

The palm-tree, with its princely crest,
The cocoa's leafy shade,
The bread-fruit bending to its lord,
In yon far-island glade;
The winged seeds, that, borne by winds,
The roving sparrows feed,
The melon on the desert sands,
Confute the scorner's creed.

"No God!" With indignation high
The fervent sun is stirr'd,
And the pale moon turns paler still,
At such an impious word:
And from their burning thrones the stars
Look down with angry eye,
That thus a worm of dust should mock
Eternal Majesty.

L. H. Sigourney.

Addresses.—H. E. Bowring, 24 Duke Street, Dublin.
John Scott, 199 Collingwood Street, Belfast.
Thomas Smith, care of Robert Stoddart, 6 Millbourn Street, Carlisle.

Money List, Sep. 14—21, 1855.

	£	s	d
George W. Davies	3	0	0
Charles Peat	2	0	0
Edward Oliver	5	0	0
John Mellor	1	10	0
John Mellor (per Thomas Ord)	2	0	0
Simon Irwin	5	0	0
William Peacock	5	0	0
Carried forward	23	10	0
Brought forward	23	10	0
A. N. M'Farlane	5	10	0
John Miller	5	0	0
J. D. T. McAllister	2	0	0
William Brownlow	5	0	0
John Holsall	5	0	0
William Maiben	40	0	0
	86	0	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 41, Vol. XVII. Saturday, October 13, 1855. Price One Penny.

Baptism and Plurality of Wives.

(*Concluded from page* 629.)

THIRD QUESTION. "How can you prove a plurality of wives to be in accordance with the will of God as taught in the Bible?"

In reading the Scriptures, we find the first great commandment of the Almighty, to his children on the earth that we inhabit, was to multiply and replenish the earth. This was emphatic, and no person need be dubious with regard to this matter. As we have no account of the commandment ever having been repealed, no person was, or is, exempt from this law so essential in accomplishing the designs of God in peopling, and appropriating the earth to the use for which it was created. The uniformity of construction in each sex shows that all were and are created with capacity to carry out this great law.

If the Almighty had made an order of the human species unqualified to obey this commandment, He would probably have made exceptions to the law, or made another adapted to their capacities. But, as we have no such anomalies, (with the few exceptions common to all general rules,) this law is binding upon every son and daughter of Adam. This being conceded, no man or set of men or women have a right to pass any law conflicting with or defeating in whole or in part the above law.

They may legislate with regard to the manner in which it shall be carried out, in such points as are not specified by the same Great Law given; but never to curtail or prohibit its application.

Wherever, then, we find a Sect, State, or Nation that have instituted laws that a man shall not have a wife, or shall have but one wife, we find a people that have transcended their prerogative, and are under condemnation to the same extent that their laws counteract the law of God.

We are to bear in mind as we proceed, that the first great law named, was never repealed—was not a law of Moses, and done away with, like some portions of those laws. If we examine the institutions of the different nations at the present day, we find about one-fifth of the inhabitants of the earth living under prohibitory laws, restricting men to one wife; the other four-fifths living without this restriction. Holding that marriage is the only legal process through which this first great commandment can be carried out, (which is conceded by all,) which of these two orders among men is in accordance with the will of God or the Bible?

The fact that the latter, or plurality of

wives, can be carried out, and accomplish the design of God in peopling the earth, without transgressing any other of his laws, is sufficient vindication of the justice of the institution. Its legality is self evident, and would be were there no precedents or examples in those men who demonstrated its legality, by practising it under the sanction of the Almighty himself. With these precedents or examples added, the evidence is overwhelming. While on the other hand, the one wife restriction, or monogamic law, prohibits in a great measure the carrying out the great procreation law first named; for it is a well known fact, and one which I believe will not be disputed, that hundreds and even thousands of females in this country, and others where the same law obtains, are prohibited, through this very restriction, from carrying out one of the greatest and most important laws of their being, for the very best of reasons on their part, that there are not males enough for each to have a husband. Statistics of any nation, in any age, have rarely failed to show a majority of females, and in innumerably instances that majority has been enormous. There are a variety of causes for this disparity, which we shall not stop here to enumerate, but will simply give a short extract in evidence of the fact, from the *New York Sunday Mercury*—

MATRIMONY—DISPARITY OF SEX.

The census tables disclose one fact of melancholy importance, which at present has not sufficiently engaged the attention of our social philosophers. They show that, in the largest cities of the Union, the females outnumber the males in the ratio of ten per cent.; so that, if every man were compelled by law to take unto himself a wife, a vast number of the fair sex would still be doomed to the torturing "hope deferred" of old maidenhood! If one dare apply figures to exhibit the result of this unfortunate disparity, what alarming conclusions would they bring us to! Of every two thousand inhabitants, one hundred must perforce be old maids. In a city containing a million, as New York will speedily do, every adult generation—say every twenty years—will cast upon society sixty thousand victims to female celibacy; so that persons now living may yet see one hundred thousand, or more, unmarriageable ladies in the city of Gotham! —at which period, we should say, it will be an exceeding ticklish place to live in.

But, alas for the ladies! inequality of number is not the only calamity they have to contend against. There is no legal compulsion for every man to marry. In this free Republic, each man may exercise a sultanic despotism over his own affections, and, in the matter of matrimony, consult only his own inclinations. The natural consequences is a growing propensity to bachelorhood, which will probably entail the forlorn doom of the perpetual sisterhood on another ten per cent. of female citizens. We leave it to statisticians, curious in such themes, to detail the moral and social results inevitable in a condition of female superfluity, contenting ourselves with suggesting, that while such a melancholy state of things exists, no man has a right to remain a bachelor, and ought, at any rate, to be taxed for the luxury.

But the remedy! who can propose an efficient one? The same enormous disparity does not exist in the rural districts, though even there the female population is the most numerous, generally; but, still, if proper attractions were offered, and institutions to facilitate matrimony were established by enterprising adepts in the science, bucolic bachelors might seek their wives among the thousands of despairing city dames; some relief would then be afforded, but the evil, though lessened, would still remain. We can conceive of no positive cure but the immigration of the unmarried female "element" to Utah, or the establishment of the "peculiar institution" of the Mormons among us. He would be a bold man who would propose this last remedy, but our private opinion is that his proposition would not lack support.

This fact alone shows the utter impossibility to carry out the great first law, without breaking the monogamic law of the land; and it is a well known fact, that among the ancients no greater curse was known among females, than to be unable to bear offspring, whether from barrenness, or any other cause, if there were any other. If they have not lost that peculiarity at any subsequent period, it follows that the law of the land must be broken, or those thousands of surplus females never contribute to the demands of the higher law named, or that instituted by the same great lawgiver, the law of their being and organization. Hence both laws are defeated, and corruption and gross licentiousness stalk abroad at noon-day, bidding defiance to the laws of both God and man. This is a natural consequence —when one law has been broken, it is a good beginning to break all others. We do not wish to be understood as placing departure from the good order of society on the females alone, but rather the re-

verse, as far as responsibility is concerned; we are merely showing the results of this disparity; men take the advantage of the circumstance in which the law places the weaker vessel, and use it to gratify their sensual propensities. And I do not hesitate to say that men are vastly more culpable in those illegitimate connexions so common in our day, than their female victims. There are more reasons for this than one.

In the first place monogamic law allows every man a wife, but prohibits (as we have already shown) the thousands of surplus females from ever having a husband. Add to this their natural inclination to confide in man, and all is in his favour. Hence unprincipled men, knowing the chances in their favour, make *seduction* their business instead of taking upon themselves the responsibility of a family. Here, then, we have in this monogamic law, a bounty on the heads of illegitimate children, rather than an inducement to a wholesome family organization. In a word, it is a law opposed to the law of God—opposed to the good of society, by throwing thousands of females on its surface (without a protector), inducing men by their temptations, to throw away the family they *have*, instead of increasing it, with all its endearing associations.

But take off the restriction, and give the primitive law its legitimate course, and the result is entirely different. Instead of a portion of the human family being debarred from fulfilling the law of God, all can do it; and the laws of both *God* and *man* can be honourably sustained. The floating capital that is now used by speculators in seduction, would find a more honourable investment, and men, instead of being old bachelors, and perverters of law, would take to themselves one wife, at least, while their chance was good, and thereby become husbands and fathers in accordance with the design of God. But what were the precedents among the ancients before tradition assumed the shape in which we now find it? Did they introduce a prohibitory clause into their matrimonial laws restricting man to one wife? I mean the old Patriarchs and prophets of God, who received the word and *will of God* from time to time—talked with angels, and even God himself. I find in the history of Abraham, (one of those worthies,) that after he had been married to Sarah a number of years and had no children, Sarah gave Abraham another wife, that he might perpetuate his honourable name on the earth; and that too without perpetrating some evil deed, that thereby they might get divorced, as many do at present. I next find the Almighty, instead of treating Abraham's second wife as vile, honouring her by a communication from the heavens, and instead of a reprimand for transgressions, counselling her with regard to her domestic affairs, and giving her promises concerning her offspring, that gave her much consolation. Here, then, is the father of the faithful with two living wives at the same time, and the *will of God* to the contrary nowhere expressed in the Scriptures.

In perusing the Scriptures still further, we find Jacob, a man blessed of the Almighty with visions, and the ministering of angels, having a plurality of wives. And in endeavouring to ascertain the *will of God* concerning it, we find it nowhere expressed against it, but, on the other hand, learn from what one of the wives says on the subject, that it was according to His will, and that she was blessed of Him for giving her husband another wife. See Genesis, chap. xxx., verse 18, as follows—"And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar."

The context shows that Leah had already ceased to bear children, after having had four sons. She then gave her maiden Zilpah to Jacob, (who bore him children also,) after which she (Leah) gave birth to the fifth son, and declares, in the passage quoted, that the cause of so great a blessing from the Lord was, that she had given her husband another wife. Whether it was for the increase of Jacob's posterity, or for Zilpah's benefit, that she might be blessed with offspring, we are not informed; but judging from what David says on this principle in his 127th Psalm, 3rd, 4th, and 5th verses, I conclude it was both. It reads thus, "Lo children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

The Almighty has never expressed dissatisfaction at the increase of the offspring of righteous men and women, but on the contrary, has encouraged such increase. Hence, he gave to David, a man after "his own heart," a plurality of wives; but after David transgressed, in cohabiting with another man's wife, and added sin to sin, in that he became guilty of the innocent blood of Uriah, the Lord was displeased, and declared he would take his wives from him and give them to his neighbour. See 2 Samuel, chap. xl., xii. The institution of marriage is recognized in Scripture as a sacred ordinance; and although it does not restrict men in the number of wives they shall marry, it is severe on the adulterer or adulteress, whom it punishes with death. David, after he had committed adultery with Uriah's wife, was worthy of death according to the then law, but according to the mercy of the Lord through the prophet Nathan, the penalty in this case was revoked. See 2 Samuel, chap. xii., verse 13, as follows—"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die." Why the penalty of the law was not executed in the case of David's transgression is best known to the Almighty, whose prerogative to cancel as above I presume none will dispute.

This instance of the Lord's anger being kindled towards David, some have undertaken to show, was because of his taking another wife; but a careful perusal of the whole affair will not furnish a single idea of the kind, but on the contrary, show that it was according to the will of the Lord for him to have a plurality of wives, from the fact that He gave him the wives of Saul when he already had a number. If it had been contrary to his will, instead of giving him more, he would have taken from him those he had, or as monogamists would have it, reduced them to one.

We have now presented the examples of three acknowledged men of God, holding a plurality of wives in accordance with the "will of God as taught in the Bible!" Were these not sufficient, we could swell the list by adding that of Moses, Gideon, Solomon, Joash, and a host of others who practised the same things, under the same divine sanction.

But we deem the above sufficient, and more than is called for in answering the question before us. Some people, owing to their tradition under monogamic law, entertain the idea that the Scriptures sustain monogamy, and condemn polygamy; but I am satisfied that a more careful examination, with prejudice laid aside, will show polygamy to be a divine institution, and the one wife restriction or monogamic law nowhere recognized. The monogamist will have to go to the history of the heathen nations for the origin of his institution; and if he considers it a blessing, he may thank the Roman Power for its introduction into the Christian Church, as one among many of the innovations introduced by that power, which have finally become characteristics of the modern Christian religion. Paul had a foreboding of these things in his day, and told Timothy of them, and one of them he said would be "*forbidding to marry.*" The monogamy and celibacy of the present day show Paul to be a prophet, by fulfilling his words.

But have any of the prophets ever seen a time yet future, when men shall again have a plurality of wives? Yes! Isaiah in his fourth chap., 1st verse, has plainly predicted that such shall be again. It reads as follows—"And in that day *seven women* shall take hold of *one man*, saying, We will eat our own bread, and wear our own apparel: only let us be *called by thy name*, to take away our reproach." To show that the fulfilment of this prediction is yet future, read the two next verses, as follow—"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

Well, says the monogamist, if the women are going to do the courting, and then support themselves, I don't know but I will submit, rather than to be thought ungallant. But you need not give yourself any uneasiness about that; women are not going to throw themselves away by uniting with a man whose principles are governed by dollars and cents. In fact, I doubt whether a man with a soul so "little" as to be circumscribed by gold, will be able in those times to obtain a wife on any condition. The precedents

we have named in the practice of plurality of wives, show that those who obtained a number of wives, were men of talent and ability; and were favourites with the Almighty as well as with the women. If the same order obtains again, which we have shown by Isaiah will be the case, talented women will neither be the first nor seventh wife of a man inferior in those qualities to herself, as hundreds are obliged to at the present day, for the want of a better chance. In fact, there are many men that now occupy the position, or rather bear the name, of husband, that are controlled by their wives, not from a particular desire on the part of the wife to rule, but a lack of ability in the husband. Such a position is unnatural to her, it being contrary to the order of heaven, and she is never satisfied with it. Monogamic law, compelling "Hobson's choice"—that or none, is the cause of this, as already shown, while polygamy gives the woman the man of her choice, and that choice is in behalf of one who is capable of governing her and her offspring, though he may have other wives beside.

These are facts that I have already had the privilege of seeing demonstrated in a community of polygamists. In fact, the greatest recommendation that a man can have in that community, in order to obtain more wives, is to have at least one, and a number of children, under a well regulated policy. There is but little opportunity to know what kind of a husband or father a man will make, until he occupies that position; hence, those who first engage to a young man, untried, run the greatest risk of getting deceived in the qualifications of their husband; and is is with no little reluctance that they make such a choice. And it oftener happens that dissatisfaction occurs after marriage under such circumstances than any other.

But again, "to the law and the testimony." Paul says, in Galatians iii. 29—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The Christian world profess to be Christ's, which makes them the seed or children of Abraham, according to Paul. Jesus says, according to the testimony of John viii. 39—"If ye were Abraham's children, ye would do the works of Abraham." Christians, then, that are such, will do the works of Abraham, if Paul and Jesus have not made a miscalculation.

Do the so-called Christian world do the works of Abraham? No. They neither do it themselves, nor suffer others to do it; they condemn, in the flattest terms, the works of Abraham. They say of those who do the works of Abraham, that they are adulterers and wicked—not fit for Christian society. Oh! ye foolish Gentiles, "who hath bewitched you?" You have turned things upside down—you have called bitter sweet and sweet bitter. "You have *changed the ordinances* and broken the everlasting covenant." You proscribe a man in his rights under the law of God, and drive him to desperation and all manner of iniquity, by your perversions. You condemn the order of heaven, and connive at iniquity, debauchery, and obscenity, occasioned by your proscriptive course. Verily "you strain at a gnat and swallow a camel."

Yes, but says the monogamic Christian, we do those works of Abraham that are good, and the balance we condemn. Who, I ask, made you the judges of Abraham's works, to say which is good and which is bad? Do you, in the person of the Pope, "sit in the Temple of God showing that you are God," and by this prerogative judge the works of father Abraham? It is true you have protested against your venerable old mother, but you are her offspring, and you have inherited your monogamic institutions from her; and it is true you have allowed her to go a little farther than yourselves, and forbid to marry even one wife, but you are of the same stock; and you venerate many of her absurd perversions of the order of heaven. But I forbear—the truth is not to be told at all times, and especially these times, "'tis so unpopular." However, "what is written is written," and Mr. Smith and his friends can chew it over at their leisure. But, in conclusion, there is one thing I insist on, and I am quite sanguine in the claim—that is, how Mr. Smith, or any other monogamist, can prove monogamy, or the restriction to one wife, to be "according to the will of God as taught in the Bible?"

WHAT is religion? The business of life—learning to live for ever—practising everything which tends to life, and renouncing everything which tends to death.

History of Joseph Smith.

(*Continued from page 632.*)

[March, 1840.]

Quincy, Illinois, March 17th, 1840.

This is to certify, that I, Owen Cole, was a resident of Caldwell County, State of Missouri, and while residing at my dwelling house, the militia under Governor Boggs, and by his orders, plundered my house, and shot me through my thigh. My damage sustained by the militia by being driven from the State, besides my wound, was five hundred dollars. The militia men were quartered on the lands of the people called Mormons, contrary to the laws and Constitution of the State. I hereby certify this to be a true statement.

OWEN COLE.

Sworn to before C. M. Woods, Clerk Circuit Court.

Quincy, Illinois, March 17th, 1840.

I, Ezekiel Maginn, certify that I was a citizen of the State of Missouri in the year 1838, and was an eye witness to the following facts—First I saw the militia, called for by Governor Bogg's exterminating order, enter the house of Lyman Wight, and took from it a bed and bedding, pillows, and dishes, personally known to me to be his property.

EZEKIEL MAGINN.

Sworn to before C. M. Woods, Clerk Circuit Court, Adams County.

Quincy, March 17th, 1840.

I, Addison Green, do certify that in the month of October, one thousand eight hundred and thirty-eight, when I was peaceably walking the high road in Ray County, State of Missouri, I was molested and taken prisoner by ten armed men, who took from me one double barrel fowling-piece and equipage, threatening to blow out my brains, and swore that if I was a Mormon they would hang me without further ceremony. They had previously been to my lodging and taken my horse, saddle, and bridle. All was then taken into the woods about one mile to Bogart's camp.

I was kept a prisoner until the next morning, when I was let go; but have not obtained any part of my property, which was worth about one hundred and fifty dollars.

A. GREEN.

Sworn before John H. Holton, notary public.

I, John P. Green, was in company with several of my neighbours walking the road in peace, when one of our company, a young man, by the name of O'Banion, was shot down at my side! being shot by a company of mobbers; and soon after this we were fired upon again, and two more were killed and several others wounded. This was about the 25th day of October, one thousand eight hundred and thirty-eight, in the State of Missouri. And I do hereby certify the above to be true according to the best of my knowledge.

JOHN P. GREEN.

Sworn to before John H. Holton, notary public.

This is to certify that I, Asahel A. Lathrop, was a citizen of the State of Missouri at the time the difficulty originated between the people called Mormons and the inhabitants of the aforesaid State, and herein give a statement of the transactions that came under my observation, according to the best of my recollection.

I settled in Missouri in the summer of 1838, in Caldwell county, where I purchased land and erected buildings. The said land I now have a deed of; and in the fall I purchased a claim on what is called the East Fork of Grand River, together with a large stock of cattle and horses, sheep and hogs; it being some sixty miles from the aforesaid County where I first located; and moved on to the latter place, supposing that I was at peace with all men; but I found by sad experience that I was surrounded by enemies; for in the fall of 1838, whilst at home with my family, I was notified by a man by the name of James Welden, that the people of Livingston Co. had met at the house of one Doctor William P. Thompson, then living in the attached part of said County, for the purpose of entering into measures respecting the people called Mormons; and the same Welden was a member of the same, and also the aforesaid W. P. Thompson was a Justice of the Peace; and they all jointly agreed to drive every Mormon from the State; and notified me that I must leave immediately, or I would be in danger of losing my life.

At this time my family, some of them, were sick; but after listening to the entreaties of my wife to flee for safety, I committed them into the hands of God and left them, it be-

ing on Monday morning; and in a short time after I left, there came some ten or fifteen men to my house, and took possession of the same, and compelled my wife to cook for the same, and also made free to take such things as they saw fit; and whilst in this situation, my child died, which I have no reason to doubt was for the want of care; which owing to the abuse she received and being deprived of rendering that care that she would, had she been otherwise situated. My boy was buried by the mob, my wife not being able to pay the last respects to her child.

I went from my home into Davies County, and applied to Austin A. King and General Atchison for advice, as they were acting officers in the State of Missouri, and there were men called out to go and liberate my family, which I had been absent from some ten or fifteen days; and on my return I found the remainder of my family confined to their beds, not being able the one to assist the other, and my house guarded by an armed force.

I was compelled to remove my family in this situation, on a bed to a place of safety. This, together with all the trouble, and for the want of care, was the cause of the death of the residue of my family, as I have no doubt; which consisted of a wife and two more children; as they died in a few days after their arrival at my friends. Such was my situation, that I was obliged to assist in making their coffins.

I will give the names of some of the men that have drove me from my house and abused my family; those that I found at my house on my return—Samuel Law, Calvin Hatfield, Stanley Hatfield, Andy Hatfield; and those that were leading men were James Welden, Doctor William P. Thompson, a justice of the peace, and William Cochran, and many others, the names I do not recollect.

And I have also seen men abused in various ways; and that whilst they were considered prisoners; such as the mob cocking their guns and swearing that they would shoot with their guns to their face, and the officers of the militia so called, standing by, without uttering a word; and in these councils they have said if a Missourian should kill a Mormon, he should draw a pension, same as a soldier of the Revolution.

I was also compelled to give up my gun; and the terms was, I was to leave the aforesaid State of Missouri, or be exterminated. My property is yet remaining in said State, whilst I am deprived of the control of the same.

Written this 17th day of March, 1840.

ASAHEL A. LATHROP.

Sworn to before D. W. Kilburn, J.P., Lee County, Iowa Territory.

I, Burr Riggs, of the town of Quincy, and State of Illinois, do hereby certify, that in the year 1836, when moving to the State of Missouri with my family and others, we were met in Ray County, in said State, by a mob of one hundred and fourteen armed men, who commanded us not to proceed any further, but to return, or they would take our lives; and the leader stepped forward at the same time, and cocked his piece. We turned round with our team, and the mob followed us about six miles and left us.

Some time after this I moved to Caldwell County in said State, and purchased about two hundred acres of land, and a village lot, on which I erected a dwelling house, staked, and commenced improving my land, and had at the time I was drove away, about forty acres of corn, vegetables, &c.; and in the year 1838, in the month of November, was compelled to leave my house and possessions in consequence of Governor Boggs' exterminating order, without means sufficient to bear my expense out of the State.

Given under my hand at Quincy, Illinois, 17th March, 1840.

BURR RIGGS.

Sworn to before C. M. Woods, Clerk of the Circuit Court, Adams County, Illinois.

I, Simons P. Curtis, a resident of Quincy, Adams County, Illinois, certify that in the year 1838, I was a citizen of Caldwell County, Missouri, residing in the city of Far West. Also that I went in search of a lost steer; and in passing by Captain Bogart's camp, while he was guarding the city, I saw the hide and feet of said steer, which I knew to be mine; the flesh of which I suppose they applied to their own use.

I also certify that Wiley E. Williams, one of the Governor's Aides, who was gunkeeper, caused me to pay 37½ cents to him. I also paid 25 cents to a justice of the peace to qualify me to testify that the gun was mine. The said Wiley E. Williams is said to be the one that carried the story to Governor Boggs, which story was the cause of the exterminating order being issued, as stated by the Governor in said order.

SIMONS P. CURTIS.

Sworn to before C. M. Woods, Clerk Circuit Court, Adams County, Illinois.

I, Elisha H. Groves, of the town of Quincy and State of Illinois, upon oath saith, that I was a resident of Davies County, in the State of Missouri, and that on the 16th day of November, in the year of our Lord 1838, Judge Vinson Smith and others came to my house and ordered myself and family, Levi Taylor, David Osborn and others, to leave our possession which we had bought of Government, and paid our money for the same,

saying we must within three days leave the county, or they would take our lives, for there was no law to save us after that time. In consequence of these proceedings, together with Governor Boggs' exterminating order, we were compelled to leave the State of Missouri. Furthermore this deponent saith not.

Given under my hand at Quincy, the 17th day of March, A.D. 1840.

ELISHA H. GROVES.

Sworn to before C. M. Woods, Clerk Circuit Court.

Quincy, Illinois, March 17th, A.D. 1840.

This is to certify that I was a citizen, resident of Caldwell County, Missouri, at the time Governor Boggs' exterminating order was issued; and that I was quartered on by the mob militia, without my leave or consent, at different times, and at one time by William Mann, Hiram Cumstock, and brother, who professed to be the captain; also Robert White; and that I was at the murder at Haun's mill, and was wounded; and that I was driven from the State, to my inconvenience, and deprived of my freedom, as well as to my loss of at least four hundred dollars.

JACOB FOUTS.

Sworn to before C. M. Woods, Clerk Circuit.

I do certify that I was a resident of Caldwell County, in the State of Missouri, in the year of our Lord 1838, and owned land to a considerable amount, building lots, &c., in the village of Far West; and in consequence of mobocracy, together with Governor Boggs' exterminating order, was compelled to leave the State under great sacrifice of real and personal property, which has reduced and left myself and family in a state of poverty, with a delicate state of health, in an advanced stage of life. Furthermore this deponent saith not.

Given under my hand at Quincy, Illinois, March 17th, 1840.

F. G. WILLIAMS.

Sworn to before C. M. Woods, Clerk, Adams County, Illinois.

James Sloan made affidavit at Quincy, that the officers of the militia under the exterminating order of Governor Boggs in Missouri in 1838, took possession, carried off and destroyed a store of goods, of several hundred dollars value, belonging to the people called "Mormons," in Davies County; that his life was threatened, his property taken, and he was obliged to flee the State with his family, greatly to his disadvantage.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 13, 1855.

SOCIAL RELATIONS.—On another page will be found an extract from the *Times*, which we publish because it so truthfully portrays the condition, to some extent, of females in Britain. In this country, notwithstanding all its boasted philanthropy and Christian charity, neither legal enactments nor the customs of the people afford much protection to females. That morality and the social virtues are at a low ebb among the masses needs no long arguments to prove, for the facts are self-evident to every intelligent reflecting man. Many see these evils, and no doubt honestly deplore their existence, but look around them in vain for a remedy. All their wisdom is confounded, and the reason is, they are not willing to give women their natural position and the privilege of exercising their simple rights, one of which is, that they should have the privilege of choosing a husband, untrammeled by the present usages of monogamic society. There is now a large excess of females in the country, and this disparity between the sexes is rapidly increasing. How shall the natural desires of the females to become mothers, and fulfil the first great commandment to increase and multiply, be honourably gratified? Now in order to do it a woman isoften compelled to listen to the overtures of some brute who only wishes to defile

and ruin her, or if he is willing to lawfully marry her, is wholly unfit to afford her that affection, protection, and support which a wife has a right to expect and demand by the laws of nature and of God, and should have by the laws of the land. With but comparatively few exceptions, everything in these lands is sold and bought for money. It opens the door to places of trust and responsibility in the civil and military departments of the government. It buys the pious services of the clergyman, and the "cure of souls" is a matter of favouritism and speculation.

Has a respectable father a marriageable daughter to dispose of? The man with the broadest acres or the heaviest purse, nine times out of ten, with but little regard to other qualifications, and often contrary to the feelings of the woman, has the preference. They are bound together by the law, while they are wholly incapable of fulfilling the conditions of a natural marriage in cementing their union by mutual respect, sympathy, and affection. What but evil results can be expected to follow? The precincts of the domestic circle are entered by some black-hearted villain, and some fair jewel is enticed away and ruined, and then forsaken, and compelled to lead a life of misery, and find shelter in an early grave, while at most a few pounds in money on the part of the man pays for the damning deed he has performed.

Why are the thousands of unfortunate females of the cities of Christendom abused, insulted, and trodden under foot, with scarcely an avenue open for their redemption, while the men who through them seek the gratification of their depraved lusts, do so with impunity? O Christian charity and consistency! The name only exists, the reality has departed. How true it is that man makes the laws, and instead of making them to shield the innocent and confiding female, he makes them to protect him in his own damnable deeds, and bring the crushing consequences of them upon the heads of defenceless women. Surely this is an age when "might makes right" has become the ruling creed of Christendom.

While women are thus crushed by the wealthy, pious, and respectable, is it any wonder that some of the more degraded should imitate those who are above them in the gradations of society? The great difference seems to be that the poor man is not perhaps quite as refined in his cruelties as his more "respectable" neighbour, but both alike afflict, crush, and destroy the fair daughters of the Almighty. A day of fearful retributive justice is at hand, when the now helpless and hopeless will find mercy and consolation, while those men who mar and destroy heaven's great gift to man will themselves wither under the blighting curse of their own deeds.

The measures to be adopted in order to do away with these evils is plain. It is the way that nature, reason, and ancient and modern revelations from God point out. Do away with the present contracted, selfish, and corrupt monogamic system. Make it honourable for men to have a plurality of wives, then women can have the privilege of choosing for their husbands honourable, upright, and virtuous men, whom they can respect and love. This would give women a legitimate opportunity of attaining the great object of their lives—children to love and cherish. It would also in a great measure prevent brutal and corrupt men from obtaining a wife at all, unless it was some one whose spirit was congenial to their own. As a further security against domestic infelicity, let the law of divorce be based on the principle of righteousness, and its privileges be placed within the reach of all, on reasonable conditions, instead of only the rich, as at present. When these things are done, and the road to conjugal happiness and domestic felicity is thus open to all who are worthy of such blessings, let ignominy, disgrace, and the most summary punishment overtake the seducer and adulterer, whether high or low, male or female. If this system were carried out under the direction of wise and judicious men, who would be guided by the

revelations of heaven, we would warrant it to be a panacea for the abominations which are spreading the blight of death and desolation through the land.

But no, the hue and cry through the land is, "Away with such principles, they are abominable and corrupt, and those who practise them are unfit for Christian society." Well, so let it be; the Saints are quite willing to be considered outcasts, if necessary, from such society as makes up a large portion of Christendom at the present day. Virtue and vice, truth and error, will ever be at war. The whole system of government, jurisprudence, and domestic relations in this country and every other, except Utah, is founded in error, and engenders within it the principles of decay and dissolution. They may be patched and propped up to delay the final moment a little, but their destruction is certain, and the time draws near.

ARRIVAL OF THE CYNOSURE.—We have much pleasure in quoting the following from the *Mormon*, Sept. 8.—"We feel great pleasure in announcing the arrival of the Cynosure in New York, on Wednesday morning, the 5th inst., after a tolerable good passage of 38 days. This vessel left Liverpool on the 28th of July, with a company of Saints to the number of 162, under the Presidency of Elder George Seager. During the passage there were three deaths under two years, one birth, and two marriages. On her arrival opposite the Battery the lighter was towed alongside the vessel, and the whole of the passengers, all in good health, with their luggage, were landed in about an hour and a half. The following letter to the president of the company, by the surgeon, may serve as another evidence of the superior order maintained by our emigrants. The company express the best of feelings toward that gentleman:—

"SHIP CYNOSURE, New York Sept. 5, 1855.

"MY DEAR SIR: In parting with you I cannot but express my thanks for the very able co-operation you have afforded me on the late passage from Liverpool, in maintaining order and cleanliness among the passengers under your presidency, and only regret that some few others did not follow the example set by the Mormons.

"I shall at any time be glad to hear of their well-doing, and beg you to tender my best thanks to the Presidents and Elders of the several wards for the assistance they have given me, under your direction, and to each and all of your party my most cordial wishes for their health, happiness, and prosperity, and with them my *hindest farewell*.

"Believe me, very truly yours,

"JOHN G. GOULSTONE, Surgeon.

"To President GEO. SEAGER."

Foreign Correspondence.

DESERET.

Historian's Office,
G. S. L. City, July 31st, 1855.

To the Editor of the *Star*.

Sir—The Fourth of July in this city presented the grandest celebration of Uncle Sam's birth day that it ever was my fortune to witness. The Legion made an excellent appearance, and the order and discipline manifested showed conclusively that a decided improvement was rapidly going on in military tactics. Colonel D. J. Ross's regiment appeared remarkably well, and excited a spirit of emulation throughout the Legion. The speeches in the afternoon, as well as other proceedings, were of an interesting character.

The First Presidency, and four of the Twelve Apostles, and several other Elders from this city, attended a Conference with the people of Provo, on the 13th, 14th, and 15th of July; about 3000 people were in attendance, besides a large number of Lamanites.

The addresses, which were of deep in-

terest, and other proceedings, will be published in the *News*.

The weather has been very hot, thermometer at noon ranging from 85 to 105 F. in the shade.

The grasshoppers have disappeared from most of the southern settlements, but the late sown crops are suffering severely for want of water; in the few places where there is abundant water, there will be a good crop of corn if the frost holds off until *Christmas*. The harvest in the northern counties has been progressing for several weeks—the crops rather light, but in three of the southern counties there is none to harvest, while the middle counties are cut down two thirds. . . .

Associate Justice Drummond and lady arrived in this city on the 8th of July; he succeeds Judge Shaver, but will be located in the southern district. . . .

Mr. Conger arrived here with the California mail on the 23rd.

The Polysophical Society held a very brilliant celebration of the 24th and 25th of July in the Social Hall. Two bands of music were in attendance, a choir, a glee party, a serenade band, and a comic singer. There were also two pianos, which were played upon alternately by ladies; and appropriate addresses, essays, and poems were delivered by the various members, male and female. Altogether it was a rich intellectual feast.

The Dramatic Association gave a party in the Social Hall on the 26th to the First Presidency and a few select friends. It was one of the pleasantest and most agreeable parties I ever attended, and I enjoyed the supper the best of any I ever partook of in that Hall.

In consequence of drouth there is a great scarcity of hay, and the grass has become so scarce that many cattle have been driven into the mountains to get feed.

Fires have been burning in the kanyons, which have done immense damage to the timber.

GEORGE A. SMITH.

HINDOSTAN.

Preparations for leaving the Country.

Kurrachee, Sinde, 4th August, 1855.

President F. D. Richards.

Beloved Brother—I have again the pleasure of spending a few moments in talking to you through this laconic medium, and in doing so, beg to post you up regarding our movements, designs, and expectations.

. . . . .

We all esteem the *Star* as a most welcome visitor. The *Journals* also, are best esteemed by us who have been to Zion, the contents of which, with the *Star*, act upon our depressed minds in a most stimulating and sanative manner. All news from our lovely mountain home is particularly interesting and prompting, especially to humble juniors like myself. Oh! Zion! abode of comfort, and cleanliness, and decorum! Oh, blessed asylum of all that is worth having upon earth! Oh, sanctuary of *unsullied* religion, and of liberty for the *whole* world! It is only in viewing the "degenerate and sunken" state of *other* countries, that *thy* advantage can be duly estimated! May thy children who are fighting the good fight but know and guard what they possess in *thee*! Oh, land of happy firesides, clean hearths, and domestic peace; of filial piety, and parental love, and connubial joy; the cradle of heroes, and school of sages, the *temple* of "eternal" laws, the "altar of faith, the asylum of innocence, virtue, and holiness, the bulwark of private" and public "security and honour," the palladium of everything praiseworthy and honourable!

"Where'er I roam, whatever realms to see,
My heart, untravel'd, fondly turns to thee."

For some time past, till very recently, we have been *trying* to hold meetings in our new room, and as a preliminary, distributed circulars and tracts profusely, until prevented, among the citizens of this place, but with all our efforts and good intentions, we have been signally defeated. The press opened her battery in the usual spirited, corrupt, and malevolent manner against us; and the Priests did the *little, nasty, underhand work*. The issue is, that those who had a desire to listen to the truth are either afraid or hindered from doing so. Even our few brethren and sisters dare not meet together (except *incog.*) to worship the Lord, for fear of being punished, as they have been threatened.

Our object now is, to leave this part of diseased *terra firma*, and wend our way to a more congenial clime, agreeable to the warm invitation of our beloved President Brigham Young, which we hail with extended arms, and light hearts. We have no compunction of feeling in leaving this

parsimonious, cajoling, dissembling, and lecherous people. Our skirts are clear of their blood. But how we shall get home is yet a mystery. We have opened a communication with Dr. Ely, the American Consul at Bombay, and have offered to work our way home. He has agreed to do all in his power for us, and thinks it will require about five months to make the voyage *via* Calcutta; about the only available route.

Brother Hugh Findlay and company wrote from Hong Kong, 9th June last, that they had got so far on their way very well, and that chances to get from there to San Francisco were expensive and far between. Dr. Ely tells us never to go *via* China, as *he knows it* to be an expensive and uncertain route. In quitting this land, we are filled with feelings of pleasure, co-mingled with sorrow. Our greatest regret is in leaving behind us the few faithful, who have not tasted of the blessings in Zion, and consequently, being but inexperienced twigs of the main branch, are more apt to falter, surrounded as they are by so many rude and corrupt negatives. We trust, however, the time will speedily come when they, with the brethren in the Crimea, and all other outposts, will be delivered from their oppression, and have the exalted and inestimable privilege of associating with the celestially inclined throng that are assembling in the valleys of Ephraim, there to receive the Royal Orders of the Eternal Priesthood.

The Hindoos of Bombay, some time since, gave a most signal proof of the truth of President Young's remarks (in No. 9, Vol. 2, *Journal*) concerning oriental veneration for the Gospel. At the "Grant Road Theatre," in Bombay, they entertained an audience with a theatric caricature of the solemn incidents of missionary life in this country, preaching, catechising, singing hymns, administering baptism, and offering prayers to the Deity. Sterling proofs indeed (!) are these of Hindoo respect for Christianity, given, as they were, in the old and enlightened city of Bombay. A bright prospect in favour of the "heathen becoming the inheritance of Christ!" But who can blame the natives? They are *obliged* to behold scenes of the most revolting and damning nature diurnally and nocturnally acted on the stages of *Broad Road* Theatre, erected in every hamlet throughout India, by the Europeans—"Christians!" In mocking the missionaries and their ordinances in this mild and pacific manner, the Hindoos merely follow the examples of their "Christian" brethren, who caricature *true* Christianity with a most impious and damnable assurance, to the truth of which God and angels can bear witness. Brother Findlay in his letter to you of the 5th of March last, gave a true and striking description of native credulity. They are so tenaciously wedded to their mythological ordinances and uncouth ceremonies, that no doubt they will desire to practise them in *Limbo*.

. . . . .

Brother Leonard joins in love to you all, and we crave an interest in your prayers.

Your brother in the Gospel of salvation,

A. M. MUSSER.

Condition of English Women.

Some little time back a bill was passed through parliament for the protection of women, from which great things were expected; but—it is with shame and grief we write it—that measure must be considered a signal failure. The system of brutality which prevailed when the act was passed prevails still to a yet greater extent. It is rarely indeed that we take up a police report in which we do not find a record of some signal act of dastardly ferocity perpetrated by a man either upon the woman with whom he was cohabiting or upon his wife. From bad to worse, and from worse to worse still,—thus it is that matters have proceeded until within the last few weeks, and now these atrocities appear to have reached a climax beyond which it would be difficult indeed to proceed. The question is, what is to be done? There can be but one feeling, one wish, one opinion upon the subject.

If there be any instance in which it would be right to allow vindictiveness to influence us in assigning the due measure of punishment it would be in the case of these miserable miscreants, who abuse their strength to the injury of the helpless creatures whom they should guard and protect from injury. There can be no pity, no commiseration for offenders of this class; but the worst is that any punishment which is inflicted upon them recoils upon their victims with redoubled force. Even at the outset the case presents this difficulty, without taking account of the ulterior brutalities to which revenge may give rise—that if the brutes are locked up in gaol for a certain number of weeks or months, their wives and families are left during that time without support. The magistrate who, in the exercise of his duty, sentences a man who has illused his wife to imprisonment for two, three, or six months, at the same time sentences the wife to starvation or the workhouse for a corresponding period. It is very true the poor woman and her children may enter the workhouse for the time; but what a result is this that we have produced! All the humble decencies of her life are overthrown, all the honest feelings of independence and respectability destroyed, just at the moment the man to whom she had intrusted her fate is carried away to ignominy and imprisonment for having made an attempt upon her life. The sacrifice of feeling is not a slight one among the humbler classes in England—and long may it be so!—when they are driven into the union. None but the depraved and worthless look with indifference upon the abandonment of their own little room, the sale of their scanty furniture, and the recourse to public charity. This is a point which the magistrates are daily called upon to consider with reference to offenders of this class; and thus it happens they so frequently escape the full measure of punishment which they have so richly deserved. On the other hand, if the period of incarceration be too short, the punishment may fail in bringing the offender to his senses. The chance at best is but a small one, but still it cannot entirely be thrown away. Again, it may be absolutely necessary for the woman's immediate security —without reference to any prospect of permanent reformation—to keep the monster who has beaten her into one bruise away from her for a time. Still the question must practically take this form, —what is best to be done in the wife's interest? not, how much punishment does this ruffian deserve?

Various remedies have been proposed. It has been suggested that the man who was found guilty of violence towards a woman should be well flogged, once or oftener, as the peculiarities of his case might require. It is not from tenderness to the recipients that this suggestion has not been acted on, for 999 out of every 1,000 men in the three kingdoms would be perfectly willing to give these scoundrels the benefit of their services, and be ready to officiate in person as long as they could hold a stick. The proposition was warmly discussed in Parliament, but it was considered at the time that the six months' imprisonment should be fairly tried before we had recourse to a step which, under ordinary circumstances, is so degrading to human nature. But is it possible to conceive human beings more degraded than these wretches already are? Lord Palmerston, at the time the bill was passed, although he resisted the introduction of the flogging clause for the moment, told the House that he was perfectly ready to proceed further, should the necessity arise. The great objection, however, was that the recipients of this wholesome chastisement might be tempted, when the term of their imprisonment was over, to illtreat their wives still more, in revenge for their own smarting backs. In other words, it was supposed that things might become worse than they actually are; but this is a supposition which is contradicted by the police reports five days out of six. We will give a few instances. In the columns of a weekly contemporary this subject has been treated with becoming and manly indignation, and the writer selects from the police chronicles of one week the following cases—On Monday George Rose was brought up at the Thames Police-office for having beaten his wife, who was endeavouring to protect their children from his drunken rage. He pitched the children about the room, dragged his wife about by the hair, kicked her, and flung her out of the window. George Rose is to be locked up for six months. On Tuesday George Pemble, at Southwark, killed a woman named Mary Ann Latimer, with whom he was cohabiting. This

case is remanded. The same day one Lorden murdered his wife in Artillery-lane; he stabbed her in the neck. A coroner's jury have brought in a verdict of "Murder" against him; he will probably be hanged, if the Home Secretary does not let him off, or present him with a testimonial.

On Wednesday a man named Barry, who had previously broken both his wife's legs, violently assaulted her again. This time he broke her arm and bruised her very much. She was found lying in a pool of blood, which had flown from her nose and ears. This case was remanded. On the evening of the same day Thomas Dodd, a coal-porter, living at Westminster, kicked his wife till her life was in imminent peril. Case remanded. On Thursday night George Mulley, a porter in Newgate market, cut the throat of a young woman with whom he was cohabiting. Case remanded. On the morning of Thursday Henry Watts was indicted at the Old Bailey for the wilful murder of his wife under circumstances of peculiar atrocity. Here is the account of this gentleman's performances, extracted from the *Examiner*—

Henry Watts, "a diminutive, evil-looking man," was indicted for the wilful murder of his wife. He had been about to flog his son, when his wife begged of him not to chastise the child, and said it would be more to his credit if he sent it to school. Upon this he took her, instead of the boy, by the shoulders, beat her, and roared out, in answer to her remonstrances, "I'll be —— if I don't murder you." She went up stairs, he followed, got first upon the landing, and by a blow struck her down into the passage. She was carried, much injured, into the room of some lodgers, and placed on a bed. There he endeavoured again to get at her and resume his torture, but was prevented. Unfortunately, no hindrance was offered to the subsequent desire of the woman to be taken up to her own room, where she was placed on her bed, and so given up again as a victim to her torturer. He pulled her from the bed upon the floor, and, when her eyes were fixed with approaching death, dragged her about, bent and twisted her body, kicked it, and bumped it with his knee. Still, in this condition, with death momently appearing more and more near, he held her head back over the grate, and shook it; he struck her about the face and breast; and with a remark that "he knew how to touch her and make her feel," proceeded to atrocities which even the Old Bailey flinched from hearing told in detail. All this was seen, and the witness who saw it deposed that the wretch was perfectly sober. The case was proved to demonstration; "but," said the jury, "this is not murder. The man is only guilty of manslaughter."

This is pretty well as a record of connubial endearments for four days only!

The six months' imprisonment is clearly not sufficient to put a stop to this horrid barbarity. It is a blot upon our age—it is an awful comment upon our maudlin morality—it is a disgrace to the name of Englishmen. Something clearly must be done. There has been talk of facilitating divorces among the humbler classes, but it must be observed that unmarried women are just as frequently the subjects of attack as those who are absolutely bound to their brutal husbands by the marriage tie. One thing is perfectly clear,—that this class of offence, above all others, should at all times receive the greatest amount of punishment which a jury can bestow. As the case is above stated, Watts was not only guilty of murder, but of one of the worst murders recorded in the black annals of crime. Every juryman who strained the facts to acquit him of the capital charge was in a certain degree, and as far as in him lay, accessory to the offence and a promoter of the system. A few capital punishments would in all probability operate to deter these ruffians from carrying their brutality beyond a safe point. The six months' imprisonment—which is practically curtailed to half or a third of the period—has clearly broken down as a remedial measure.—*Times*, Sept. 25.

Varieties.

The Englishman or American inquires—"How do you *do?*" as if the only question with him were, not whether any thing was to be done, (for that he assumes,) but in what way it was done. So the Frenchman, who makes behaviour and polish the study of his life, asks—"How do you *carry* yourself?" So, also, the inventive German demands—"What are you *making?*" And the grave Spaniard demands—"How do you *stand?*"

A LITTLE mirth mixes well and profitably with both business and philanthropy. How stupid life, both in labour and leisure, would be, without that gayety within us which responds to the cheerfulness and beauty around us! Nay, its main currents run all the deeper, as well as fresher and purer, for the light rills that laughter and flashing flow into them. The rivers would stagnate into pools, if the rivulets ceased their play. Philosophers and men of business save their souls alive, and keep their intellects fresh and healthy, by mingling the mirthfulness of youth with the soberness of age; and even fun and philanthrophy are often found in the same character.

"Famine in Utah."

Although the figtree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength.—Habakkuk.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.—David.

From the mountains and vales of the West,
The true key, yes, of Joseph's choice land,
Where are gather'd and gathering from every clime,
The thousands on thousands of honest in heart—
Among men all the purest and best,
From sin and corruption to live far apart,
To purge from their own souls the old Gentile leaven,
To grow in the knowledge and wisdom of heaven,
To prepare for the Lord, who will come in his time,
And unscath'd in his glory to stand,
Come tidings so drear,
That men start and fear,
Who calm in the promise of God ne'er abide,
But trust in their wealth, or in princes confide.

The tidings are these—
The husbandman ploughs, and he sows, and he plants,
That he may have wherewith the bodily wants
Of his nature t'appease.
But scarce has the green blade appear'd through the soil,
When, his prospects to blast and his efforts to foil,
The crickets, bugs, locusts, and grasshoppers too,
In legions on legions,
From the high mountain regions,
Descend in the vales,
(All stopping them fails,)
And to eat up the young crops try all they can do.
The farmer, undaunted, again sows his seed,
And again, and again;
But in vain, all in vain—
The insects resolve they will see him in need,
For their armies increase—like the sands of the seas
Are their numberless hosts, and industrious as bees.
And, to second their labours, a withering drought
Sears its way through the land, helping scarcity out.

Though professedly sadly
Some hear that the Saints are in trouble again,
This news is a treat,
A morsel most sweet,
To our foes, who rejoice,
With unanimous voice,
O'er apparent misfortunes which us overtake.
Mob-drivings and exile the Saints of the Lord
Have fairly outgrown, through faith in His word,
And prosper'd much more
Than ever before,
Though their enemies hop'd that their spirits would break.
And just now, O how gladly
Grasshoppers' advances,
Betokening chances
Of famine and death, are receiv'd by such men.
And they think and they whisper—"If we've always fail'd
"To kill off the Mormons when we've them assail'd,
"We have yet the good will,
"And these insects may still,
"Harkee! then, we'll coolly wait
"While they clean exterminate
"All the vile, the corrupt, the polygamic crew—
"'Twill be hail'd through the land as the Mormons' just due."
And the taunt flies abroad—
"Where now is your God?
"Let us see, let us see, if His boasted great power
"Can save you, ye Mormons, in this evil hour!"

"Prepare for the worst, while you hope for the best,"
Is a maxim so wise,
It we should not despise,
But act as it says, and with God leave the rest.
And this the Saints will do.
They ever keep in view,
Man 's appointed once to die,
By I AM, who rules on high.
And, though it be treason,
They think, with good reason,
If the time thus appointed for them is e'en come—
If their bodies must crumble, their spirits go home,
'Tis better to fall in the hands of the Lord,
Than victims to those who regard not His word.
Saints would rather be slain by the armies of God,
Than defil'd by hell's soldiers, who heaven's path ne'er trod.

But the Saints do not receive
What their enemies believe—
That by a dearth of food
Utah's thousands, great and good,
Will be laid low in the grave,
With no arm out-stretch'd to save.
O no! In six troubles God stood by their side,
And led them safe out,
And now in the seventh He'll surely provide—
There 's no room for doubt.
There 's a Scripture truly saith—
"E'en according to your faith
"Be it done unto you."
With this promise in view,
'Twill be seen before long
Whose faith is most strong.

But there is a word of such wonderful kind,
Its equal the searching of man cannot find.
It outrivals the alchymists' art, which of old
Affected to change baser metals to gold.
The Magi's, Diviners', or Fairies' fam'd wand
Before this bright word is unworthy to stand.
In all places, all seasons, in every hour,
It makes manifest its most wondrous power.
No moment so gloomy, no prospect so drear,
But it can illumine, and brilliantly cheer.
No fearful misfortune which man can attend,
But it can transform to a good in the end.
A word of such value! O what can it be?
'Tis a word from Jehovah—"All you that love me,
"It matters not whether
"They *seem* in the mood,

"But all things together
"Shall work for your good."
Then truly in Utah this scarceness of food
Will prove to the Saints but an obvious good.
Some happy design it will sure bring about—
The faithless in Zion 'twill help riddle out;
Faint hearts and foul spirits who've never been there,
It will keep far away, and for this who will care?
The Saints it will teach not to let Gentiles drain
From Utah the bountiful blessings of heaven,
But the Seer's words to treasure—"Take care of your grain,
"And economy learn in the things God has given."
For a purpose most glorious the Lord has in view,
In a way of His own He'll accomplish it too.
It long has been known as a prophetic word,
That judgment begins at the house of the Lord.
And why begin there?
That 's a very plain matter—
In washing a platter,
The inside, I ween,
Should have the first care,
Then the outside you clean.
This at least is the way of the Lord. He doth deign
First His people to sanctify, then what remain
Of His judgments so dire—
Famine, war, plague, and fire,
Through the length and the breadth of the nations will go,
Till the wicked are chasten'd, till all people know
There 's a God lives in Israel, till Christ comes again
As King and as Lord o'er the whole earth to reign,
Till every knee bows at the sound of His name,
Every tongue doth confess, every soul speaks His fame.
But the Saints will rejoice, though the world evince fear,
As the chastenings of God fall on men far and near.
For if Saints are afflicted with violence and dearth,
Who can tell what the sinners will suffer on earth?
If the green tree is scath'd by the fire from on high,
What tongue can describe its effect on the dry.

Let all the earth hearken!
It is for their good—
Though prospects now darken,
The Saints will have food.
It will surely be given,
Though manna from heaven.
And this dispensation
Will prove their salvation
From evils more dire,
Though sav'd as by fire,
And will testify loudly,
To nations who proudly
Rejoice in their strength, and the Lord God forget,
When woe and disaster
Roll fiercer and faster
Than heard of before in the memory of man,
And the great and the wise
All amaz'd lift their eyes,
As no possibe way of escape they can plan,
That the Saints are the men
To be sought after then,
Who've prov'd equal to every emergency yet.
When famine and dearth
Sweep over the earth—
When the fruitful fields cease
To yield their increase,
And the herds pine and die,
And the rain from on high
Fails to water the ground,
'Twill be told all around—
"There's corn still in Zion," and nations will cherish
The tidings, and say—"Let us go, or we perish;
"Let us go and buy food with our silver and gold.
"And, if need be, we will bargain, both young men and old,
"That we'll serve those who'll save us by giving us bread.
"And though to us grievous,
"If they will receive us,
"We'll bow to the Saints, and to Brigham their head."

West Derby. JOHN JAQUES.

Money List, Sep. 21—29, 1855.

	£	s	d
George W. Davies	2	0	0
John Godsall	65	7	9
James Linforth	10	0	0
Thomas Parkes	9	3	0
John B. Pears	9	0	0
Samuel Ridout	14	0	0
Joseph Akers	4	0	0
George Peacock	30	0	0
John Miller	1	0	0
James Recce	5	0	0
John Price	2	0	0
Carried forward	£151	10	9

	£	s	d
Brought forward	£151	10	9
Richard Harper	7	15	0
Benjamin Elliot	3	0	0
John M'Comie	14	5	0
Thomas Green	0	13	0
Josiah Holmes	4	10	0
Edward Middleton	5	0	0
Robert Evans	7	0	0
William Parr	5	0	0
John Holsall	6	0	0
	£204	13	9

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 42, Vol. XVII. Saturday, October 20, 1855. Price One Penny.

Celebration of the Anniversary of American Independence,

AT GREAT SALT LAKE CITY, UTAH TERRITORY, JULY 4, 1855.

(*From the "Deseret News," July* 18.)

Committee of Arrangements—H. S. Eldredge, H. B. Clawson, S. W. Richards, L. W. Hardy, and J. C. Little.

HALF PAST FOUR A.M.—Ere the morning star had been able to announce the presence of the king of day to the inhabitants of this peaceful vale, the serenity and quietude of the morning at this early hour gave way to the simultaneous music of the bands, ringing of bells, firing of cannon, and hoisting of colours. Captain D. Ballo's band was stationed on the observatory of the Governor's mansion, where was unfurled the territorial flag of Utah; the Nauvoo Brass Band on the balcony of Major-General Grant's house, with their unique banner; and the Martial Band on the observatory of the Council House. Cannon stationed on the Temple Block, where a mammoth U. S. flag was hoisted.

From T. S. Williams and Co's. new flagstaff was unfurled the stars and stripes, and from each window of the two upper stories hung out beautiful and appropriate mottos. First, UNITY, represented by a bundle of sticks—"We are one," edged with blue. Second, UTAH COURAGE; "A Lion on the alert—the spirit of '76"—bordered with red. Third, "Peace reigns here"—Lion and Lamb—edged with pink. Fourth, "The Mormons defend the rock"—a rock in the ocean, and the Constitution lying on it: "Who can prevail against it?"—edged with green. Fifth, a hand reaching from the clouds, giving a scroll bearing the words, "Constitution of the U. S.—Woe to its violators"—edged in purple. Sixth, "The Clerk's Own—four quarters to the friends of the Union; no quarter to its enemies"—edged in blue velvet. On the windows were displayed three transparencies: "Utah policy to white and red," "the policy of love," "A nut to crack," "Ladies or no homestead"—"The ladies"—the truce, with "Liberty of conscience, of the press, and our present Governor." This firm had also a cannon stationed in front of their house, near their flag, which belched forth volumes of fire and smoke in honour of this national day.

Livingston, Kinkead & Co., at their flagstaff, displayed the stars and stripes, and hung around, and unfurled on the top of their store, beautiful mottoes. Large red flag in front, with white letters, "July 4, 1776." "Hail!—the birthday of American freedom." Blue flag, on the top of the house, one large white star in the centre

"STATE OF DESERET." White flag on each front window, with motto, "The Constitution, 1789, esto perpetua;" "The Declaration of Independence, 1776." Small red flags with mottoes, "Liberty or death;" "Industry the means, and plenty the result."

The stores of Messrs. Howard, Goddard, Townsend, Nixon, Stewart, Jarvis, and Hockaday hoisted our national colours; which also floated from the observatory of Col. J. C. Little's residence. At the front of Mr. Goddard's were hung several elegant banners; also at Thomas and Pughs'; and at Mr. Hockaday's, "1776" was executed in massive silver, encircled with stars.

The morning was beautiful, and when the king of day emerged from behind our snow-capped mountains, undimmed by a single cloud, the scene was lovely to behold. The eye and the ear were charmed, and the heart was made sensibly to feel that our Heavenly Father had poured out upon the inhabitants of Utah a large portion of His Spirit, with which He endowed our fathers, by the influence of which they had declared their independence, and scorned to submit to injustice and oppression. Thirteen rounds of cannon fired, bells rang one hour, and bands continued playing until six a.m.

EIGHT A.M.—The Nauvoo Legion began to form, concentrating near the Council House. The escort of the Governor and suite formed east of the Council House.

HALF PAST NINE.—The Legion, under the respective commandants of regiments, marched to the parade ground, and were stationed, under the command of Brigadier General Horace S. Eldredge, in order for review.

ORDER OF ESCORT.

1.—Battalion of Life Guards, under command of Major R. T. Burton.

2.—Captain D. Ballo's band, in a carriage drawn by six bay horses, mounted by six boys in uniform of white pants, fancy tunics, and turbans, in charge of Mr. Chas. Decker.

3.—Committee of arrangements.

4.—The escorted party, viz:—Governor Brigham Young, Hon. Secretary Almon W. Babbitt, Hon. Chief Justice John F. Kinney, Hon. John M. Bernhisel, Major Garland Hurt, Indian agent, Hon. Heber C. Kimball, Major-General Jedediah M. Grant, Hon. Orson Pratt, Hon. Wilford Woodruff, Hon. Edward Hunter, Colonel Albert Carrington.

A car was fitted up expressly for the occasion, 16 feet by 7 ½ inside; 6 feet high to ceiling. Above the ceiling was a beautiful blue silky canopy, glittering with stars, studded all round. From the centre of the canopy on the top, a flag staff was put up about 10 feet high, from which the stars and stripes floated in the breeze. The sides of the car were open from a few inches above the back of the seats to the ceiling; below, the sides were ornamentally fitted up with green, blue, and red damask; the floor richly carpeted. Inside, a bar was erected, and Mr. William C. Staines waited on the party to ice cream and ice water.

In the escort, Lieutenant-General Daniel H. Wells and staff were in uniform, mounted on horse.

The car was drawn by eight matched grey horses, in splendid trappings, led by eight grooms in beautiful eastern livery, in charge of Mr. Andrew Moffatt.

5.—Captain L. W. Hardy's Rifle Company.

6.—Captain Hess' Company of Mounted Rangers.

The whole under command of Colonel J. C. Little, marshal of the day.

After the reception of the escorted party, the procession proceeded to the parade ground. The Life Guards, Hess and Hardy's companies, taking their appropriate positions in the line; the bands also being stationed at the head of the regiments. Here the Governor and suite passed the Legion in standing review, and inspected the Legion's passing review, which, after having passed, formed on the rear of the escort, and marched through the city by South Temple, Second West, Third South, and East Temple Street, to the Governor's residence.

This division of the Nauvoo Legion made an excellent turn out on the occasion; and in consequence of the ambition displayed by several of the Regiments, in forming in such handsome style, the review presented a grand and imposing display.

7.—A national salute.

HALF PAST TWELVE P.M.—Escort, Legion, and procession dismissed.

AFTERNOON EXERCISES.

HALF PAST TWO P.M.—The inhabitants of the city gathered in the new Bowery, erected immediately north of the Tabernacle, which is estimated to seat 12,000. The board roof not being finished, willows were substituted to shade the congregation.

Meeting called to order by the Marshal of the day.

Music by Captain Ballo's Band: "The star spangled banner."

The following prayer was then offered by the Chaplain of the Legion:—

PRAYER BY COL. EZRA T. BENSON.

O thou Great and Eternal God, in the name of Jesus Christ we present ourselves before thee this afternoon. May this meeting prove edifying and strengthening to us all. We feel grateful before thee for the many privileges and blessings we enjoy in the valleys of the mountains, and for the privilege we have enjoyed this day in celebrating the Anniversary of American Independence.

We realize this blessing to flow from thy great and bountiful hand, that we can make our demonstrations of joy for the blessings of liberty thou hast bequeathed to us through our fathers, and for the favour of worshipping thee the God of our salvation where none dare molest or make us afraid.

Let thy Holy Spirit dwell in our hearts, and enlighten our understandings, that we may appreciate our blessings and rejoice this day in the liberty thou hast guaranteed unto us in these peaceful vales. We thank thee for food, for raiment, and for the enjoyment of the society of each other from day to day, and we pray that the blessings of thy Holy Spirit may be extensively poured upon each one of us, that thy people may be blessed and rejoice continually, and continue in the things of thy Spirit, and the blessings of thy Holy Gospel delivered to us in these last days.

We ask thee to bless thy servant Brigham, whom thou hast appointed to be the President of thy Church, and the Governor of this Territory: may thy peace rest upon him, and his heart be filled with thy Good Spirit, to enlighten his mind, and heal all the infirmities of his body, that his days may be lengthened out, and that he may continue to be a blessing to his brethren, and to thy Church and Kingdom on the earth. Endow his Counsellors with the pure spirit of counsel, to counsel with him upon the things which pertain to thy Holy Kingdom, that it may prosper exceedingly under their administration, that all things may be consummated which have been spoken by the mouths of thy servants the Prophets since the world began.

We pray thee to bless their families, their wives, and their children, and all that has been committed to their charge.

Bless thy servants—the Twelve Apostles, with every other Quorum of thy Kingdom; may they be knit together, and move as one man to fulfil thy will, and bring to pass thy purposes.

Remember the institutions of Zion upon all the earth—upon the islands of the sea, and upon the continents; bless all who shall put forth their hands to favour Zion, and bestow upon them favour according to their works, and the amount of good they may do in rolling forth thy Kingdom in every land.

We pray thee to bless the military department in this Territory. We feel grateful for what our eyes have beheld this day, and for the joy and gladness which our hearts have felt; that we can meet in peace under the banner of liberty which thou hast permitted to be unfurled in our day.

We ask thee to bless all the authorities of this Territory, both military, ecclesiastical, and judicial; bless the judges the General Government has sent to us, that they may act like men of God, awarding even-handed justice to all men, that they may do us good, and have no power to do us harm.

We ask thee to hear our prayers, O Lord, and do us all the good we need.

Confound the enemies of thy people among all nations, that they may have no power to bring anything against them to injure them, and retard the progress of thy work, and the gathering of thy poor Saints from the nations afar off.

Remember the sick, the poor, and the destitute among thy people, and incline our hearts to administer to their wants, that we may be prospered in the land thou hast given unto us. Bless us, O Lord, as a people; bless our habitations, our wives, and our children, our flocks and our herds, and everything over which thou hast made us stewards.

We dedicate and devote ourselves unto thee, and all we possess, praying that thy

Spirit may be with us to keep us as thy servants and handmaidens from this time henceforth and for ever, that we may live unspotted before thee and before each other, that we may reap, as our reward, glory, honour, exaltation in thy Kingdom, which blessings we ask in the name of Jesus Christ our Redeemer. Amen.

"Hail Columbia," by Nauvoo Brass Band.

General Daniel H. Wells read the following resolutions adopting the spirit of the Declaration of Independence and Constitution of the United States:—

RESOLUTIONS.

RESOLVED:—That in the declaration of American Independence, and the Constitution of the United States, we recognize those great principles of freedom and liberty which, being firmly maintained and efficiently carried out with the light of revelation, will disenthrall the inhabitants of the earth from oppression and tyranny, priestcraft and bigotry, superstition and ignorance. They form the bulwarks of our liberty, and the protection of the poor, the down-trodden, and the meek of the earth. We commend the spirit thereof to the patriotism of the great and the good of the nation, and spurn with contempt all who withold its benefits, or seek by disunion or otherwise to destroy that sacred legacy of our fathers.

RESOLVED:—That we celebrate this day in commemoration of the fourth day of July 1776; as the anniversary of that day upon which our honoured and patriotic fathers threw off the shackles of tyranny and oppression, and sought the welfare of themselves and posterity by an Independent Appeal to the world, and with a firm reliance upon the Lord of Hosts to sustain them in the cause of right and justice, and the rectitude of their intentions.

RESOLVED:—That while we extol their fame and commend their patriotism, we will seek to emulate their virtues, profit by and follow their example, and faithfully maintain and transmit to our latest posterity those principles of Liberty and Independence which cost them so great a struggle, fraught with so much consequence to us; and we deplore the prevalence of that spirit of insubordination and disunion which threatens to destroy our free institutions, and plunge the nation into the most inextricable scenes of anarchy and confusion.

RESOLVED:—That the same spirit which actuated our forefathers in the day which "tried men's souls," actuates us, and that we are as sensitive to oppression and tyranny as they were, and that while we live we will claim the extension unto us of free institutions, liberal policy, and freemen's rights; regardless alike of the cool indifference of pretended friends, the malignant hatred and bitterness of enemies, or corruption and influence of time-serving politicians. Those Institutions were ours, are ours; we received them as a sacred legacy and rich inheritance from our fathers, and we intend to secure the blessings thereof to ourselves and our children, regardless of the consequences or aspersions of any sect or party:

Which, on motion of General Grant, were adopted unanimously by the congregation, and greeted by the roaring of artillery.

Overture, "Il Tancredi," by the Orchestral Band.

(To be continued.)

History of Joseph Smith.

(Continued from page 648.)

[March, 1840.]

Wednesday, 18th.

Quincy, Illinois, Adams County,
March 18th, 1840.

I, Jacob Shumaker, do certify that I went back to the State of Missouri about the first of October last, with the calculation to live with my family, but finding it impossible, as the mob surrounded my house and threatened me with my life—say to the amount of twenty or thirty of them—and whilst they were quarreling about me, what they should do, and in what way they should dispose of

me, I crept out of the back window and made my escape; and leaving my family to their most scandalous abuses; my wife and oldest daughter barely escaping from their unholy designs.

I was thus a second time obliged to leave the State, or remain at the risk of my life. The former alternative I chose. My loss sustained by the above-mentioned abuses, was not less than three hundred dollars. A lot of land containing forty acres, for which I paid four dollars per acre, situated in Caldwell County, was unjustly and unlawfully taken from me, and is still retained by some person or persons to me unknown. I hereby certify that the above is a true statement.

JACOB SHUMAKER.

Sworn to before C. M. Woods.

Thursday, 19th.

I, Levi Richards, a resident of Quincy, Adams County, Illinois, practitioner of medicine, certify that in the year one thousand eight hundred and thirty-eight, I was a citizen of Far West, Caldwell County, Missouri, and that in the fall of said year, I saw the city invaded by a numerous armed soldiery, who compelled its inhabitants to surrender, give up their fire-arms, and submit to their dictation. They then set a strong guard round the city, thereby preventing egress or ingress, without special permission. Then they collected the citizens together upon the Public Square, formed round them a strong guard of soldiers, and then at the mouths of their rifles, compelled them to sign what was termed a Deed of Trust, thereby depriving them of all their property and civil rights.

This occupied several days of most inclement weather, when they were brought to the same order by General Clark, and I judge some forty or fifty were made special prisoners by him. At this time he delivered his speech to the "Mormons," which has been published, and which is substantially correct. I was compelled by a company of men armed with rifles, to leave my house, and go to Captain Bogart's camp, (he commanded, as I understood, a part of the guard which surrounded the city,) upon an indirect charge or insinuation; was detained a prisoner two days, examined, and then liberated. I then asked the clerk of the company, who had been my keeper, the following questions, which he readily answered—

Were those men who massacred the "Mormons" at Haun's mill, out under the Governor's order, or were they mobbers?

A. Mobbers.

Are Captain Cornelius Guillum and his company out by legal authority, or are they mobbers?

A. Mobbers.

Where are those mobbers now?

A. They have joined the army.

This company at the surrender of Far West were painted like Indians. The army wore a badge of red (Blood!!!). I saw a large amount of lumber and timber destroyed, and used for fuel by the soldiers. The destruction of cattle, hogs, &c., seemed to be their sport, as their camp and the fields testified when they withdrew. An excellent gun was taken from me, which I have never seen or heard of since. A gun that was left in my care was taken at the same time, which I afterwards found with Wiley E. Williams of Richmond, (reputed one of the Governor's Aides,) to obtain which I had to prove property, affirm before a magistrate, and pay said Williams fifty cents!!!

I was called to extract lead, dress the wounds, &c., for several persons (Saints) who were shot in the above siege, two of whom died. Immediately previous to the above transactions, and for a long time before, the citizens of Caldwell, and particularly Far West, were called upon to watch for mobs by day, and guard against them by night, till it became a burden almost intolerable.

LEVI RICHARDS.

Sworn to before C. M. Woods, Clerk Circuit Court, Adams County, Illinois.

Friday, 20th.

I, Gibson Gates, do hereby certify that I was residing in Jackson County, Missouri, in the fall of the year 1833, and had been for the space of about one year. I was at a meeting one day for worship, when a man by the name of Masters came to us, stating that he was sent by the mob to inform us that if we would forsake our religion, they were willing to be our brethren and fight for us; "but if not," said he, "our young men are ready, and we can scarce constrain them from falling upon you, and cutting you to pieces."

Soon after this, there came a large company of men, armed, to my place, and with much threatening, and profane words, ordered me to be gone by the next day, or they would kill me and my family; in consequence of which threatening, we quit our house in the month of November, leaving most of our effects; suffering very much with cold, fatigue, and hunger, we took on the prairie, and went southward twenty miles or more, where we stayed a few weeks. But still being threatened by the mob, we removed to Clay County, where we lived in peace until the fall of 1838, when a mob arose against the people of the Church of Latter-day Saints, when we were again

obliged to leave our home, seek safety in another place for a few weeks. When we returned, our house had been broken open, and the lock of a trunk broken open, and the most valuable contents thereof taken away; the most of our bedding and furniture was either stolen or destroyed; and we were then ordered to leave the State.

GIBSON GATES.

Sworn to before David W. Kilbourn, J.P.

This is to certify, that I, David Pettigrew, was a citizen of Jackson County, Missouri, and owned a good farm, lying on the Blue River, six miles west of Independence, and lived in peace with the inhabitants until the summer and fall of 1833, when the inhabitants began to threaten us with destruction. I was at work in my field, and a man by the name of Allen, and others with him, came along and cried out, "Mr. Pettegrew, you are at work as though you was determined to stay here, but we are determined that you shall leave the County immediately." I replied that I was a free born citizen of the United States, and had done harm to no man. "I therefore claim protection by the law of the land," and that the law and Constitution of the land would not suffer them to commit so horrid a crime. They then replied, that "the old law and Constitution is worn out, and we are about to make a new one."

I was at a meeting where we had met for prayer, and a man by the name of Masters came and desired an interview with us; he then stated that he was sent by the mob to inform us, that if we would forsake our "Mormon" and Prophet religion, and become of their religion, they, the mob, would be our brothers, and would fight for us; "but if you will not, we are ready and will drive you from the County."

A few days after this, a large mob came to my house, commanded by General Moses Wilson, Hugh Brazie, and Lewis Franklin, and broke down my door, and burst into my house, armed with guns, clubs, and knives; some of them were painted red and black. This was in the night, and my family was much frightened. They threatened me with immediate death if I did not leave the place. After much abuse they left us for the night, but in a few days after, they returned and drove me and my family into the street, not suffering us to take anything with us. I saw that we must go or die; we went south to Van Buren County, in company with eighty or ninety others. In a short time after, I returned to my farm and found my house plundered, my grain and crop, stock, and all my farm and farming tools laid waste and destroyed; and shortly after my house was burned to ashes.

I called to Esquire Western, of Independence, and inquired of him if he could inform me what all this mobbing and riot meant, informing him of the destruction and plundering of my house; to which he gave me no satisfaction, but insulted me and treated me roughly. Governor Boggs lived in the County, and I have seen him passing through among us in our great distress, and gave no attention to our distresses. He was then Lieutenant-Governor of the State. On my return to my family in Van Buren County, I was much abused by a man by the name of Brady; he said he would kill me if ever I attempted to go to my farm, or if he saw me passing that way again. I returned to my family, and in a few days after, a company of men came where we lived, and said they would spill my blood if I did not leave the place immediately. The leaders of this company were John Cornet, Thomas Langley, and Hezekiah Warden; they lived in Jackson County.

This was in the cold winter, and our sufferings were great. I fled across the Missouri river to Clay County, where I lived three years: in which time I often heard Judge Cameron and others say, that "your Mormons cannot get your rights in any of the courts of the upper country;" and I had not the privilege of voting as a free citizen.

I moved to Caldwell County, bought land and opened a good farm, and lived in peace until the summer and fall of 1838, when mobs arose in the counties round about, and I with the rest was obliged to take up arms in self defence; for the cry was, that mob law should prevail, if we stood against them, until the army came and took us all prisoners of war. I with the rest was obliged to sign a deed of trust at the point of the sword. I with sixty others was selected out and marched to Richmond and Ray County, by the command of General Clark, where they kept us a number of weeks, pretending to try us as treasoners and murderers. At length I obtained my liberty, and returned to my family in Caldwell County; and I found that there was no safety there, for there was no law, but all a scene of robbing, and plundering, and stealing. They were about to take me again, and I was obliged to leave my family and flee to Illinois. In about two months my family arrived, having suffered much abuse and loss of health and property. Soon after the arrival of my family, my son, a young man, died; and I attribute his death to the cruel barbarity of the mob of Missouri, he being a prisoner among them, and having suffered much because of them.

My father was a soldier, and served in the Revolutionary War, under the great Washington, but I have not had protection on my

own lands; and I have not been permitted to see my farm in Jackson County, Missouri, in seven years. Soldiers were stationed or quartered in different parts of Far West; and they treated us roughly, threatening to shoot us, and making use of anything they pleased, such as burning house, timber, and rails, and garden fences, and stealing and plundering what they pleased.

When I was at Richmond, a prisoner before Judge King, we sent for many witnesses; and when they came, they were taken and cast into prison with us, and we were not permitted to have any witnesses. The day I came out of prison, they compelled me to sign a writing which was not true, or remain in prison.

DAVID PETTIGREW.

Sworn to before D. W. Kilbourn, J. P.

Thus I have given a few of the multitude of affidavits which might be given to substantiate the facts of our persecution and death in Missouri.

When the brethren left Missouri, they were poor, having been plundered of everything valued by mobs. Much of it was done under the eye of the Government Officers, according to the foregoing affidavits; and all by the sanction of the State of Missouri, as the acts of her Legislature testify; and being so numerous they were obliged to scatter over the State of Illinois and different States to get bread and clothing—so that but few accounts against Missouri could be collected without unreasonable exertions. About 491 individuals gave in their claims against Missouri, which I presented to Congress —amounting to about $1,381,044 51½ cents; leaving a multitude more of similar bills hereafter to be presented, which, if not settled immediately, will ere long amount to a handsome sum, increasing by compound interest.

Tuesday, 24th.

Washington City, March 24th, 1840.

Dear Brother—Our business is at last ended here. Yesterday a resolution passed the Senate, that the committee should be discharged; and that we might withdraw the accompanying papers, which I have done. I have also taken a copy of the Memorial, and want to be off for the West immediately. I have not gotten a letter from President Rigdon, although I have frequently written to him. I have received a letter from brother Bennett, stating that he was in the Jerseys, and that he was calculating to have me come that way and go home with him; and also that he had business which he wanted me to attend to at the office here. When he last wrote, he stated that as yet he had no money to get home with, and I hardly know what course to take in regard to the matter. If I do not receive a letter in two or three days, I design leaving for Philadelphia or the West.

There is one honest Quaker-looking sort of a man here, by the name of William Green, (instead of John Green, as I stated in a letter to brother Robinson,) who has two iron printing-presses, with other things necessary, that would come to Commerce, provided you could find work for him, and inform him of the same. How much work there is to do I know not; therefore merely write that if such a man and establishment are wanted, you could easily obtain them, or would know where they could be obtained. He believes as much in our religion as any other, but not much in any.

Yours in the Lord,

E. HIGBEE.

P.S.—I would just observe, that information has reached this place, through some of the newspapers, that you have come out for Harrison. It is said that the information came by some gentlemen who obtained it from you, whilst in your company in passing through the State of Indiana. Another paper states that 1000 houses are to be built in Commerce this season, which I hope is the truth.

I would just observe (on the subject of our business) I am sorry Judge Young had not insisted on the motion to print our papers, as it would have been opposed; then a speech from Clay and Mr. Preston would have been brought forth, as I have since learned; but I think it was a trick of the Missouri Senators to slide it along without making a noise, by its going to the Committee as it did. Judge Young says he was anxious to have it brought before the Committee, but seemed disposed to let it slide along easily, rather than run the risk of its being refused.

If he had let those speeches been made, almost every one would have read them; which would have shamed Missouri, (if there is any shame in her,) and waked up the whole country, so that by another year Congress would do something for us. But there is no need of crying for spilt milk. I have done all I could in this matter, depending on the good judgment of Judge Young to legislate for us to the best advantage. I am inclined, however, to think if it was an error, it was one of the head, and not of the heart.

Mr. Hotchkiss, of Fair Haven, Connecticut, has addressed a letter to yourself, bro-

ther Rigdon and myself, which seems to be written with much good feeling. He desires to know concerning our business here, inviting us to make his house our home, should we travel in that region. He writes that his health is very bad. I have been talking with Mr. Steward concerning a memorial, requesting him to bring it before the House; who has promised to do so if he can. He says he will talk with some of the members respecting it. I have answered Mr. Hotchkiss' letter this day, and sent him the report of the Committee.

E. H.

At this time the work of the Lord is spreading rapidly in the United States and England—Elders are travelling in almost every direction, and multitudes are being baptized.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 20, 1855.

The "STAR" AND THE "JOURNAL OF DISCOURSES."—We wish to call the attention of the Elders generally to the circulation of these periodicals among the Saints. The time is close at hand when it will be necessary to ascertain the number which the various Conferences will take the coming year. While on the one hand the taking of so large a number as to accumulate a debt on the Conferences is to be avoided, we desire that the Pastors, Presidents, and Travelling Elders should faithfully lay before the Saints the great importance of carefully reading, studying, and preserving these periodicals, for they will always be a source of profitable counsel and instruction, and an increased healthful circulation of them will greatly tend to strengthen the faith of the Saints, and keep them alive in the spirit of the work.

We have generally, heretofore, left the *Journal of Discourses* to recommend itself, but as a more extensive perusal of it would greatly strengthen the work, and instruct and edify the Saints, we will now particularly call the attention of our readers to its merits and importance.

What should be the first great object of every Latter-day Saint? What should be the aim of his care and exertion? Whether gathered home to Zion, or scattered in the midst of the nations, it should be to live in as close communion and fellowship of spirit as possible with the First Presidency, and other leading authorities of the Church. Then the question arises, how is this to be done the most effectually? We answer, by receiving from them the keys of knowledge, and hearing from their lips the words of wisdom and counsel; but inasmuch as this privilege is beyond the reach of the scattered Saints, the best course for them to pursue is to carefully read and study those printed instructions and revelations which emanate from Zion, and seek to know their import and application, through the revelations of the Spirit, and those living oracles which have been sent to instruct and guide them in the way of eternal life.

The *Journal of Discourses* is published expressly for the purpose of bringing within reach of the Saints, without any reconstruction from others, those practical counsels, richly imbued with the spirit of heaven, which are given to the Saints in Zion. For this reason it is invaluable, and should be diligently read and pondered over in the mind. When a Volume is completed it should be carefully bound for future use, and then its contents treasured up as household words. They will serve as a guide and text book through life, and when repeatedly read and studied

with a sincere desire to obtain intelligence, new ideas and principles will be continually developed to the understanding, and the *Journal* ever be found a never-failing source of light, knowledge, and truth. When the Saints are travelling, or through unavoidable circumstances are in a position where they cannot meet with their brethren, or receive instruction from the Elders, the *Journal* will ever be a source from which they can receive strength, comfort, and consolation.

Every Latter-day Saint should bear in mind that the spirit and power of the work of general restitution is rapidly increasing. Every mail which arrives from Utah brings to us the more full development of some important feature or principle, and in nothing is this fact so vividly portrayed as in the published discourses delivered in the Tabernacle in G. S. L. City, and particularly those from the First Presidency. The past year has been one peculiarly fraught with important events to the Saints, which will have a mighty influence in shaping their future destiny. The policy of the United States towards us in the past and the present, the law of consecration, the political and civil policy of the kingdom of God, with many other subjects of importance, have been discoursed upon with great force and power by the authorities in Zion, and their sayings published in the *Journal*, and yet how few comparatively of the Saints have read or known anything about them. The discourse of President Young, published in Number 2, Volume II., of the *Journal*, on the neglect and oppressions of the U. S. Government, the sufferings and hardships of the Mormon Battalion, &c., and the one published in Number 20, same Volume, on the insults, abuses, and depraved conduct of United States Officers, are some of the thunderbolts from the mountains, which strike terror into the hearts of our oppressors, and make them feel that there is a power there which they can neither comprehend nor handle, and they begin to feel the blighting curse of their deeds recoiling on their own heads. On the other hand, President Young's discourse on the Kingdom of God, in the same Number, is the most beautiful, complete, and practical illustration, of its object and policy that has ever been given to the world. Thus we might go on reviewing the important subjects discussed in these published discourses, but we say to the Saints, if you would drink at the fountain of intelligence, if you would keep the fire of revelation burning brightly within you, if you would keep pace with the rapid progress of the kingdom, read and study for yourselves. The work of the Lord waits for no one. Strong things are being revealed in these days, and, like firebrands thrown among the ripened corn, they are setting the world on fire. Many apostatize because they get so far behind the spirit of the work that they lose sight of it altogether. The minds of others become darkened—they conceive that something must be wrong because "Mormonism" is getting so far a-head of them, therefore they cling to what they imagine is old "Mormonism," and become the dead branches which encumber the tree. When the way opens for such to gather with the Saints, on their arrival in Utah they are disappointed and dissatisfied, and generally want to go on a little further, for the light is too strong for them.

President F. D. Richards arrived in Liverpool from the Continent, *via* London, on the 2nd instant, and left again on the 6th for the Continent, *via* Hull, from which place he will be accompanied by Elder W. H. Kimball.

What branch of science is that man distinguished in? Oh, he is great in vermin; he knows their names, describes their mandibles and oral cavities, their palpi and antennæ, their teeth and their saws, their forceps, and their stings and lances, and all the other formidable weapons with which they work such incessant mischief and create such everlasting suffering. Is that all? That's all.—*Family Herald.*

Foreign Correspondence.

DESERET.

President's Office, Great Salt Lake City,
July 30, 1855.

Elder Franklin D. Richards.

Dear Brother—Your letter dated April 28th, came to hand on the 9th instant, promising a report of names of P. E. Fund passengers, &c., which we expect in our next mail. Your movements, doings, &c., so far as we have any knowledge, are most cordially approved by me, and I will add that, in almost all the correspondence which we receive from the American Elders, your course is highly spoken of; they all feel that you have acted the part of a father to them, and your arduous labours and entire exertions are most effectually devoted to the spreading of the Gospel and the rolling forth of the kingdom of our God upon the earth. This I believe, and have always expected at your hands, and am gratified in knowing that you are thus redeeming the promise of early years in doing good service in the great work of the last days. Of course this is no news to me, still we often feel gratified in learning that our course and labours are approved and appreciated by our brethren, with whom we stand so intimately connected in the covenant and work of the last days. Still far above all should we covet and strive for the approving smile of our Lord and Master, who rules King of Saints. I know of no movement that you have made, that you or any one else could have bettered, acting in your place, and feel to sustain you all the day long in my faith and prayers before the Lord of Hosts. I do not know how much we can do another year towards helping out the poor brethren, it depends a great deal upon the Saints, and their course in donations and paying up their indebtedness to the Fund. We feel strongly to sympathize with those faithful poor who have long looked in vain for deliverance, and do most earnestly hope and pray that the way may be opened soon, whereby they may be enabled to accomplish the desires of their hearts in gathering home with songs of joy and rejoicing upon their heads.

We exhort them to be of good cheer and of good faith, and the Lord will order all for the best. We feel that we have done all that is required of us so far, and intend to continue as the Lord and our brethren shall lend a helping hand. But we do not consider that we should involve ourselves, or too much neglect other matters pertaining to the interests of the great cause of truth. Furthermore, it is time that the brethren having means should freely impart thereof for this cause. The prosperity which has attended this people in all their labours in the rich valleys of Ephraim cannot be passed over without corresponding exertions on their part to advance the interests of Zion, gather Israel, and build up the kingdom of our God. They must devote themselves and their all more exclusively to the work. We wish to accumulate sufficient during the present year of the Tithing funds to bring out the Woollen Factory in St. Louis next emigration; it is needed here, as well as many other things incidental thereto. We must begin more effectually to manufacture our own clothing, and you are aware that we have to pay considerable indebtedness caused by the operations of the P. E. Fund Company, both here upon your drafts, and in the Liverpool Office. We must be a little careful, and not permit that fund to swallow up all our available resources, so much so at least as to cripple every other branch of public service. All that we receive here is the property of transportation and labour, which has to be turned into cash to meet constantly accruing liabilities of this nature, and is sometimes most difficult to accomplish—indeed, I may safely say, it is never accomplished. All we receive this way is turned into our public works, and other means has to be taken oftentimes, which belongs neither to the P. E. Fund nor Tithing, to meet them. As I said before, we are desirous of doing all that we consistently can to aid the emigration, but I feel that we shall be obliged to confine ourselves more exclusively to the proper funds of the company to promote that object. The brethren must *shoulder up* and assist in this business. Still shove them across the water as fast as you can, and if they prove faithful they will soon make their

way over the plains. The Lord is truly hedging up the way by distress of nations and various other ways, still His hand is over His work, and He will overrule all for the good of His people. Israel will be gathered, and Zion redeemed.

We have cheering news from our missions generally, especially those sent to Israel in the mountains. The Indians are generally friendly, and we are happy in believing that the Lord has commenced His work with them; there certainly is exhibited a more largely increased influence of the Good Spirit than ever before. They are beginning to have dreams and visions, and look to us more as their friends; so may it continue until the forlorn children of Abraham are brought again to participate in the blessings and privileges of their Father's House, and rejoice in the reception of those blessings and covenants and promises made unto their fathers.

Elder Hyde has arrived at Carson Valley, and writes that all is right in that quarter, although there was a little feeling with some few in regard to coming into an organization under Utah. The Indians on the route were generally friendly.

This summer is very warm and dry, and owing to the mildness of the last winter not depositing a sufficient supply of snow in the mountains, the streams are comparatively low, rendering quite a scarcity of water.

The grasshoppers have done their work and left, they have caused very much destruction in many places, entirely destroying not only the first, but second and third sowing, some corn, and even buck wheat. There will inevitably be a scarcity of provision, do the best we can; our main prospects are in corn and potatoes, but the potatoes are not getting sufficient water, and will consequently be light. Grass is dried up on the benches, so that cattle have to be driven high upon the mountains, or to new and distant locations, for grass. We have made a location for the Church stock, and some few others, in Cache Valley, to which place they are now being driven. Notwithstanding, we feel well, and think there will be enough for the Saints if they use proper economy. We esteem it a great blessing under all of the existing and peculiar circumstances which at present surround us.

Our public works have progressed unusually well thus far the present season. We have now, however, to hold up a little in consequence of the failure of feed for our teams engaged in hauling stone. We intend, however, to put the men to work on the Cottonwood Canal, upon which we expect to bring the granite for the Temple, so I do not think it will be any loss of time in the end to partially suspend operations in the stone business. We hope to be able to bring stone on the canal another year. It would be a great blessing if it was finished now. I have no question that if the waters of Big Cottonwood could have been used for the irrigation, as it is contemplated they will be when this is completed, it would have saved grain and vegetables sufficient this year to have paid the expense of its construction.

We shall do what we can with it now in the embankments and deep cuts, dams, &c., leaving the principal digging until the fall and winter rains, which soften the earth.

Times remain about the same in California, money very scarce. Brother P. P. Pratt is on his way home. It is said that brother J. M. Horner is completely broken up, that it is impossible for him to pay his debts even if he could sell his property.

Presuming that you have all home matters faithfully chronicled to you by your family and brother Samuel, I close, praying the Lord to assist you by His grace in all your labours, and give you wisdom, strength, and ability, commensurate with the duties devolved upon you from day to day.

I suppose that brother Spencer is aware that he is at liberty to return home if he wishes, although he will doubtless be missed very much in that country. He has truly made himself very useful, and felt the spirit of his mission rule him in all his acts. The blessings of the Saints already come up in his behalf; he will receive his reward.

Remember me and the brethren of the Office and Council to brother Spencer and the rest of our acquaintances and friends, and the American Elders generally. We are happy in believing that they are all doing first-rate, and feel to bless them all in the name of Israel's God.

With sentiments of high regard, I remain as ever, your friend and brother in the Gospel of Christ.

BRIGHAM YOUNG.

G. S. L. City, Utah T.
July 31st, 1855.

Dear Brother Franklin— . . . .

During the past month I have been very much engaged in business, which has hardly afforded me an opportunity of gathering up the news, only what has come to me in the *News*, and which as freely goes to you.

I was nearly six days absent with the President and his Counsellors, and others, holding a three days' meeting at Provo, as noticed in the papers. I went by invitation of the President, and assisted in the ministerial department.

While at Provo I had one nice time of fishing with the brethren, and we were quite successful. Brother Woodruff and myself cured about half a barrel, and brought them to our families.

On Sunday, the last day of our meeting, the Indians were gathered in and attended service, while President Young spoke at length of the policy that should be pursued by the people towards the Lamanites. He wanted the people in Provo to divide off the land between the City and the Lake next to the river, and aid the Indians in settling there, where they could have easy access to their fishing grounds, and other advantages which rightfully belonged to them. The Saints should aid them in building houses, establishing schools, teach their children, provide clothing, &c. Where the brethren have cut down their wood, so that the squaws have to go to the mountains for it, it should be hauled to them; otherwise, if they burn up the brethren's fences, they should not complain. Very much good instruction was given by the President, and, if received and honoured by the people, will greatly aid in preserving peace, and in bringing the Lamanites to a knowledge of their fathers, and of the work in which they must yet be prominent actors. The Interpreter communicated the spirit of the address to the Indians, and the chief, High-forehead, addressed the meeting with words of wisdom.

I have been putting a small house, 16 by 18 feet, in the edge of the ravine, just back of the one I live in; one and a half story, above a good cellar room. It is set back, so that I can put up a good building in front of it when I wish. I wanted a cellar very much, and not feeling able to put up a front this season to get one, I have placed it where it will accomodate my present wants, and have two other good rooms under the same roof. I have the walls up, but it is not covered in yet. I have also been up to Farmington, to select a site for a carding machine and factory, which myself, Joseph Cain, and brother Elias Smith are concerned in.

On the evenings of the 24th and 25th instant, the Polysophical Society gave an entertainment at the Social Hall, to as many friends as could be conveniently accommodated, which has been pronounced the best affair of the kind that was ever presented to the people of this city. It was quite a literary affair, in which was embodied a great variety of music, as well as essays, addresses, discourses, anecdotes, recitations, songs, &c. The hall was fitted up in drawing-room style, the bands occupying the platform. The superintendence of getting up the entertainment was upon brother C. V. Spencer, W. Eddington, and myself. Brother Lorenzo Snow, President of the Society, being absent up to the morning of the 24th. All these, with other matters, have kept me very busy.

The weather continues very warm and excessively dry, so much so indeed that it is considered quite injurious to health. There is considerable sickness among children, but few, however, die. Cholera morbus is most commonly the complaint, while weak eyes are also somewhat prevalent. It is so dry that the heat seems reflected from the earth almost as powerfully as from the sun. The water from City Creek and most other streams does not near supply the demands for irrigating. Many who replanted and sowed will lose a great portion of their late crops for the want of water. Where the early crops of wheat were allowed to mature, they are generally harvested. Some fields have turned out well. I believe it is generally thought that the crops through the Territory will be sufficient for the inhabitants, if frugality and care are used. Among the children who have died are Darwin Richardson's second son, John Hyde, jun.'s child, and a child of brother N. H. Felt.

No early trains of goods have arrived from the east, as is usual, but a small train has arrived from California, *via* the South route, with groceries and such other articles as the market calls for.

Wheat is being sold for $2, perhaps

some higher, and flour from $6 to $8 per hundred pounds. Potatoes are rather backward, from the dryness of the season. New potatoes have been sold at $2 per bushel. Much corn is planted, more than can be matured from want of water. The peach crop is generally pretty good. There is a pretty universal failure in garden vegetables, melons, &c. The 24th passed off without any special public denonstration, some private parties and balls transpired in the evening. The 4th passed off "brilliantly," and gave universal satisfaction.

I understand quite a company will go north, about the middle of next month, to make a settlement beyond the present northern settlements. . . . .

I close this sheet as ever, wishing you a most successful mission, and that your labours may not be too arduous for you.

My very kind regards to brother Spencer, and all in the Office with you.

I am, yours devotedly,

S. W. RICHARDS.

How to Get to Zion.

BY ELDER R. W. WOLCOTT.

The Saints in general have the spirit of gathering home to Zion, which I am glad to see, for it is a command of the Lord to come out from the world, and separate themselves from among them. For what communion hath light with darkness, truth with error? I answer, none. For truth cleaveth unto truth, and light unto light. Consequently when a man obeys the Gospel—believes in Jesus Christ, repents, is baptized for the remission of his sins, and receives the Gift of the Holy Ghost, he finds himself in possession of eternal light and truth; and inasmuch as he appreciates this light, he has no fellowship for those who love darkness, even if they be his nearest relatives. For our Saviour says, he that cannot forsake father and mother, brother and sister, houses and lands, gold and silver, &c., for his sake and the Gospel's, is not worthy of him.

But to return to the great question, how are we to gather with the people of God?

There is one thing in particular I wish to call the attention of the Saints to, that which the Lord has revealed to us several years since, and which has been published, and most of us have it in our possession, though we have perhaps failed as yet to perform—the Word of Wisdom. It is given to us with the greatest parental affection, not by commandment, but with promise. Our heavenly Father sees and knows what is for our good and safety in all things and under all circumstances, and condescends to reveal them to us. And O! how it pains my heart to see how many Saints are living, as it were, regardless of the Lord's Word of Wisdom, as though they had no need of the promised blessing, while at the same time they are living in the very circumstances which most require it, in a land in which the destroying angel is already at work, the effect of which is many are falling victims to disease and death. With how much more confidence could we administer in the holy ordinances of the Gospel, did we keep the Word of Wisdom.

We are not gathered, and before we are, we have the mighty deep to cross, on which the destroyer rides, and to travel thousands of miles through elements contaminated with the principles of disease and death. And before we can do this with safety, we shall find it advisable to avail ourselves of the promises connected with keeping the Word of Wisdom.

We are commanded to cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the sight of God. And how are we to do this? By turning down our tabernacles from one to three pints, per day, of porter and ale, and in many cases many other strong liquors, and with from three to six cups of tea and coffee, also using much tobacco and snuff, all of

which the Lord has said is not good for man? Yet how many indulge in the use of these things, by which means they sow the seeds of disease and death, daily, in those tabernacles which they are commanded to cleanse and keep pure. What profit, then, is there in those things to us who have the Word of Wisdom? Let the wise men of Israel speak, and what do we hear, but the voice of thousands as one, exclaiming, in the language of God, given to us in the Word of Wisdom—"These things are not good for man."

Let us for a moment take into consideration what it costs us in *pounds*, *shillings*, and *pence*, to serve our unnatural appetites. Allowing five-pence per week, for one person, to spend for tea and coffee, (many use much more,) it would in one year cost him 260 pence. Now, then, there are upwards of 30,000 Saints in these lands, and in all probability 25,000 of which use tea and coffee, which would cost them £27,083 6s. 8d. This is what it costs the above number of Saints to use tea and coffee, one year. Now in all probability, it costs them more to use tobacco, snuff, ale, and porter, and other liquors together, with many other useless expenses, such as contributing to support Gentile institutions, &c., and hiring their children to do things, when they ought to be so brought up as to consider it a privilege to do whatever their parents desire of them without even waiting to be commanded, much less to be hired. O! how long before the Saints will realize the weight of responsibility resting upon them in this respect, and act accordingly, thus bringing up their children in the nurture and admonition of the Lord.

But to return, the cost of the tea, tobacco, liquors, &c., would amount to £54,166 13s. 4d. This, then, is what it probably costs to serve their appetites one year, which, if put into the P. E. Fund, would emigrate to G. S. L. City in one year 3611 Saints, allowing it to cost £15 each. Let this principle be carried out, and in less than seven years the 25,000 Saints could emigrate themselves.

Now all who act on this principle are sure of emigrating, for they will not only save money enough, but will be able to present their bodies a living sacrifice, holy and acceptable in the sight of God, which is their reasonable service, and thus be of that happy number in whom the Lord will have confidence, because they do witness unto Him, by their works, that they are determined to keep His commandments.

Again, except we keep the Word of Wisdom, we cannot have that degree of faith and confidence which is requisite to claim the promise with which it is given, which is, that "the destroying angel should pass by them, as he did the children of Israel, and not slay them." Who can but feel the need of availing themselves of all the knowledge and powers the Lord has placed within their reach, when we consider how many of the Saints have fallen victims to the destroyer who is extant, both by sea and land, and thus failed to reach their journey's end, and rejoice with the people of God in the tops of the mountains? Inasmuch, then, as the Saints are favoured above all other people with a correct theoretical knowledge of the principles of the Gospel of Jesus Christ, let them not be found wanting in the practical knowledge, ever pressing forward towards the mark of their high calling, that they may obtain the prize. But to whom have the Saints a right to look for an example, except *to the Elders of Israel*, who stand in high and holy places, and on whom are placed great responsibilities? Is it not a matter of the highest moment, that they be men of perfect examples in the keeping of the Word of Wisdom, as well as in all other things pertaining to their high and holy calling? But while some do these things, many do not, and what is the effect? It is that many Saints have come to the conclusion that it is not particular, whether it is kept or not, consequently they lull themselves with the idea, and continue to feed their traditional appetites at a great sacrifice, a sacrifice not only of pounds, shillings, and pence, but of that power of God which can only be obtained and enjoyed by yielding themselves in sweet submission to His mind and will in all things. Let the Saints keep the Word of Wisdom, and the love of God will be more abundantly shed abroad in their hearts, by the Holy Ghost, which has been given unto them, and the gifts and blessings thereof will be multiplied and enjoyed to the satisfaction of their souls; their bodies will be filled with the principles of life and health, and their pockets with money

to emigrate; and they will have power to control the elements in their behalf, and thus soon find themselves participating in those rich and heaven-born blessings which alone are enjoyed by the Saints of God in the tops of the mountains.

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending September 30, 1855.

CONFERENCE.	AGENT.	AMOUNT.
London	William Malben	£750 16 3¼
Birmingham	John Godsall	245 4 4
East Glamorganshire	Geo. W. Davies	181 6 7½
Manchester	Edward Oliver	167 8 1½
West Glamorganshire	William Lewis	163 11 8
Warwickshire	William Parr	145 11 6
South	Simon Irwin	120 6 0¾
Herefordshire	James Reece	102 9 11
Newcastle-on-Tyne	George Peacock	97 0 2¾
Bradford	John B. Pears	91 9 8
Staffordshire	Josiah Rhead	88 9 1
Monmouthshire	Edw. Middleton	86 17 10½
Reading	James Frewin	85 2 9½
Wiltshire	William Norris	82 8 11
Glasgow	Robert Kirkwood	75 4 10
Sheffield	Wm. Brownlow	72 8 1½
Lands End	John Kessell	70 3 5¼
Lincolnshire	Richard Harper	65 7 4
Derbyshire	Thomas Parkes	64 6 4½
Cheltenham	Thomas Clarke	61 7 11
Hull	John Miller	60 4 3
Norwich	James Woods	58 7 4½
Bedfordshire	William Peacock	54 12 1½
Cambridgeshire	R. J. Townsend	51 2 7½
Nottinghamshire	Josiah Holmes	49 12 6
Liverpool	James Linforth	47 2 7½
Edinburgh	John McComie	47 0 2½
Dublin	H. E. Bowring	42 15 1½
Kilmarnock	John Aird	42 6 1½
Leicestershire	John Mellor	41 3 7
Southampton	Samuel Ridout	39 17 1½
Preston	John Holsall	36 10 4½
Carlisle	John Threlkeld	30 4 4½
Worcestershire	Charles Peat	30 0 9
Brecknockshire	Thomas Morgan	29 16 8
Belfast	J. D. T. McAllister	27 16 3
Late Herefordshire	John Preece	24 17 9
Carried forward		£3530 10 11

CONFERENCE.	AGENT.	AMOUNT.
Brought forward		£3530 10 11
Dorsetshire	Benjamin Elliot	24 7 11½
Shropshire	Joseph Akers	22 12 5
Llanelly	Thomas Stephens	18 9 8
Channel Islands	Elias Cave	15 3 8½
Pembrokeshire South	John Price	13 1 8
Carmarthenshire	Isaac Jones	10 8 10½
Dundee	A. N. McFarlane	9 13 1½
Flintshire	Thomas Green	8 16 9
Denbighshire	Griffith Roberts	5 3 5
Dyffryn Conwy	Hugh Roberts	4 13 3½
Anglesea	John Roberts	4 3 0
Isle of Man	James Duff	4 2 3
Pembrokeshire North	Thomas D. Evans	1 11 0
BRANCH.		
Derry	Hugh Sheppard	6 15 7
Tedbury	Joseph Walker	5 0 10
MISSION.		
Australia	Aug. Farnham	183 8 3½
Swiss and Italian	Daniel Tyler	158 0 5
Sandwich Islands	P. B. Lewis	120 1 3½
French	W. C. Dunbar	109 19 4
Cape of Good Hope	Jesse Haven	106 0 9
St. Louis	Milo Andrus	69 17 11
East India	Robert Skelton	30 4 5
Bombay	A. M. Musser	23 0 7½
Scandinavia	John Van Cott	11 3 11
Malta		5 7 2
William Ballan		1 15 2
Robert Shill, Rio Janeiro		1 4 4
J. W. McLellan		0 17 9
Dr. S. M. Brice, Iowa, U.S.A.		0 10 5
(Errors excepted.)		£4506 6 3

Varieties.

THE YANKEE JUGGERNAUT.—It is estimated that one hundred thousand liveshave been lost by steamboat disasters on the Western rivers during the last forty years!

IT appears from official returns that up to Saturday Sep. 8, there were shipped from Marseilles and Toulon, for the East, since the commencement of the war, 226,000 men, besides 45,000 from Algeria, Corsica, and Italy.

DR. F. MAYNARD, in his work *From Paris to Sebastopol*, states that the Crimea is the richest gold country in the world, and that within ten years it will become the El Dorado of the Old World.

FAILURE OF THE POTATO CROP IN CANADA.—The Canadian papers state that in the Eastern part of Lower Canada, especially in the district of Quebec, the potato crop is almost a dead loss. The blight is so severe and so universal in the low lands, that whole fields are being ploughed up—the yield not being worth gathering. And it is a singular fact, that, previous to the late thunderstorm there, the potatoes were perfectly sound, and three weeks ago farmers were selling them at 4s. a bushel, out of the same fields which are now completely destroyed. The weather, too, has been so cold that the corn and grain are not ripening, and oats are very much laid. A correspondent of the Toronto Colonist adds, "There is no harvest."—*Missouri Republican*, Sept. 14.

SINCE the commencement of the present year there has been a great increase of house-breakings of an aggravated character, generally throughout Scotland, but particularly in Midlothian, Stirlingshire, Lanarkshire, and neighbouring counties. The depredations are planned and executed with much skill.

EMPLOYMENT FOR WOMEN.—We want two or three women judges, female juries, and lady-like barristers to try and adjudicate certain evil-doers, whose sins are not duly appreciated by mere men. Further, we want a prison with a female governor, and female turnkeys. Among the most efficient troops of the King of Dahomey is his regiment of Amazons; a very terror to his enemies. Considering this, *Mr. Punch* proposes that all brutes guilty of beating their wives should be committed by lady magistrates, tried before a lady chief-justice, convicted by gentlewomen of the jury; and when sentenced, be given into the custody of strong-minded women. Punishment upon marital brutes will never be duly carried out, unless by functionaries chosen from the sex so cryingly outraged. To the hands of the avenging beauties would we render up all the offending beasts.—*Family Herald.*

Know Yourselves.

To see and know yourselves, O men!
Your origin and end to scan,
To learn your being, power, and station,
Your true position in creation—
This is the knowledge you must gain,
If you would reap an endless fame.
When from pure element the earth was born,
In all the beauty of primeval morn,
And shouts of joy from Sons of God roll'd round,
And beauteous orbs re-echoed back the sound,
To know that you were there,
As spirits pure and fair,
Awaiting your release, to roam,
And find on the new earth a home,
Like to a pure celestial ray,
Lights your dark path to future day.
A bright and joyous thought 'twas then,
To think of being mortal men,
To tread the vale of darkness through,
'Till fairer worlds burst on the view.
Through this dark vale to you 'tis given
To gain a bright celestial heaven.
Among the Gods you still may claim
A kindred, and enduring name.
Then what dark cloud impresses now
The mark of sorrow on your brow?
'Tis this—yourselves you have forgot,
And nature's laws remember'd not.
Through leaving good and choosing ill,
You're blindly led by Satan's will.

Liverpool. J. A. LITTLE.

THE *Catechism for Children*, by Elder John Jaques, is now reprinted, and can be obtained at our Office. Stiff covers, 6d.; cloth, gilt edges, 10d.

ADDRESSES.—James Carrigan, James Stones, } Thornywood Place, Snenton, Nottingham.
Israel Evans, Charles R. Savage, } 15 Park Street, Derby.

Money List, Sep. 29—Oct. 5, 1855.

	£	s	d
William Peacock	5	0	0
Josiah Holmes	2	0	0
Edward Oliver	36	10	0
Elias Cave	1	5	0
James Frewin	4	10	0
James Threlkeld	2	0	0
Carried forward	51	5	0
Brought forward	51	5	0
Robert Kirkwood	25	12	1
John Kessell	12	0	0
William Brownlow	7	0	0
James Linforth	3	17	3½
	99	14	4½

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 43, Vol. XVII. Saturday, October 27, 1855. Price One Penny.

Free Government.

"When the Kingdom of God is fully set up and established on the face of the earth, and takes the pre-eminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship."—*Brigham Young.*

A leading feature of "Mormonism" is the blending of the spiritual and temporal, the heavenly and earthly, the past, present, and future together. The kingdom of God, like every other, will consist of men possessing a territory and political principles, and having a code of laws, and a system of jurisprudence. In Utah, this kingdom is beginning to be developed to the world in a tangible form, and the principles of political and national salvation are being taught to mankind by precept and example. Equal rights and fraternity, with freedom for every person to enjoy all the blessings of life and every good thing, if he will not intrude on the rights and privileges of others, is the "Mormon's" political creed. This is the freedom which God designs for His creatures. He has made the elements amply sufficient for all to enjoy a comfortable share of them, if all men were willing to eat their bread by the sweat of their brow, instead of striving to live in idleness on the fruits of others' toils.

Every man should reap according to his works. This principle emanates from heaven, but men trample upon and pervert it. It is the parent of freedom; and it matters not whether a government is called republican, monarchial, or despotic, it is free and righteous in proportion as it acts on this principle. God made the world for man, that he might come upon it and use the elements of which it is composed, in their various organizations, and learn still further to modify and combine them to supply his wants; and in doing this, to learn the simple principles of creation. Is there any nation at the present time where the people enjoy the rights which God designed for them? No, it cannot be found.

A great portion of the poverty and miseries of mankind are caused by their fellow men. Those who are blessed with superior abilities, or whom Providence has placed in more favourable circumstances than others, should use those blessings to organize from the elements such things as will add to their own advancement and happiness, and render them capable of administering to others less favoured. Instead of this, man has become so perverted as to debar his fellows as much as possible from these blessings, and constrain them by physical force or

circumstances to contribute of the proceeds of their labour to sustain the favoured few.

The way to knowledge and intelligence should be as equally open to all as the material elements are for the sustenance of the body. Every son and daughter of Adam has a right to exercise the free agency which God has given them to shape their destiny in a future state of existence as well as in this; and men who attempt to force others out of the path they have chosen to walk in, are assuming those high prerogatives which at least do not belong to them, and which we are not informed that God has ever yet exercised. The Lord has said that He will judge men according to the deeds done in the body, but He has nowhere said that He would compel men to do right or wrong, but has ever left them free to do either.

The nations of the earth are probably governed quite as well as the majority of the masses which compose them are capable of appreciating. If the Russians were prepared to enjoy the blessings of free government without abusing them, the despotic power of the Czar would soon vanish away. The French are incapable of exercising the functions of a free republican government. The proof is, that they have twice merged a republic into a monarchy, which is better suited to their customs and capacities. If the masses of Britain were suddenly freed from those stringent restraints which curb the baser passions of the multitude, society would become a universal wreck, and anarchy would reign triumphant, or give way to a despotism. It is this desire for something better—this struggle for freedom, without knowing how to use it, that forms the basis of that revolutionary spirit which pervades the nations of the present day, and which occasionally bursts forth like a volcanic eruption, but again subsides because not sustained by correct and virtuous principles. This does not prove that present systems of government are right. There are abundant evidences that kings do not rule in righteousness, that the people are incapable of governing themselves, and that there exists no heaven-inspired Priesthood, acknowledged by the nations, who have wisdom to guide either.

The first account we have on record of a man who established a kingdom on the principle of physical force and conquest is of Nimrod, the grandson of Ham, and it says in the tenth chapter of Genesis, "he began to be a mighty one in the earth," "and the beginning of his kingdom was Babel," supposed by historians to be the commencement of the kingdom of Babylon. The confusion which took place at the tower of Babel has been on the increase down to the present, by a continuous sub-division of mankind into a variety of languages, races, and religions. When the scenes of wickedness and confusion in the last days were opened up to the vision of John the Revelator, he naturally enough used the first great city founded on these principles as typical of the results which mankind would experience from following her example.

From that early age, physical force, conquest, and oppression have been the characteristic of every period of the world's history. The masses of the old world, in their ignorance and despair, look forward to revolution as the only chance to better their condition. The new world is the land of republics, but in many of them true freedom has had a name, but never an existence, for they have been ruled by the worst of all tyrants—anarchy. The United States of America have made the most substantial and successful effort of modern times for the establishment of a free government. It was framed by noble spirits, who there found room for the expansion of their energies. With a constitution which bears the impress of inspiration, and with apparently every element of success and prosperity, had the integrity and virtue of the people kept pace with their increase in wealth and power, none could have calculated the extent of their influence, or the results of their example in freeing mankind from oppression. But alas! no, the blight of corruption, mobocracy, and revolution has seized the vitals of the nation. The cry of an oppressed and expatriated people is the requiem of her departing glory. Her soil has drunk the blood of innocence—of Saints of the Most High, and the Lord's anointed; and the souls of those who have been slain for the word of God and the testimony of Jesus cry with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood."

Nations, like individuals, may expect to reap the fruits of what they sow. If a people break down those barriers of con-

stitutional law which they themselves have established as the criterion of right and wrong, misrule and anarchy will invariably be the result. It is a remarkable fact, that the flames of civil war are kindling in that portion of the United States from which the Saints were first driven by a reckless mob. That same spirit which then unrestrainedly gloated on the sufferings and death of an innocent people, by the tacit consent of the nation, has diffused itself through the land, and sealed the doom of that mighty republic which has been at once an object of jealousy to tyrants, and of hope to the oppressed.

With suffering and want weighing down the masses, with a portion of the nations engaged in foreign war, others in internal strife and dissension, with the spirit of revolution only restrained by outward pressure in those who maintain the semblance of peace, where can mankind look for succour, for help, for political salvation, for deliverance from the whirlpool of anarchy, for liberty, for free institutions founded on the eternal principles of truth, equity, and justice? We answer no where, but to the God of heaven. Every system of civil polity invented by men, like their religious creeds, has been proved by experiment wholly inadequate to check the downward tendency of the human race.

The principles that will save men in the next world will save them in this. The Gospel will bring national as well as individual salvation. Some may query, how is this to be brought about? As God has not changed, we can see no reason why He should take any other course than that of former times—reveal His counsels to His servants the Prophets, whenever there is a people who are willing to be guided by them. We read of no other system of government until the mighty Nimrod established one on perverted principles, which the world have been imitating ever since, and going on from bad to worse. It was through direct revelation from heaven that the people of Enoch arrived at such temporal and spiritual, individual and national perfection that the Lord took them from the earth. It was through this same channel of revelation that Daniel became the wisest man in, and prime minister of, the Babylonish empire. It was through this that Joseph was enabled to save Egypt and his father's house. By this the children of Israel were led forth out of Egypt to the land of their inheritance, and established there, and were guided in the days of their prosperity. No government can ever be established which will insure stability and the best good of all, except by revelations from heaven, made to a righteous people who will obey them.

But says the sectarian religionist, the self-conceited sceptic, or the political demagogue, who deems the present systems quite good enough, because they pander to selfish interests and depraved desires—"Where will you find a people in this enlightened age, who are foolish enough to believe in your theocratic government?" Happily for mankind the Lord in His wisdom applied a remedy before they in their blindness and ignorance, had all gone on to destruction so far as to be past redemption. He knew perfectly well that there was no monarch or ruler on the earth but what considered himself too wise and exalted to receive instruction from Him, and no nation that would follow His counsels, if given. So instead of applying to some self-constituted dignitary, He commenced with an obscure youth, who was simple and honest hearted enough to receive instruction, and He taught this youth how to commence and carry on the work of gathering together the few scattered among the nations who are fitted to become the subjects of His kingdom. This young man gloried in no surreptitious titles of nobility, he had no ecclesiastical handle, of man's invention, to his name, neither was his pride pampered by an immense yearly stipend wrung from labouring thousands to sustain his assumed importance, but he rejoiced in the simple cognomen of Joseph Smith, quite as plain and just as honourable as that of Moses and Elijah, Matthew and Luke, and he was withal the best material that the Lord could find for His purpose. The Lord gave him the keys of knowledge and power, and instructed him how to establish a kingdom wherein righteousnes would rule, and heaven-born freedom be enjoyed by all who would seek its protection. What is the simple principle and method on which this kingdom is being established? It is this, to gather out the few who are scattered among the nations who are honest-hearted and virtuous enough to believe and practise the principles taught by Jesus and his first Apostles, and who are not too self-conceited to receive further instructions through revelation

from heaven. These few when scattered over the earth are weak, because divided, but when gathered together into one nation they will be powerful, on the principle that "union is power."

Thus the Lord, through the simple principle of union, the power of which the world acknowledge, but are unable to practise in a national capacity, is establishing His kingdom among the nations never to be overthrown. The Lord is founding this kingdom on the most pure republican principles, by teaching men truth, equity, and righteousness, and then giving them the unlimited privilege of conducting themselves in accordance with those principles. The people will voluntarily be guided by an active practical faith in a living and eternal Priesthood. The men who lead them may be taken from the earth, and succeeded by others, but the same principles will be the rule of action, and the same power will guide both rulers and people from this time on in eternal succession, thus insuring permanence and stability, a continual increase of power, and extension of dominion. This kingdom is founded on the rock of eternal truth, unadulterated freedom, and equal justice. It is sustained by the Gods, and by holy angels and righteous men. It is opposed by the powers of darkness, and the multitude of nations who follow their counsels. From only one man as a nucleus it has increased to a multitude. It is now assuming a form and tangibility which are attracting the atttention of the world. Its whole history is an enduring testimony that it has within itself the elements of life, power, and progress. In the bosom of the Rocky Mountains, where it could be sheltered and nursed in its childhood, it is rapidly arriving at a maturity that can bid defiance to the storms of opposition which rage around it. While other nations wane and disappear in the general wreck, the power of its principles will be more manifest, and its light more brilliant, until it takes the lead in the constellation of nations. Under its shelter the honest poor and oppressed will find protection. In it kings and princes will seek safety when infuriated masses light up scenes of carnage with the flames of burning thrones and palaces. Under its dominion all will find peace and protection, who will let others enjoy their rights, and acknowledge the God of heaven. So says the Lord through His prophet Brigham.

Celebration of the Anniversary of American Independence,

AT GREAT SALT LAKE CITY, UTAH TERRITORY, JULY 4, 1855.

(*Concluded from page 660.*)

Colonel George A. Smith delivered the following

SPEECH.

My Friends—I arise on the present occasion to address you with my heart filled with emotions that are not easily described, apart from feelings which pervade my mind resulting from the present celebration of the anniversary of our country's independence. It is with a high degree of pleasure that I witness such an immense assembly, and compare it with celebrations of this ever-memorable day which I have attended in my native state, in my early life. The anniversary of the day on which our fathers declared the independence of the American States, I have ever felt a disposition to celebrate, whenever circumstances and situation would possibly admit of it, as the day on which our fathers declared the independence and freedom of millions of people yet unborn. It was a great step for a few colonies to take, to attempt to wring from the hands of the king of the most powerful nation upon the face of the earth their liberties, the right of self government, of choosing their own rulers, those inalienable rights which belong to man, and are the boon of his Creator, and which kings had held in their grasp for ages. Our revolutionary fathers were unwilling longer to be ground down by

iron rules and cast-iron notions of one stupid and corrupt ruler that oppressed them, and struggled for their freedom. Under the guidance and fostering care of the God of heaven, these colonies were made free, free to act in obedience to all those principles He has given the sons of men their agency to act upon.

This is a great illustration of the importance and power of the principle of union. When the signers of the Declaration of Independence put their names to that heaven-born instrument, they were perfectly aware that the success of their cause depended upon their being united, it was absolutely necessary that they should all hang together, for if they did not, they were perfectly sensible they would all *hang* separately. The united colonies at that time were ready to sustain the leader of the revolution almost in mass; there were a few districts where divisions took place, and those divisions caused more cruelty, bloodshed, and sorrow than any other circumstance pertaining to the whole revolutionary struggle.

By this grand step our fathers secured to us the right of self government; however much wicked men may have opposed and abused the institutions the revolutionary fathers have established and put in motion, whatever corrupt office-holders may have done in violation of them, the great point is gained which enables the American people to choose their own rulers, and produce such a form of government and such protection as are necessary for their growth, their freedom, and their continual well being.

It was through the most flagrant violation of these sacred rights and principles of the constitution of our country by perjured officers, who were sworn to do their duty and suppress mobs and violence, that the rights of free men, which were bequeathed to us a priceless legacy, sealed with the blood of our fathers, that the Latter-day Saints were driven, *en masse*, from their peaceful homes in the United States, and were obliged to flee, destitute, into a desolate wilderness, where we are laying a foundation for a state in the great Federal Union, where we can enjoy our own religious institutions, and form a government, and where we are organizing our own community, agreeable to the general constitution of our country, that we may be made partakers of the blessings which are actually guaranteed unto us by that sacred instrument; under these circumstances we rest, until the day shall come that shall so revolutionize our American government, as to put every treacherous scoundrel where he ought to be, to reap the reward of perjury and corruption, that he may have the privilege of being banished by his Maker, that he may enjoy the society of the father of lies until he is satisfied with that kind of fare. [At this point of the speaker's remarks, a small round table that had been brought for the Honourable Judge Kinney to lay his papers upon, fell from the stand, upon which the speakers were sitting, and was broken by the fall.] *So*, the end cometh suddenly, the day of coruption is short, and its downfall is sure [great laughter]; the old fabric of corruption is getting so rotten, it will fall of itself and crumble to dust without any effort to overthrow it, and the pure principles of good government, justice, righteousness, and purity will become so clearly unfolded, that we shall wonder that it was ever possible such a mass of corruption ever shrouded our country, or that so great a number of the rulers of the American States should ever give countenance to the rule of mobs, or the destruction of the people's rights by any common convention of scoundrels.

The circumstances and pleasures of the day which have so far passed, would have been without alloy or a pang of grief, but I behold on this platform the vacant seat of one who was associated with us on the last celebration, one who addressed us on that occasion, with such a flow of natural eloquence and pathos of feeling; and to whose talents and instruction we were indebted for a great portion of the interest of that occasion; the Honourable Leonidas Shaver, Associate Justice of the Supreme Court, and Judge of this judicial district, has been suddenly called from the busy scenes of this life into eternity; a worthy man, and profound jurist, who, by his straightforward and upright course, has honoured his profession. His studious attention to his duty, his fine intellect, polished education, and gentlemanly bearing have won for him the universal admiration and respect of this community. It was only necessary to be acquainted with him to love him. Our worthy instructor and expositor of the law has been called from our midst suddenly. He not only administered the law, but honoured

it himself. Hear it, O ye judicators of of the law, and pattern after him. And we this day look round upon those that surround us, with this solemn reflection, that but a short season can pass, until it will be our turn to follow him.

This circumstance should caution us against sin of every description, and prompt us to live uprightly, walking in accordance with all the laws and principles of human right and divine revelation, that we may be prepared for so great and solemn an event when it shall come—when it shall be our turn to participate in the realities of death.

It is well understood that the principles of truth are bound to prevail, it makes no difference what the opposition may be, nor what length of time that opposition may continue; or how much sin is perpetrated to prevent it, or rivers of blood and millions of treasure wasted to oppose it. Yet, truth will utimately prevail; and the day will come when a "Mormon" *can* be respected in other portions of the world as much as any other man; yes, exactly as much as though he professed any other religion. Why? Because "Mormonism" is truth, and truth will prevail; those principles which are laid down in the very formation and genius of the general government of the United States, knew no religious sect—all were alike; and when these principles can prevail as our fathers handed them down to us, freedom will not be a name; and the day is approaching, and it is not far distant, when all the corruption and wickedness which serve to bring distress and misery upon a considerable portion of the community will be done away; that order of things will vanish, and this people will have the opportunity of enjoying all their privileges and rights in every portion of their loved country, that they can in these mountains.

If ever William Tell was happy when he found himself free from the grasp of his enemies, so this people felt to rejoice when they were encircled within these vast deserts, and almost impenetrable mountain walls. It was not the beauty of the country, the barren deserts, the rocky mountains, this isolated position, that invited us here; we came here simply because it was the only place of refuge which offered to us security from the hands of our persecutors, where we could actually enjoy our constitutional rights. We are here, thank God, enjoying all the privileges of American freemen, and all the blessings, and ordinances, and powers which lead to an eternal exaltation in the celestial kingdom of our God.

And I will tell you, my friends, what I hope; I hope that the first mob that rises in these valleys will experience the same sensation (and worse if possible) that a certain gentleman, a leader of a mob in Jackson County, Missouri, did, whose name was James Campbell, who had been long famed among his comrades as one of the bravest men in that county. It was on the occasion of the battle of the Blue; he gathered up his men, and fired fifty-three rifles into a small party of the "Mormons" that were hastily gathered together for mutual protection. There were only fifteen or sixteen guns among the "Mormons," they returned the fire, at which many of Campbell's comrades left in a hurry, but he concluded to stay and tussle it out with the "Mormons." There was an old revolutionary soldier, named Brace, in the "Mormon" company, who had fought in many battles under Washington, in the war of independence; he fired his musket at Campbell without effect, and he fired at the old soldier, also without effect, but Campbell being able to load quicker than he could, there was no alternative for Brace but to run at him with the butt end of his gun before he could re-load, so he commenced yelling like ten thousand Indians, and charged Campbell with the butt end of his musket; Campbell, to save himself, suddenly wheeled his horse, and plied the whip, this gave the old veteran a chance to re-load, he then fired his piece and killed Campbell's horse as he was jumping over a fence, which left him hanging there, but Campbell in his terror did not know whether he was running on his feet or riding on his horse, so he ran across the country with all the power he possessed, whipping behind him, as he supposed his horse, crying, "Get up, or the Mormons will kill us; get up, or the Mormons will kill us." So I want the first mob that rises in this country to feel, and all those who hold power and influence in the nation who by that means seek to distress and afflict the innocent, I want all such men to feel like the illustrious Campbell. I want the same terror to fall upon them that fell upon him, and the same powers of locomotion to clear out, crying, "Get up or the Mormons will kill us," as he

did, although his horse lay on the fence dead, near a mile behind him.

With these sentiments, these few ideas which are offered without having had time for studied reflection and preparation, I say, may we long live on the face of the earth, and enjoy the blessings and privileges of American Independence. Amen.

"A Gallopade," by Capt. Ballo's Band.

Hon. J. F. Kinney, Chief Justice, read a speech.

Greeted by the roaring of cannon.

Major Edward P. Duzette displayed his unique performance on the bass drum, with violin accompaniments, much to the gratification and delight of the assembly.

Dr. Garland Hurt, Indian agent, delivered an extemporaneous address.

Concluded amid the applause of the assembly, and the firing of cannon.

The following regular toasts were then read by the committee—

The Declaration of American Independence—an event ever to be celebrated by the Latter-day Saints—the fruits of inspiration. S. W. R.

The Constitution of the United States—For political wisdom and policy, among national institutions, its equal cannot be found. S. W. R.

President Franklin Pierce—may he live till his popularity is equal to his virtues; and may no future President of the United States do any more harm or less good. D. H. W.

Edinburgh Quadrilles, by Orchestral Band, very animatedly.

Music by Captain Ballo's Band.

Hon. A. W. Babbitt addressed the assembly.

Greeted by loud peals of cannon.

The Committee read the following toasts—

The lamented Leonidas Shaver—the brightest star and pride of Utah's Judiciary, and favourite of her citizens. H. S. E.

The Governor of Utah—He is as he was; and as he is, so may he ever be. S. W. R.

Utah Territory—May she continue to spread and prosper until her influence is felt among all nations, kindreds, tongues, and people. E. T. B.

The United States Supreme Court—Uncle Sam expects every man to do his duty, and so do the "Mormons." W. W. P.

The Territory of Utah—The hub of the great wheel of creation; "spin away, gals," and clothe the heralds of holiness in home-spun! Does that allude to polygamy? W. W. P.

The American Eagle—May its wings cover the universe, and its down fall upon America. J. M. B.

Hon. J. M. Bernhisel, our delegate to Congress—Twas not the whirlwind, nor the earthquake, but the still small voice, that showed the Lord was there. Well done, good and faithful servant. W. W. P.

It was then moved and seconded that the Hon. J. M. Bernhisel be sent again to Washington as the representative of this people. Carried by acclamation, and greeted by firing of cannon.

Deseret for ever!—Her own Governor, her own religion, her own Legion, and her own "peculiar institutions," instead of office-hoppers, clod-hoppers, gal-hoppers, or grass-hoppers. What a day this is for a unit! W. W. P.

Liberty of conscience—the bulwark of every government. Woe to the nation that muzzles it. J. C. L.

Como Quadrilles, by the Orchestral Band.

Mr. Bernard Snow read an Ode to Freedom, composed by himself.

Greeted by the firing of cannon.

Yankee Doodle, by the Martial Band.

The following was then pronounced—

BENEDICTION BY ELDER W. WOODRUFF.

O God, our eternal Father, we offer the gratitude of our hearts in thanksgivings and praise unto thy holy name, for the blessings we have enjoyed this day, and for the blessings we have enjoyed during all the days of our lives; and we ask thee, our Father in heaven, that we may ever be filled with gratitude and thanksgiving, and with obedience to thy laws and commandments. We thank thee for the Constitution of the United States, and receive it as a great legacy and as a precious boon bestowed upon us from thee, through our fathers.

We pray that thy blessing may rest upon all the children of men who dwell upon this continent, in that manner and in that measure to maintain inviolate the principles set forth in the Constitution of the United States; that we, and our posterity to the latest generation, may enjoy continually that freedom and liberty guaranteed unto us; and may its influence

and power spread upon all the earth, until the kingdoms of this world shall become the kingdoms of our Lord and His Christ; until every man, woman, and child upon the whole earth shall bow the knee, and acknowledge Jesus the Christ, the Son of the living God.

We acknowledge thy hand in the blessings we enjoy, and in leading us to these distant valleys; we know that thy Spirit—the Spirit of Wisdom—governed thy servants in leading us here, and that the same Spirit has been manifested in the government, control, direction, and counselling of this people up to this time.

May these blessings continue with us, and may we ever be thankful and humble, and never be ashamed to bow the knee to thee, and acknowledge thy hand in all things, in every blessing we enjoy, and in every duty we are called to fulfil throughout our lives.

Let thy peace go with us to our habitations, and may thy Spirit dwell in our hearts, and in the hearts of those who dwell with us, that we may revere thy name, keep thy commandments, overcome the world, and be saved in the kingdom of our God; which favours we ask in the name of Jesus Christ. Amen.

A Governor's salute was fired while the assembly were dispersing.

At sunset, firing of cannon; flags lowered.

The improptu speeches and prayers were reported by Messrs. Watt and Long.

Thus passed off the 79th anniversary of American Independence in Great Salt Lake City—a day long to be remembered by her patriotic and loyal citizens. No jar nor accident occurred to mar the harmony of the day.

ROBERT L. CAMPBELL,
Reporter of the Day.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 27, 1855.

FOURTH OF JULY IN UTAH.—A somewhat lengthy account of the celebration, in G. S. L. City, of the Anniversary of the Independence of the United States is concluded in the present Number of the *Star*. We doubt whether, in any of the cities of that vast republic, the day was honoured with a more magnificent display, or with more genuine enthusiasm, and we are certain that in no place was it attended with less profanity, disorder, and drunkenness. Male and female, old and young could rejoice in paying respect to the fathers of their country, without forgetting decorum and sobriety. The inhabitants of Utah could do honour to the "spirit of '76" most cordially, without violating the laws of morality, a characteristic peculiar to Utah in national rejoicings.

It may arise partly from the fact of their tempering public rejoicing with decency and wisdom, that the people of Utah are so often charged with disloyalty and a strong undercurrent of treason towards the Constitution and laws of their common country. Peradventure if Utah's citizens were to permit their joy to exhibit itself in the orthodox manner—that is, in Bacchanalian revels, enlivened by pugilistic, *revolver-istic*, and *bowieknife-istic* frolics, and spiced with debauchery, the whole demonstration resolving itself into a grand saturnalia, all would be honey, Utah would be loyalest of the loyal, shame and contempt would be the portion of those who might dare to lift up their little finger to impeach her patriotism. Be this as it may, one thing is certain to us, and ought to be patent to every one who is enlightened by the Spirit of Truth, and that is, that no people upon the American soil are more loyal nor more attached to the constitutional principles of their country, than the people of Utah. No people upon the face of the whole earth rejoice more, or have greater cause to rejoice,

that the spirit of freedom inspired the fathers of the American Republic to frame, sign, hold forth to the world, and stand manfully by the Declaration of Independence and the Constitution of the United States.

That man must be wofully ignorant of the purposes of God and the principles, faith, and objects of the people of Utah who honestly imagines for one moment that that people cherish feelings of hostility towards the Constitution and Government of their country. The very reverse is actually the case. In speech after speech, and document after document, do they declare that the Constitution of the United States is the most perfect in the world, that it is all they could expect in a human government, and that it was the Spirit of the living God that inspired the representatives of the American people to frame that glorious instrument of freedom. Any one whose knowledge of the views of the Latter-day Saints exceeds the veriest superficiality knows well enough that they affirm that the Almighty has a great and noble purpose in His mind respecting the American continent, and that purpose is nothing less than the reservation of that portion of the globe for the establishment and organization of His Church and Kingdom, never more to be overthrown. To prevent that favoured hemisphere from being overpopulated, like the old world, with a race of priest-ridden and comparatively phlegmatic people, He hid it from the knowledge of the nations till the set time was come for the free and most energetic spirits of their day to go forth from the oppressions of their native lands, and lay the foundation of a government with a constitution so liberal that under its protecting ægis His Church and kingdom could be planted, could germinate, exist, and grow until it became a great and mighty tree, beneath whose branches all the fowls of the air could find shelter and safety. The discovery of America by Columbus, the settlement thereof by the Pilgrim Fathers and others, and the Declaration of Independence by "the patriots of '76" are so many links in the grand chain of preparation for the establishment and prevalence of that kingdom which will ultimately spread over all the earth, and draw to its standard the best and purest spirits to be found among men. Until these great preparatory works were accomplished the Lord could not set up His Church and Kingdom on the earth, and therefore the humble, the honest, the oppressed, and the afflicted of all nations must live on comparatively without God and without hope in the world; salvation could not be published with effect to the nations, because no place could be pointed out where they might flee to escape the temporal and spiritual bondage to which they were subjected; Israel could not be gathered from the nations, because there was no government so liberal as to allow them to assemble together to obey the laws of God, to build temples to His Holy name, wherein the ordinances of eternal lives and exaltations could be administered for the living and the dead. We would ask any reflecting man who knows anything of the Latter-day Saints, whether he considers it would have been possible for them to practise, in any country in the old world, or under any constitution but that of the United States, the principles they hold to be the mind of God? For ourselves we unreservedly answer in the negative, and that man is far in advance of us who can answer in the affirmative, and is competent to support his answer with solid argument.

Such then being the faith and hopes of the people of Utah, and every one acquainted with them knows it to be a fact, how ridiculous, how absurd a position a man takes when he charges that people with disloyalty to the General Government, or with insensibility to the free and glorious principles of the Constitution. Considering the great and eternal interests pendant on the birth of that constitution and the formation of that government, is it not so plain that the wayfaring man, though a fool, may see that the Latter-day Saints, not only of Utah, but of the whole world, look

upon those events with thrilling interest, and upon the brave and honoured actors therein with feelings of the most profound respect and sympathy, in fact, as fellow-labourers in the great work of human redemption? And if such are the feelings of the Latter-day Saints, how can it be supposed that they harbour the most distant unpatriotic thought?

But there is a class of men who, to obtain place and power, care not if they ride rough shod over every barrier of law and constitution, and trample down the dearest moral, civil, political, and religious rights of other men. By such characters neither age, sex, nor condition is respected in the gratification of their treasonable and destructive desires. Against such men and their actions the people of Utah cherish the most uncompromising and undying opposition. And if such opposition is unpatriotic in the eyes of Americans, why let it be so, it proves their degeneracy, that they have dwindled down to the most "unworthy sons of noble sires." And more than this, it proves that there is a necessity for some people to arise in all the dignity and independence of free men, to stretch forth their hands to rescue from utter degradation the glorious charter of liberty bequeathed to their country by the noble heroes who staked their all upon the die to lay a foundation for the republic of the United States. Such a people are the inhabitants of Utah, and when anarchy and lust for power and personal aggrandisement break up the Union and threaten the very existence of the Constitution, that people will step forth to save the land, that it may be preserved sacred to liberty, and that one spot, at least, upon the face of the earth may be indeed free, and a spot to which the oppressed of every land may flee, with the unwavering assurance of protection in the enjoyment of every right, and with the privilege of living according to the dictates of their own conscience, to the very verge of consistency with the public good.

History of Joseph Smith.

(*Continued from page* 664.)

Wednesday, April 1, 1840.

Fair Haven, 1st April, 1840.

Reverend Joseph Smith, junior.

My Dear Sir—After writing you at, and then going to, Philadelphia, and not finding you, I addressed a letter to Washington City, and received a reply from Judge Higbee, by which I first learned of your return to Illinois; and at the same time I got the Committee's report upon your application to Congress for redress of the outrages perpetrated upon your people by the Missourians. I am not, I must confess, much disappointed in the result; as I know the vacillating, fawning character of many in both Houses of Congress; and these are not their worst traits either, for they not only lack the moral courage to do right, but will do what they know to be positively wrong, if they can make political capital by it; and will abandon you, me, or any one else, with perfect indifference, and heartless treachery, if by doing it they can obtain governmental favour, or political preferment. If we should not put our faith in princes, it appears most emphatically true, that we should repose no confidence in politicians. The idea conveyed in the report, that exact justice will be meted to you by the judicial tribunals of Missouri, is too preposterous to require comment. It is indeed a new doctrine, that we should apply to robbers, or their supporters, to condemn themselves to restore the valuables they have stolen, and to betray each other for the murders they have committed.

I do not believe (though I am sorry to say it) that you will ever receive a just or honourable remuneration for your losses of property, or any reparation for the personal indignities, privations, and sufferings which your people have sustained in Missouri. The greatest reliance you have for regaining

your wealth is in the honourable conduct of your people—their pure morals—their correct habits--their indefatigable industry—their untiring perseverance—and their well-directed enterprize. These constitute a capital which can never be shaken by man, and form the basis of all that is great in commercial influence, or in the attainment of pecuniary power.

Judge Higbee informs me that Mr. Rigdon is probably in New Jersey. It would have afforded me much pleasure to have seen you all at my house, and it was my intention to spend some time at Washington while you were there; but my health has been so very infirm, that it has prevented me from executing nearly all the arrangements I had proposed for myself for the last eight months.

Knowing the additions constantly joining your society, it has occurred to me that some of them may be unprovided with farming lands, and I mention at this time, that I am interested in a tract of about 12,000 acres of very choice lands, consisting of timber and prairie, fifteen or twenty miles from Springfield, upon which Mr. Gillett and several other families are settled and cultivating most excellent farms. It is one of the best neighbourhoods in the State.

I do not know what my co-partners in this tract would say about disposing of what remains unsold of the tract, (say eight to nine thousand acres,) but I should be disposed to sell upon reasonable terms, provided from twenty to forty families, valuable for their prudence, industry, and good habits, from your society, can be found to form a small colony of practical farmers. I am also interested with the same gentlemen in lands near Rock River, in Henry and Mercer counties, and believe this would, on many accounts, be another extremely desirable place or location for a colony of your people. I have said nothing to those owning with me relative to this subject, but suppose they would be governed materially by two considerations; namely, the characters of the purchasers, and the fact of their being actual settlers or not.

If you think two small colonies of the right sort can be formed from your society, you will oblige by informing me at your earliest opportunity. The price of the balance in the tract near Springfield, including an average proportion of timber, and an average proportion of prairie, I should think $4 50c. per acre. None of the prairie alone has been sold for less than three dollars, and some at three and a half; and I am confident that four and a half dollars for timber and prairie is very low, and especially as a credit, except for a small amount, would be extended to the purchasers. The other tract is nearly all prairie, but the finest selection of that region. It is probably worth three and a half dollars per acre.

As my paper is out, I have only room to request my respects presented to all friends at Commerce. I beg you to tell the editor of the "Times and Seasons," that as soon as my health allows me to go to the Bank, I shall send them $10.

Your obedient servant,
HORACE R. HOTCHKISS.

Friday, April 3rd, 1830.

At James Ivans', New Jersey.

Brother J. Smith, junior.

Dear Sir—I thought I would occupy a portion of this morning in writing to you. By a letter received from brother Higbee yesterday, I have learned that the Senate has decided that they have no constitutional right to interfere in the case between us and the people of Missouri; and refer us to the courts for redress; either those of Missouri or the United States. Now I am confident, that there is but one person in Missouri that we can sue with safety, and that is Boggs, and he is known to be a bankrupt, and unable to pay his debts; that if we should sue him, we will have the cost to pay, as he has nothing to pay it with. We are therefore left to bear the loss without redress, at present.

Judge Higbee is on the way home, and has been for ten days. He obtained money from Judge Young, to what amount I cannot say, but he will be able to tell you when he gets home. The Judge continues his friendship, and is ready to accommodate with money, whenever called for. Surely he is a friend indeed, and ought never to be forgotten.

I am up to this time without means to get home, but I have no uneasiness about it. I shall doubtless get means as soon as my health will admit of my going. My health is slowly improving, and I think if I have no relapse, I will be able to leave for home some time in the month of May, &c.

SIDNEY RIGDON.

Monday, 6th. Elders Young, Kimball, Pratt, Smith, and Hedlock landed in Liverpool, on the first day of the eleventh year of the Church, after a tedious passage of twenty-eight days, during sixteen of which they encountered head winds, and one severe storm of three or four days; and a great portion of the time the decks were covered with water—all of which tended to increase sea-sickness and suffering.

At the time of sailing Presidents Young and Kimball's health was very poor. George A. Smith had the ague for six days in succession. When the ship left her moorings the shore resounded with the songs of the Saints, who had come down to bid them farewell; they unitedly sung "The gallant ship is under way," until out of hearing. The brethren occupied three berths in the forecastle, taking what was called a steerage passage. With the exception of Elder Kimball, not one of them had ever been to sea, and the sailors called them "land lubbers." The ship being loaded with flour and cotton, they were packed in a small compartment with about 100 or 120 passengers, being a motley mixture of English, Welsh, Irish, and Scotch, who were returning home from America to visit their friends, or had got sick of Yankeedom and were leaving for "sweet home."

They had scarcely been at sea twelve hours before the whole of them were prostrated by sea-sickness. George A. vomited up his ague, and has never had it since. Brother Brigham Young, although confined to his berth by sea-sickness during the entire journey, was unable to vomit.

On coming into the Mersey the ship cast anchor in order to wait for the tide, when a small boat put off from the shore. Brothers Young, Kimball, and P. P. Pratt went in it to the landing. On reaching the quay, brother Young shouted hosannah three times, which he had promised to do whenever he should land on the shores of Old England. The brethren then went to No. 8 Union Street, Liverpool, where they procured bread and wine in order to partake of the Sacrament.

Elders O. Pratt, G. A. Smith, and Reuben Hedlock staid on board to look after the baggage. About three p.m., brother Young sent a small boat for them, and the boatmen piloted them to the same place, where they all met together, partook of the Sacrament, and returned thanks for their safe deliverance.

When they landed they were almost penniless. Two or three of them had sufficient to buy hats for those who needed them the worst.

Minutes of a General Conference held in Nauvoo—

At a General Conference of the Church of Jesus Christ of Latter-day Saints, held in Nauvoo, Hancock County, Illinois, on the sixth day of April, A. D. 1840, agreeable to previous appointment, Joseph Smith, jun., was called upon to preside over the meeting, and R. B. Thompson was chosen clerk.

The Conference was then opened by prayer by Elder John E. Page.

The President rose, made some observations on the business of the Conference, exhorted the brethren who had charges to make against individuals, and made some very appropriate remarks respecting the pulling the beam out of their own eye, that they may see more clearly the mote which was in their brother's eye.

On motion, resolved that the Conference adjourn until two o'clock.

Conference met pursuant to adjournment. Prayer by Elder Joseph Young.

Elder Thomas Grover presented charges against brother D. W. Rogers for compiling a Hymn Book, and selling it as the one compiled and published by sister Emma Smith; secondly, for writing a private letter to New York City, casting reflections on the character of Elder John P. Greene; and thirdly, for administering medicine unskilfully, which had a bad effect.

On motion, resolved, that, as brother Rogers is not present, his case be laid over until to-morrow.

Elder John Lawson then came forward and stated, that in consequence of some difficulty existing in the Branch of the Church where he resided, respecting the Word of Wisdom, fellowship had been withdrawn from him, and also from brother Thomas S. Edwards. After hearing the particulars, on motion, resolved, that John Lawson and Thomas S. Edwards be restored to fellowship.

Elder Orson Hyde addressed the Conference at some length, and stated that it had been prophesied, some years ago, that he had a great work to perform among the Jews; and that he had recently been moved upon by the Spirit of the Lord to visit that people, and gather up all the information he could respecting their movements, expectations, &c., and communicate the same to this Church, and to the nation at large; stating that he intended to visit the Jews in New York, London, and Amsterdam, and then visit Constantinople and the Holy Land.

On motion, resolved, that Elder Orson Hyde proceed on his mission to the Jews, and that letters of recommendation be given him, signed by the President and Clerk of the Conference.

Elder John E. Page then arose, and spoke with much force on the subject of Elder Hyde's mission, the gathering of the Jews, and restoration of the house of Israel; proving, in a short but convincing manner, from the Bible, Book of Mormon, and the Book of

Doctine and Covenants, that these things must take place, and that the time had nearly arrived for their accomplishment.

Adjourned until to-morrow morning, nine o'clock.

(*To be continued.*)

Home Correspondence.

READING CONFERENCE.

October 1st, 1855.

President F. D. Richards.

Dear Brother—It is with pleasure I pen you a few lines, to inform you how we are moving in this part, also to say that I shall forward to-morrow over £30 Temple Offering.

I am happy to inform you that the Conference I have the honour to preside over is now in an excellent condition. The Saints generally are in first-rate faith and spirits, full of good works, and feel like taking a straightforward course through thick and thin. Unity, love, and joy in the Holy Ghost truly are enjoyed by this people. The favour and blessing of the Almighty are realized, also the gift of prophecy, dreams, visions, the spirit of revelation, testimony, praise, and prayer, which causes our hearts to swell with gratitude to our Heavenly Father for His loving kindness and tender mercy toward us, for the Lord does accept of our labours, and gives us, as His servants, influence and power with the people.

We certainly have had to prune up the Branches. Many have been cut off, but I can assure you the branches feel all the lighter, and enjoy the true spirit of "Mormonism." Now we have cleared them of individuals that are full of iniquity, "pleased to be led by the adversary to do evil," the honest in heart come forth, and we bury them beneath the liquid wave, and they realize the Spirit's power to save. Pastor W. H. Kimball gave us counsel to rebaptize the Priesthood and members in some instances, and it had its desired effect.

Truly, dear brother Franklin, I do rejoice with my brethren in the Holy Priesthood. I can testify they are good men, although young in travelling, except Elder Thomas Phillips, he has been travelling about six years, and is a first-rate go-a-head man, has his district in good order, up to the line in all things, is on hand to carry out counsel, and do good in any way. The Priesthood generally are faithful, good men, and all feel like reaping a good harvest; if it is in the winter, we don't mind. Although there are not many over 400 members, we have raised the past quarter over £90, and the Saints are better in every way than when they did not raise above £20 or £30.

That the Lord may bless you in your high and holy calling, with those associated with you in the Office, in body and in mind, is the desire of your fellow-labourer in the Eternal Covenant,

JOSEPH FRANCE.

NORWICH CONFERENCE.

L. D. S. Chapel,
St. Paul's Opening, Norwich,
October 4th, 1855.

President F. D. Richards.

Beloved Brother—I now embrace the opportunity of giving you a more minute account of our faith and works in regard to "Mormonism" in the Norwich Conference, than I have heretofore done, as the season for out-door preaching has nearly drawn to a close. For the last three months we have been propagating the principles of the Latter-day Saints in every town and village in this district of country, so far as circumstances would permit us, and have met with considerable success, considering the barriers that were placed in our way. . . . .

We have endeavoured to avoid contention and strife with all *hypocrites* and men who are dishonest in heart, and who are paid wages for discussing and throwing out their slang against the Latter-day Saints, when at the same time they *know* they are fighting against the truth. To talk with such men would be like "throwing pearls before swine." We think much of our religion, and endeavour to keep it in *high* and *clean* places, and not gratify every *foul* and dirty man or wo-

man who may endeavour to get amongst us for the sake of screening themselves and defiling us. Our *plan of salvation* is the only true and good one on the face of the earth, and as such we honour it, and esteem it priceless; and to those who oppose us, we say—

"Love, or hold it in derision,
'Twill be truth eternally."

On the 23rd ult., we held a district meeting in Norwich, composed of five Branches. There were present Pastor Dana, Elder Neslen, late from the Valley, and all our own Travelling Elders. We had a glorious time together; three meetings during the day, all well attended. We parted in the evening refreshed and strengthened, and enjoying a great portion of the Spirit of God, which makes us determined to go forth and perform every duty devolving upon us, with tenfold energy.

The Saints are all well, lively, and warm-hearted towards the work of the Lord, and wish to roll it on by their faith, prayers, and means all the time. Many have to go without work, and some without victuals sometimes, but the Spirit of God that is within them makes up for the loss of the pleasures and comforts of this life. They are cheerful under all circumstances. "Mormonism" has wrought a mighty work amongst this people. There are large families of children where their parents have not had any work for some length of time. You may go into their houses, and see a family of from eight to ten children, from one year old up to fourteen, singing about the land of Zion and Salt Lake City, cheerful and laughing, and at the same time have had little to eat for several days; but the Spirit of God is beaming through their countenances, and truly they "do not live by bread alone, but by *every word* that proceedeth from the mouth of God," through His servants. We wish all *grumblers* would take an example from these, and be contented under all circumstances, and thank the Lord that they enjoy the light and knowledge of the Gospel, which has brought peace to their souls, and contentment of mind.

We have surmounted all opposition this summer, and have had many added to the Church; but I assure you it has been through prayer and perseverance, and almost having faith for the people. The work of the Lord is prospering in this Conference, spiritually and temporally, and the different funds shall be on hand, as far as lies in our power. The Saints are reviving in spirit, and feel cheerful because their deliverance from this country is drawing nigh. Emigration is the most prominent sentiment of their heart. The Editorial of *Star* No. 38 has waked them up. We make it our text for preaching, and the Saints go to work taking an account of their beds, tables, chairs, frying-pans, and cradles, and we expect to have a regular clearing out next emigration. We have given those Gentiles who so abominably hate the society of the Saints a chance to get rid of us, by calling on them to assist, and take up a subscription for us, if they choose. . . . .

We are doing all we can for the dissemination of the printed works of the Church. The book agency is all right, and everything is moving straightforward and in order. The "little stone cut out of the mountains without hands" is rolling forth with great rapidity, and doing its work almost unperceived; and will soon fill the whole earth. . . . .

I remain, your most obedient in the Kingdom of God.

MATTHIAS COWLEY.

Foreign Correspondence.

DESERET.

G. S. L. City, June 28, 1855.

Brother Franklin— . . . . . I feel at home here, all is right. I have got where I have longed to be, and it has exceeded all my anticipations. I and my eldest boy are working at the stone quarry, getting out rock for the Temple of the Lord, and He is the best master that I ever worked for. There is a spirit and influence surrounds us here very different

from that you feel in any other place. Brigham is a father to this people, and the most of them feel it and know it too. And then meeting together at the Tabernacle, at the Ward meetings, at the Quorum meetings, at the prayer meetings, it would be strange indeed if this people did not feel the Spirit of the Lord amongst them. And if there is any more testimony needed, mine is, that Brigham Young and his associates in this kingdom are men of God, and I know it; that the Spirit and power of Israel's God are with them, and no power that opposes them shall triumph in the end. Men and devils may combine and rage and plot, but there is not power enough in earth or hell to overthrow the work, or confound His servants. . . . . .

WM. GIBSON.

Cedar City, Utah Territory,
July 7, 1855.

Dear Brother F. D. Richards— . . . The news from Utah is gloomy — the grasshoppers have eaten nearly all the crops. Cedar City alone has nearly escaped. We have a splendid crop of wheat. The grasshoppers have done us very little harm. We have more wheat growing than any settlement south of G. S. L. City. You may form some idea, from the fact that we have had waggons from Tooele and Salt Creek Cities loaded with salt, to trade for flour at Parowan. The crops at Johnston's Springs are entirely gone. Harmony has not suffered much. Two weeks since in Cedar City we had 13,000 lbs. of flour, and 1,000 bushels of wheat. We calculate this year's crop at this city will be 15,000 bushels, besides corn, potatoes, and other vegetables. The hot blast pipes for the furnace are all cast, and fitted up, and nearly ready for a start with the hot blast.

A small hammer has been fitted up, and they are working up the scraps of iron for the smiths. . . . .

ROBERT WILEY.

Varieties.

EXTRAORDINARY DISEASE IN NEW YORK.—The New York papers are chronicling the appearance of a mysterious disease in that city, of which many cases have proved fatal. The medical fraternity are unable to classify it, and no remedy for it is known, except the immediate application of the knife. It is described as exhibiting itself in the form of a slight spot on the face, generally, and so rapid is the progress or spreading of this single speck, that in the course of two or three days, and sometimes a few hours, it proves fatal.

INTER-OCEANIC SHIP CANAL.—The Washington *Star* learns from a reliable source, that some enterprising citizens of the United States and New Granada have discovered and *explored* the long sought for route for connecting the Atlantic and Pacific Oceans by means of a ship canal. This great desideratum to the commercial world is certainly the most grand and important enterprise of this age, and worthy the attention and consideration of every civilized people and government. The plan, as the *Star* understands, is to go up the Atrato River some fifty miles from its mouth, with a depth of from six to ten fathoms, and from thence to the Pacific—a distance of some sixty miles more—without a single lock or obstruction in the contemplated canal. A liberal grant has been made by the government of New Granada to the persons engaged in this grand undertaking; and the whole route, from one ocean to the other, has been actually surveyed, and the facts developed are beyond doubt or question, so far as the feasibility of the work is concerned. —*Democratic* (U. S.) *Press.*

THE PLAGUE OF FLIES.—From various sources we learn that an extraordinary plague of flies has prevailed in different parts of the country for the last few days. It was first detected on Saturday, when the air was observed to be filled with the black winged aphis—a class of insect very destructive to the undershoots of roses in the spring, but which is seldom found in force late in the year. On Sunday the plague increased, to the great annoyance of persons who were out of doors, and who had their eyes and nostrils filled with them. The rain appeared to cause but little abatement to the annoyance, though after a shower they were seen literally covering the ground. On Monday the nuisance reached its height in the neighbourhood of Leeds. Persons who had occasion to travel between Headingley and Leeds found it almost impossible to avoid having their eyes, nostrils, and mouths filled with these insects. They adhered to the apparel so thickly as completely to cover some parts of the person; and the rain only served to cause them to stick the closer, until the coat and hat of the pedestrian sometimes looked as if he had converted himself into a temporary sticking plaister, in order to "catch 'em alive, oh!"—*Leeds Mercury.*

Eating and Drinking.

'Tis curious and instructive to observe
The eccentricities of human kind,
The odd, fantastic customs which prevail,
And wield their influence for life or death.
Of customs such, which our attention claim,
Eating and drinking stand in bold relief.
Sin came by eating, but by drink remains.
At least, strong drink is sin's peculiar forte
'Mong *civiliz'd*, *refin'd*, and *Christian* men.
They eat to live, but choose by drink to die.
Satan has chang'd his tactics since the Fall,
To meet this change in men. Their weak point now
He sees to be their monstrous appetite
For drink, strong drink, intoxicating drink.
This noxious agent panders faithfully
To crime, disease, and ghastly-featur'd death.
This everlasting soaking in strong drink
Debases man far, far below the brutes—
Now prostrates him, a helpless, senseless mass;
Now him inspires spontaneously to play
Antics most strange and indescribable,
Though often tragic to the last degree.
Five or six English judges testified
Quite recently, that but for this foul drink
Their offices would be mere sinecures,
Or little more. In every walk of life
This swilling appetite maintains its sway.
If two friends meet, why they must have a glass
To muddle friendship in, and that one glass
Soon magically multiplies to two,
Three, four, five, six, and often many more.
If a man takes a walk but for a mile,
Or half a mile, he'll have his "drop o' drink"
At the "Black Horse," in summer to wash down
The choking dust, in winter him to warm.
And who, upon a public holiday,
Or day of great rejoicing, can forbear
To join associates at the "Weavers' Arms,"
Or perhaps at home, or on some pleasure trip,
Where glass and bottle freely pass around,
And in a glorious fuddle vent his joy,
Relax his system, and refresh his soul?
No gladness comes, but drink must swell the tide;
No sorrow, but strong drink must drown the thought.
In short, with men and women, high and low,
Drink is the chosen minister of good,
The favourite aid in every enterprize.
If eatables be brought, by way of form,
Where drink reigns paramount, 'tis sparingly,
As though dol'd out by some lean miser's hand.
The glass, though small, must cover them. No one,
Though boasting vigorous manhood, can partake,
Without disgrace, of more than the "small piece"
The daintiest love-sick maiden will be seen
To eat at parties, though much press'd to more.
Such folly is the fashion now-o'-days.
But notwithstanding this, for one, I say,
Commend me to the man who has the sense
And courage to invite his friend to take
Some tarts, pie, pudding, something eatable
That's choice and good, to give support, and strength,
And healthful vigour. If, to dilute such,
Pure water from the crystal spring is thought
Unpalatable, it is surely wise
To seek some other beverage, that will not first
Right morbidly excite, then enervate
Down to effeminacy's lowest point;
That to a fever heat will not inflame
The passions, glorious pleasure-ministers,
Nor 'numb the senses to stupidity,
Nor in perdition drown the souls of men—
The Sons of God, the Heirs of Deity.

West Derby. JOHN JAQUES.

ERRATA.—In some copies of *Star* No. 42, page 662, line 37, for "Mormon Prophet and religion," read "Mormon and Prophet religion." On page 665 of same *Star*, line 19, for "No. 2, Vol. II," read "No. 11, Vol. II." In Money List of same *Star* for "James Threlkeld," read "John Threlkeld."

ADDRESSES.—William G. Young, 6 Upper Church Street, Dale Hall, near Lonyport, Staffordshire.
Robert F. Neslen, care of Mr. David Adams, 20 Green Street, Northampton.

Money List, Oct. 5—12, 1855.

	£	s	d
James Woods	10	0	0
John Holsall	3	0	0
James Frewin	1	10	0
Josiah Rhead	13	16	6½
Carried forward	28	6	6½
Brought forward	28	6	6½
John Aird	7	0	0
Simon Irwin	6	10	0
	41	16	6½

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 44, Vol. XVII. Saturday, November 3, 1855. Price One Penny.

The Value of Christianity.

Who can doubt that Christianity, to be properly appreciated, must be properly understood; and who can doubt that if it is of any value at all, the knowledge of it is of the most vital importance to the human race, inasmuch as it relates to their future destiny, and assumes to point out the way of life and salvation; or in other words, teaches a person how to obtain *the power* to live forever.

Now if this assumption be false, then the whole fabric is false, and not worthy of the attention of any one; if it is, on the other hand, true that Christianity points the way to life and immortality, then, indeed, what subject can possibly be of more importance to man?

That Christianity is true, is admitted by a large share of what is termed Christendom, or, as generally understood, the most enlightened portion of the world. This admission is indorsed by the immense expenditure annually devoted to its propagation, with the endowment and paraphernalia of innumerable splendid edifices, said to be for the worship of God, all of which seems to prove their belief in its value and truth; or it proves too much, that is, that those who frequent these places of worship are hypocrites; one of these conclusions we are forced to adopt, but we prefer the former, and believe a large share to be sincere believers in the Christian religion. It is, then, really a matter of extreme surprise, in consideration of the importance of true religion, and aside from a certain *outward show*, that we observe comparatively so few who, after embracing, ever give religion that same close attention usually bestowed upon their secular affairs. Indeed any one venturing beyond the limits of faith set by—not the scriptures, nor even their own convictions,—but by *polite society*, would be branded with *fanaticism*. There are many, very many pious professors, aye, and preachers too, who bow their necks to its despotic sway, and in violence to their own convictions of right, follow in the popular current, and allow the world to qualify the scriptures, adulterate the word of God by their precepts, and dictate to the Almighty the terms of salvation, thus living the life of a *polite* christian, with no better hope or knowledge of immortality, or the resurrection of the dead, than shrewd commentators or the wisdom of this world can give them. Whatever importance however there may be attached to Christianity, it is unquestionably drawn from the Bible, the only work extant that legitimately treats upon it as a whole, and takes up all its connections with the past, present, and future, the Creator of the Universe, and the created, their duty to Him, and points to the way by which to obtain eternal life; all of which is included in the term Christianity. We should

therefore refer to the Scriptures of Divine Truth, as we would to the written works upon science, art, or any other subject of interest to mankind, with the presumption that they were given to be understood, and written to be believed in. How strange then it is, that a work of so great importance is so little known and understood by the mass of those professing to believe in it. If it contained the art of becoming suddenly rich—pointed out the way to affluence and wealth, how well dusted every cover, how well thumbed and worn every leaf, how assiduously every page and line would be perused; with what accuracy, perseverance, and faith would we follow every precept and direction given; what sufferings and martyrdom would be endured, and impossibilities overcome to carry out its principles, and obtain the fleeting insubstantial power of wealth. Oh, consistency! The Bible only relates to eternal life. Yet even with but a nominal importance attached to it, it is to be wondered at that its "Teacher should say of its precepts and ordinances, "they are *non-essential*"—and who among them dare believe the words of the Saviour: "He that *believeth* on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." Indeed, to whom do they dare teach some of its plainest assertions: "These signs shall follow them that *believe;* In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Aye, it would be thought by some folly to preach, and fanaticism to believe, still the Bible is the basis of the Christianity of the present day, and many there are who yet value it as the word of God; and if it was a work upon the usual science, arts, or philosophy of the day, it would be classified literally, and made tangible to almost every school boy; and if the Bible, the very foundation of their belief is of such importance, why not that? Notwithstanding the present age is one marked by rapid advancement in science and art, yet Christianity, the principles or science of life, is not thought to be susceptible of being classified, or of sufficient tangibility to be understood literally, nor definitely or positively applied, so as to produce results commensurate with a subject of so great importance, and worthy of its great designer—God. It may be said that Christianity has done much for the enlightenment of the world, and in tempering and modifying the harsher features of man's character.

This is no doubt true, and one reason why it may do more in advancing him to a still higher sphere—why not follow it up until results are obtained, such as it professes to give? It says that Life and Immortality is brought to light by the Gospel, and those pretending to have obtained its benefits, say it assures them of its truth. Is the assurance they receive more than that given by Socrates, Plato, and many other so-called heathen philosophers? If so, why do they not demonstrate it? But no, they have but the assurance of those who studied well the principles, and practically demonstrated the fact for themselves, but not for another. As before remarked, it is admitted that all that relates to Christianity has been gathered from the Bible as the revealed will of God to man. Yet the doctrines there laid down are not strictly adhered to, indeed some of its plainest principles, evidently intended as initiatory, are openly repudiated by many who pretend to teach, and considered by them as *non*-essentials, in addition to which there is also a large share of the Scriptures *revealed*, said to be *mysteries* not to be understood by man. Now such kind of reasoning would be counted inconsistent upon any other than religious and theological subjects, for every other interest is thoroughly canvassed, particulars noted, and every part experimented upon until the fruits are produced and the true results obtained. But not so the Bible—if you are anxious to obtain a knowledge of Eternal Life, not only the fact of the existence of life and immortality, but distinctly the course you should pursue to obtain and secure to yourself such an inestimable blessing, you are told, by those you think ought to know, that it is among the *mysteries*, and not for mortals to understand. Now it might be presumed, that if it was ever known by man, upon the earth, it might be known again. But if that knowledge is obtained by any one, in the present age, it must be gained through the same process by which they obtained it in former ages. Hence the strictest attention should be paid to the rules laid down in the Scriptures. The Saviour, in sending

forth his disciples to preach, says to them, (Matthew, xxviii, 20,) "Teaching them to observe *all* things whatsoever I have commanded you." It is not then unreasonable to suppose, that short of the closest adherence to those rules, we should fail in reaching so high an attainment as a living practical knowledge of Eternal life. For far less attainments in science are only gained by a thorough knowledge of and strict adherence to its first principles. Thus, it may fairly be presumed, that Christians have been led into error, discord, and contentions, by a departure from these *first principles* of the Gospel, and lost sight of the importance of a living priesthood, endowed by *direct revelation* from heaven to administer in its ordinances, which by referring to the Scriptures any one can perceive was a very essential part of the order of God upon the earth. Christianity is therefore left, in their contentions, far behind every other science of the present day, in its order, system, consistency, and advancement in the great object for which the Gospel was given. Most of the above considerations have been overlooked, more particularly in the present age, and we are informed by talented men, that all that is necessary for the enquirer to be saved, is to believe in the Lord Jesus Christ, not making it necessary to know *what we should believe about him*, not remembering that even "devils *believe* and tremble," and yet they are not saved. In fact, the Christian religion is made to consist of merely a certain set or kind of feelings, rather than any attempt at learning and doing something worthy of so great a cause, or pursuing a course of attainments by which we may come to a true knowledge of God. In addition to laws, ordinances, apostles, prophets, &c., so important, and distinctly referred to in the Bible, there is a large portion of the Scriptures containing prophecies relating to a great work to be accomplished in the last days, not consisting in *mere feelings*, but bold, positive, active operations, in which are included laws, ordinances, apostles, prophets, governments, temples, cities, nations, tribes, and kingdoms; yes, even a place actually located, a house actually to be reared, in which instructions may be given upon the great plan of the world's redemption. For it says, (Isaiah ii,)—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Showing that there were principles to be understood of sufficient importance to lead all nations to go to specific localities to learn. For this purpose are temples to be built—not precisely after the present order of theological schools, but after an order revealed from heaven, and properly adapted to teaching the extended, comprehensive, and soul-absorbing science of Eternal Life. Now, who cannot see, if this prophecy of both Isaiah and Malachi be true, the necessity of some people being actively engaged preparatory to the fulfilment of the prediction, and how can any one know who are the favoured ones to carry them out and prepare for the assemblage of so great a concourse as the gathering of the nations, if they do not have and believe in modern revelation? Thus, then, we are forced to conclude, that when God has a people upon the earth to carry out his purposes, that people must not only believe literally in the revelations of former days, but believe in and actually receive revelations for themselves. Therefore either sect or party who neither believe in the literal fulfilment of the written word, nor the necessity of present revelation, *are not God's people*, nor have they the "Holy Ghost," for the attribute of that Spirit is to "take of the things of the Father, and show them unto you, and teach you things to come."

There is another conclusion into which we are irresistibly drawn in reading the Bible, that is, that true Christianity, according to the interpretation put upon it by its founders, must be the same yesterday, to-day, and for ever; that which was needed to perfect the Saints then, is needed now; that order needed to bring them to a knowledge of Christ then, is needed now. If Christ gave to some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the *faith* and of the knowledge of the Son of God, unto a perfect man, &c., the same gifts and organization are neces-

sary now, if ever they were, upon the face of the earth, to gather together the honest in heart under one banner, one Lord, one faith, and one baptism, and unite the now divided, contending factions of misnamed Christendom. "For a kingdom divided against itself cannot stand." By these words of the founder of Christianity, we are assured the seeds of dissolution have long been germinating among those who assume to be the followers of Christ; and nothing short of a new covenant, a new dispensation can save the earth from the curse. "For the great day of His wrath is come; and who shall be able to stand?"—Rev. vi, 17.—*The Mormon*, Sep. 1.

History of Joseph Smith.

(*Continued from page 685.*)

[April, 1840.]

Tuesday morning, 7th.

Conference met pursuant to adjournment. A hymn was sung by the choir, and the throne of grace was addressed by Elder Caleb Baldwin.

Brother D. W. Rogers' case was then called up, and after many observations and explanations, it was on motion resolved, that D. W. Rogers be forgiven, and the hand of fellowship be continued towards him.

Conference adjourned for one hour, and met pursuant to adjournment. A hymn was sung by the choir, followed by prayer by Elder R. Cahoon.

The President called upon the Clerk to read the report of the First Presidency and High Council, with regard to their proceedings in purchasing lands, and securing a place of gathering for the Saints. The report having been read, the President made some observations respecting the pecuniary affairs of the Church, and requested the brethren to step forward, and assist in liquidating the debts on the Town Plot, so that the poor might have an inheritance.

The President then gave an account of their mission to Washington City, the treatment they received, and the action of the Senate on the Memorial which was presented before them. The meeting then called for the reading the Memorial, and the report of the Committe on Judiciary, to whom the same was referred, which were read.

On motion, resolved that a committee of five be appointed to draft resolutions expressive of the sentiments of this Conference in reference to the report. On motion it was resolved, that Robert D. Foster, Orson Hyde, John E. Page, Joseph Wood, and Robert B. Thompson compose said committee, and report to this Conference.

Resolved, that this meeting adjourn until to-morrow morning.

The brethren found Elder John Taylor, who in company with Joseph Fielding had recently built up a Branch of 28 members in Liverpool.

Wednesday morning, 8th.

Conference met pursuant to adjournment. A number were confirmed who had been baptized the previous evening. Prayer by Elder Marks.

The Committee appointed to draft resolutions on the report of the Committee of the Judiciary were then called upon to make their report. R. B. Thompson of the Committee then read the Resolutions as follows—

Whereas, we learn, with deep sorrow, regret, and disappointment, that the Committee on the Judiciary to whom was referred the Memorial of the members of the Church of Jesus Christ of Latter-day Saints (commonly called "Mormons"), complaining of the grievances suffered by them in the State of Missouri, have reported unfavourably to our cause, to justice, and humanity;

Therefore Resolved, 1stly: That we consider the report of the Committee on Judiciary, unconstitutional, and subversive to the rights of a free people, and justly calls for the disapprobation of all the supporters and lovers of good government and republican principles.

Resolved, 2ndly: That the Committee state, in their report, that our Memorial *aggravates* the case of our oppressors, and at the same time say, that they have not examined into the truth or falsehood of the facts mentioned in said Memorial.

Resolved, 3rdly: That the Memorial does not aggravate the conduct of our oppressors, as every statement set forth in said Memorial was substantiated by indubitable testimony; therefore we consider the statements of the Committee, in regard to that part, as false and ungenerous,

Resolved, 4thly: That that part of the report referring us to the justice and magnanimity of the State of Missouri for redress, we deem it a great insult to our good sense, better judgment, and intelligence, when numerous affidavits, which were laid before the Committee, prove that we could only go into the State of Missouri contrary to the exterminating order of the Governor, and consequently at the risk of our lives.

Resolved, 5thly: That after repeated appeals to the constituted authorities of the State of Missouri for redress, which were in vain, we fondly hoped that in the Congress of the United States, ample justice would have been rendered us; and upon that consideration alone, we pledged ourselves to abide their decision.

Resolved, 6thly: That the exterminating order of Governor Boggs is a direct infraction of the Constitution of the United States, and of the State of Missouri; and the committee in refusing to investigate the proceedings of the Executive and others of the State of Missouri, and turning a deaf ear to the cries of widows, orphans, and innocent blood, we deem no less than seconding the proceedings of that murderous clan, whose deeds are recorded in heaven, and justly call down upon their heads the righteous judgments of an offended God.

Resolved, 7thly: That the thanks of this meeting be tendered to the citizens of the State of Illinois, for their kind, liberal, and generous conduct towards us; and that we call upon them, as well as every patriot in this vast Republic, to aid us in all lawful endeavours to obtain redress for the injuries we have sustained.

Resolved, 8thly: That the thanks of this meeting be tendered to the delegation of Illinois, for the bold, manly, noble, and independent course they have taken in presenting our case before the nation, amid misrepresentation, contumely, and abuse, which was heaped upon us in our suffering condition.

Resolved, 9thly: That the thanks of this meeting be tendered to Governor Carlin of Illinois, Governor Lucas of Iowa Territory, for their sympathy, aid, and protection; and to all other honourable gentlemen who have assisted us in our endeavours to obtain redress.

Resolved, 10thly: That Joseph Smith, junior, Sidney Rigdon, and Elias Higbee, the Delegates appointed by this Church to visit the City of Washington, to present our sufferings before the authorities of the nation, be tendered the thanks of this meeting for the prompt and efficient manner in which they have discharged their duty; and that they be requested, in behalf of the Church of Jesus Christ of Latter-day Saints throughout the world, to continue to use their endeavours to obtain redress for a suffering people. And if all hopes of obtaining satisfaction for the injuries done us be entirely blasted, that they then appeal our case to the Court of Heaven, believing that the Great Jehovah, who rules over the destiny of nations, and who notices the falling sparrows, will undoubtedly redress our wrongs, and ere long avenge us of our adversaries.

On motion, Resolved, That the report of the committee on the Judiciary, as well as the foregoing Preamble and Resolutions, be published in the Quincy papers.

On motion, Resolved, That a committee of three be appointed to investigate the recommendations of those persons who wish to obtain an ordination to the ministry, and ordain such as are thought worthy; and that Elders Bent, Wood, and Hyde compose said committee.

Resolved, That this meeting feel satisfied with the proceeding of the Presidency with regard to the sales of town property, &c., and that they are requested to continue in their agency.

Resolved, That this meeting adjourn for one hour.

Conference met pursuant to adjournment.

After singing, the President arose and read the 3rd chapter of John's Gospel, after which, prayer was offered by Elder Erastus Snow.

The President commenced making observations on the different subjects embraced in the chapter, particularly the 3rd, 4th, and 5th verses, illustrating it with a very beautiful and striking figure, and throwing a flood of light on the subjects brought up to review. He then spoke to the Elders respecting their mission, and advised those who went into the world to preach the Gospel, to leave their families provided with the necessaries of life; and to teach the gathering as set forth in the Holy Scriptures. That it had been wisdom for the most of the Church to keep on this side of the river, that a foundation might be established in this place; but that now it was the privilege of the Saints to occupy the lands in Iowa, or wherever the Spirit might lead them. That he did not wish to have any political influence, but wished the Saints to use their political franchise to the best of their knowledge.

He then stated that since Elder Hyde had been appointed to visit the Jews, he had felt an impression that it would be well for Elder John E. Page to accompany him on his mission. It was resolved that Elder John E. Page be appointed to accompany Elder Orson Hyde on his mission, and that he have proper credentials given him.

It was then resolved, that as a great part of the time of the Conference had been taken up with charges against individuals, which might have been settled by the different authorities of the Church, that in future no such cases be brought before the Conferences.

The Committee on ordinations reported that they had ordained thirty-one persons to be Elders in the Church, who were ordained under the hands of Alpheus Gifford and Stephen Perry, which report was accepted.

F. G. Williams presented himself on the Stand, and humbly asked forgiveness for his conduct, and expressed his determination to do the will of God in future. His case was presented to the Conference by President Hyrum Smith, when it was unanimously resolved, that F. G. Williams be forgiven, and be received into the fellowship of the Church.

It was reported that seventy-five persons had been baptized during the Conference, and that upwards of fifty had been received into the Quorum of Seventies.

President Hyrum Smith dismissed the assembly. After he had made a few observations, the Conference was closed, under the blessings of the Presidency, until the first Friday in October next.

JOSEPH SMITH, junior,
President.

President Young and company went to Elder Richards', at Preston, by railway; when they arrived there, they had not a single sixpence left.

Thursday.

Washington City, April 9th, 1840.

Judge Elias Higbee.

Dear Sir—Having a private opportunity, by Judge Snow, of Quincy, I have sent you two receipts, one for 50$, and the other for 90$, making together 140$, to Mr. E. I. Phillips, Cashier of the Branch of the State Bank of Illinois, at Quincy. When it is convenient for you to make payment, will you have the goodness to send the money to Mr. Phillips, who is instructed to receive it, and apply it towards the payment of a note of mine in that bank.

I received a letter from Mr. Rigdon a few days ago. It was mailed in Philadelphia, but was dated on the inside in New Jersey. His health is gradually, but slowly increasing, and he thinks he will set out for home some time in May. He wished a small sum of money, 40$, deposited in one of the Banks here, for a gentleman in Buffalo, New York, which I have attended to according to his direction and request. I also informed him, if he stood in need of more, to call on me and it would give me pleasure to accommodate him; so you need not be uneasy on that score.

Nothing new has transpired since you left us, with the exception of the death of one of the Connecticut Senators, Mr. Thaddeus Betts, who died yesterday. His funeral took place to-day, hence no business was transacted in the Senate. We have also lost the Cumberland Road Bill by a final vote in the Senate, 20 voting for and 22 against it; one single vote from the majority would have saved it, by making a tie. The Vice President was exceedingly anxious for the opportunity of getting the casting vote in its favour. Mr. Clay, of Kentucky made a speech against, and voted throughout against it. Grundy of Tennessee, Wright of New York, and Buchanan of Pennsylvania, three of the leading Democrats in the Senate, voted for it. There were but seven whigs who voted for it, and thirteen democrats. I think we will adjourn about the first or second Monday in June.

I received from Mr. Rigdon the Petition and papers in relation to a change of Postmaster at Commerce, with an affidavit from Doctor Galland, all of which have been laid before the proper department. As soon as I get an answer, it shall be communicated to you. Don't forget to have the Times and Seasons sent to me. Give my respects to Rev. Joseph Smith, and accept for yourself my best wishes for your happiness.

Yours, &c.
RICHARD M. YOUNG.

(To be continued.)

Distress among the Mormons.

The tone of the newspaper press in this country on the subject of Mormonism, excites the melancholy reflection that the spirit of religious persecution, which is supposed to belong to dark ages in the world's history, has not entirely disappeared from among us. We learn by the arrivals from the Great Salt Lake that the grasshoppers are destroying the crops of the Mormons to an extent which threatens to reduce that isolated people to starvation. Such a calamity as the

destruction of all the crops in any district of country, would not fall with such painful severity upon any other portion of our population.

The Mormons are cut off from the civilized world on every side by extensive plains or high mountains. To reach either our most western settlements in the valley of the Mississippi, or the settlements in California or Oregon, they will have to travel many hundreds of miles over a country which affords them no means of subsistence, and an uncertain supply of pasturage for their horses and oxen. They are probably now without the necessary teams and wagons to transport so large a population at once to a place of plenty, or to carry a sufficient amount of provisions from the nearest settlements to the Salt Lake Valley, if they had the money to pay for them. If the accounts of the ravages committed by the grasshoppers are not overstated, (and they have not been contradicted, but confirmed,) our fellow-citizens in Utah are in a most perilous condition. We need not be surprised if we learn, next spring, that thousands have perished miserably of starvation. In view of this alarming condition of many thousands of our countrymen and countrywomen, we might reasonably expect to witness some manifestations of sympathy in a portion, at least, of the numerous newspapers which publish the accounts of the damage the crops are sustaining. But not one word is spoken anywhere of regret or sympathy; on the contrary, there are frequent manifestations of satisfaction that the problem of Mormonism and its destiny is likely to be settled by the grasshoppers. What little comment we have noticed here and there has a tone of delighted chuckle that chills the blood. There is a spirit of murder in it, a suppressed shout of triumph of the persecutor over his victim, that is suppressed only because the triumph is not yet sure. Why is this so? What have the Mormons done that should engender the spirit of persecution in our breasts? Is it that they openly avow and practise the doctrine of polygamy? No. They were driven by persecution and annoyance from Ohio, and by the sword and musket from Illinois, before it was known that polygamy was one of their doctrines. They were persecuted in Missouri by the same "border ruffians" who now disturb the whole country with their lawless outrages in Kansas, and for no other reason than that they were the converts in a new religious faith. It was religious persecution then, and it is religious persecution now. Their persecutors could find plenty of reasons for their conduct then in the alleged immorality of the Mormons, and can give equally good reasons for their outrages in Kansas now. Those who persecuted them then, and who would delight now to see them perish by famine, are not all so pure in their own lives as to be shocked by the immoralities of the Mormons. Nor is it the intensity of their conviction of the errors of the Mormon faith that arouses the passions in their breasts. Very few of those who "despitefully use them" know anything of the Mormon faith except their polygamy, and, as we have shown, their persecutions began long before their polygamy was heard of. The heinous offence of the Mormons consists in their daring to have new opinions, which, if they be true doctrines, cast a reproach upon all other sects, whose doctrines must be false to just the extent of their difference from the doctrines of the Mormons.

This is the true secret of all religious persecutions. It has its origin in our self-love and pride of opinion. For this reason, and this alone, in the first place, all persecutions of new and weaker sects are begun by the older and stronger. As the work of diabolism progresses, the quarrel begets new issues; and, as in all other quarrels, both parties get in the wrong before it ends. Many who would have remained totally indifferent are attracted by the excitement created, and when fairly involved in the vortex of contention their sympathies lead them to take sides with the weaker party. In this manner the new sect is strengthened in numbers, and in a few years it acquires that respectability in the eyes of the world which nothing but age, numbers, wealth, and influence can give.

No matter what the *doctrines* are, whether they damn unborn babies or claim salvation for all alike, age and influence will give them respectability, and nothing else under heaven will.

We have no partiality for Mormonism. We do not know in what it consists. We do not suppose that it is any better than any other of the hundred-and-one *isms* that have passed through the same ordeal of public opinion through which Mormon-

ism is now passing. Polygamy receives our utter condemnation, because we believe it is a violation of the moral and social laws of the Universe. So do the doctrines of the Shakers on the marriage relation, and of the Oneida Perfectionists, and the Free-Loveites, and many others, and all for the same reason: we believe they are violations of Natural law.

But it is not to condemn Mormons, nor to defend them, that we speak; it is to claim for them that *charity* which is a necessary element in our emotional nature; to demand that in this age of enlightenment and in this country of religious toleration by law, the press, the people, and the preachers shall not indulge in petty, spiteful, and malignant persecution of the weaker religious sects; shall not exult covertly over the misfortunes of those whose only offence is an honest difference of opinion on certain points of religious doctrine which are obscure enough to puzzle the whole theological world. The bloodiest wars, the deepest hatreds, the strongest dominion of passion over reason, have grown out of religious intolerations. The time has passed for those evils. They should not be countenanced for a moment.

If any one doubts that the hatred for Mormons grows out of the baser passions of our nature, let them answer this question—Why do we hate Mormons whose doctrines are nearly enough like our own to excite jealousy, more than we hate Pagans whose doctrines are so entirely different from ours as not to produce the slightest jar by a comparison? Why are we so anxious to convert the Heathens and to starve the Mormons?—*Woman's (U. S.) Advocate.*

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 3, 1855.

"THEY HAVE SOWN THE WIND, AND THEY SHALL REAP THE WHIRLWIND."—A man requires but a small portion of the Spirit of God to perceive the applicability of the above prophetic words to the people of the United States. The course of events in that mighty republic denotes that the people are already beginning to reap that fearful fruit, the seed of which they have so liberally sown. The predictions of the Prophet Joseph, that the Lord would come out of His hiding-place and vex the nations in His sore displeasure, are fulfilling before our very eyes. And such will continue to be the case, in the very nature of things, until the lesson is perfectly learned by all people, that whatsoever men or nations sow, they shall not fail to reap, whether good or evil, life or death.

Who has not heard of the persecutions, the mobbings, the drivings, the butcherings of men and women, and the burning and destruction of property, enacted towards the Latter-day Saints by the people, and winked at by the government, of the widely boasted republic of the United States? Are not the sufferings of the Latter-day Saints from the above causes as familiar to the ears of the public as household words? Have not these things been reiterated over and over again before the world, until ignorance of them is inexcusable? And now what do we see? The spirit of mobocracy grows bolder and bolder. It has already attained to the stature of a man. It will soon assume the gigantic proportions of a Goliath, and stalk up and down before the embling "powers that be," rejoicing in its strength, and daring them to mortal combat. Who, in all the quaking ranks of the executive, will then have the courage to answer the proud challenge? What bold champion will have the hardihood to hurl defiance in the teeth of the formidable boaster? Echo anwers, "Who?" But is there no hope? Will no little David be found to take up the gauntlet thrown

down by this self-sufficient Philistine? Peradventure some stripling shepherd from the mountains, envied and despised by his brethren who totter in martial array in the plain, will go forth in the name of the Lord of Hosts, and with a "little stone cut out of the mountains" smite the vaunting giant in the forehead, and give the carcass of this "man of war from his youth" to the fowls of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel.

This consummation is near, but not yet. Before the mobocratic Philistine is destroyed, he will be God's instrument of chastening and retribution among those who permitted him to waste the Saints. The late Nebraska-Kansas outrages are but the manifestations of that same spirit which despoiled the Saints in Missouri. A Methodist preacher named Bogart headed a mob against the Saints, but in some of their late enterprises the mob were headed against a Methodist preacher named Moore. Then again, the spirit of daring, cold-blooded cruelty that was exercised towards the Saints in Illinois is not dead, but is now manifesting itself in all its diabolical ferocity, as is evident from the extract we publish on another page, concerning mob doings at Green Plains, just the old spot where they were so conspicuous in the great "Mormon war."

The Nebraska-Kansas troubles appear to have had their origin in the vexed slavery question, and are but the low murmurings of the coming hurricane which will soon burst with fearful violence upon the political ocean, and, driving upon the breakers of civil war the rights of citizenship and the fairest institutions the country can boast, will eventually make shipwreck of the Union.

Not only by mobocracy are the judgments of the Almighty being poured out upon the American people, but the deadly pestilence is also doing its work. According to newspaper accounts, the yellow fever has been laying low its thousands in the southern States, especially Virginia. The entire population of the cities or towns of Norfolk, Portsmouth, and Gosport, at the breaking out of this scourge of God, is computed at 30,000, of whom it is said that about 3,000 souls remain, death destroying upwards of 1,000 in two months. And this is but a foretaste.

The treatment the Americans extend towards the Indians will in a future day be measured against the American people, with compound interest added. And it appears that in the Indian war commenced the past summer the Americans are "sowing the wind," which will infallibly eventuate in their "reaping the whirlwind." According to the statement of the *Mormon*, given in another part of this Number, the conduct of Lieut. Grattan in the outset of the difficulties was rash and thoughtless in the extreme. It is in nowise to be justified, but should have been severely censured, and enlarged upon as a caution to other officers. The Indians should have been assured of the reprobation in which his precipitate conduct was held, and all reasonable exertions should have been made to pacify them, and bring them to a good understanding with the U. S. authorities. The Indians should ever be looked upon as men, and not as dogs, and should be treated with respect. A conciliatory but resolute and unwavering policy should ever be pursued towards them. Long-suffering, tempered with firmness, should always be extended to them. In view of their ignorance and their degraded habits, greater forbearance should be exercised with them than with white men. Those who deal with the Indians should condescend to their low estate, sympathize with them, and humour their prejudices until they are outgrown. The Indian considers himself the original lord of the soil, by the gift of the Great Spirit, and therefore entitled to some acknowledgment, willingly or unwillingly, from the interloping white man. And in the Indian's simple mind the buffalo are his flocks and herds. With these prejudices in view, it is not difficult to

see that the Indian is particularly sensitive when the white man ruthlessly tramples on his rights. The claims of this great roving fee-simple cattle and landed interest, though considered by white men imaginary, should not be ridiculed or despised, as they too often are. The red man is honest in the matter, he knows no better, if the white man does. And above all things duplicity and treachery, and even their very appearance, should be most scrupulously guarded against, for these are things which an Indian neither forgives nor forgets.

Instead of acting upon the above principles, after Lieut. Grattan's unwise and unfortunate "sortie" at Fort Laramie, the U. S. Government sends General Harney with 4000 troops to chastise the Indians, and subdue them to quietude. A most erroneous step. Of course General Harney acts up to the spirit of his instructions, and the news of his first "glorious" encounter with the red men comes to us in the form we publish elsewhere this week. Presuming the description there given of the affair to be correct, we certainly tender our hearty condemnation of the whole proceeding. An unsuspecting Indian camp, with women, children, and stores in abundance, is attacked by a superior force of white men, infantry and cavalry, the principal line of retreat cut off by an ambuscade, and then a parley with the chief is "gallantly" and "honourably" "cut short" by "the ball being opened to the music of the Minié rifle." This is the sowing of the seed. The harvest will be reaped when the lion comes up from the thicket, and the Destroyer of the Gentiles is on his way. There is a character then who will go forth as a lion in the midst of the flock, he will tear in pieces and there will be none to deliver. Whether the red man will be the lion, and those who have despoiled him the flock, perhaps the American people can divine. We commend the matter to their serious consideration. We have a notion that if they continue to sow the wind in Indian soil they will eventually reap the whirlwind from it.

The article from the *Woman's Advocate*, on "Distress among the Mormons," exhibits in a strong light that cold, chilly, deadly feeling harboured by the public towards the Latter-day Saints. To answer the truly pertinent question of the writer will perhaps puzzle many to whom it is addressed—"Why are we so anxious to convert the Heathens and to starve the Mormons?" That a feeling of satisfaction pervaded the public when the news of the prospect of famine in Utah was trumpeted abroad is evident to every one. Were Utah actually driven to extremities for the want of bread, the prospect is that no helping hand would be extended by the American people. If there would, it would show they had made commendable progress since the Nauvoo exodus. But there is a power in Utah to save, temporally as well as spiritually. Therefore the covert hopes of many will not be realized.

But it may not be amiss to suggest the idea of the scales being turned on the American people in the very matter of food. Whether it is probable or not, it is possible, that the people of the United States, those who secretly rejoice at the prospect of the Saints dying with famine—it is possible for that very people to be afflicted with the same visitation. Drouth and dearth may trace their withering footsteps through the land. Then the measure of cold and silent satisfaction meted out towards the "Mormons" in their exigency, may be measured out, "pressed down and running over," to the American people. Who will then stretch forth a hand to save? Will Central or South America? It does not appear that either can. Will the nations of Western Europe? Alas! they are already dependent on others. Will Russia? She is a prisoner in her own dominions, and her property, where reached by her enemies, is confiscated. Where then can help come from? The Americans cannot expect it from the Almighty, for they disregarded the cries of others in their evil day, yea mocked their supplications, and triumphed in their sufferings. Is there no quarter

where salvation will be proffered? There may be one, but O! the bitter pill, that quarter is Utah. But such caustic corrections are needed, or the pride of man would eat up every virtue as with a canker. Yes, Utah may stretch forth her hand to save even those who oppressed her. But the distance! The Pacific railway would make it but that of a day or two.

It may not be amiss here to remark, that as with the American people so with the British and every other—as they sow, they shall reap; as they measure to others, so shall it be measured back to them, good measure; and more particularly in their conduct towards the covenant people of the Lord. God will not be mocked; this is the day of decision, and verily if the nations "sow the wind, they thall reap the whirlwind."

ARRIVALS.—Elders Daniel Spencer and Joseph A. Young landed at Hull Oct. 16, on their return from visiting Scandinavia. Elder Spencer arrived at Liverpool the same day.

The *Luminary* informs us that Elder Orson Spencer arrived at St. Louis Sep. 17, on his return from his short mission to the Cherokee Nation. Elder Spencer had been for two or three weeks, and still remained, ill of chills and fever, though at last advices he was improving.

Foreign Correspondence.

FRENCH MISSION.

London, Oct. 5, 1855.

Beloved President Richards — While visiting England, several brethren have remarked that they have heard nothing about the French Mission for some time. Perhaps you have had cause by my silence to think me lacking in interest, or I would have written before now. Such, I assure you, is not the case. . . .

I still feel proud of my mission, and feel great interest in its success, and in the salvation of the thousands of human beings who in my field of labour are dwelling in darkness, yea, gross darkness, such as can only be dispelled by the Gospel of Jesus Christ. Permit me now to write a few words upon the subject, for your individual information, if not sufficiently interesting to any body else. . .

Assisted by some of the Priesthood, I have been trying to impress upon the minds of the Saints the fact that "Mormonism," when its principles are practised and lived up to, is not the enjoyment of the past, but of the *present*; that if, when first they entered the Church, they enjoyed the Holy Spirit, and rejoiced, with the limited amount of truth they were then acquainted with, how much more should they do so now, if they have kept pace with the kingdom of God, receiving and putting in practice line upon line, here a little and there a little. For my own part, putting aside all enthusiasm, I have more enjoyment to day in the truth, than I ever had in my life, even with the limited knowledge I have received, and the little advancement I have made; and I believe it is my privilege to live so as to increase in knowledge and also in happiness, until, like one of old, I can look upon the past as the times of childhood and ignorance.

Well, to the point. I believe my labours, limited though they have been because of sickness, have been blessed and are now yielding fruits of righteousness.

On the 10th of September, we had a tea party in St. Heliers, which is the most important Branch in the mission. . . . . The general feeling and testimony were that it was the richest and best party they ever had.

I addressed them upon the subject of building a temple, told them if they would interest themselves and bring in their tithes and their offerings for that purpose, the spirit of Zion and the Holy Ghost would rest down upon them more abundantly than ever it had done. In fact, I gave them a leaf of "Valley Mormonism." . . . . While doing so, the Spirit of God filled the room and the hearts of the Saints in such a manner as

I have seldom experienced, except in Zion. It was not manifested by noise and excitement, but the still small voice filling every heart to overflowing, with joy inexpressible, making them feel to confess their sins and forgive everybody. For several evenings after, old and young were renewing their covenants, not to please me, but because they felt determined to live their religion more than they had ever done before.

The same good spirit is moving among the other little Branches of the Conference, the clouds are parting asunder, and the Almighty is going to feel after His people on these Islands. There will be opposition, however, and strength and energy will be required, more than I have at present. . . . . I prophesied that more would be done in October and November for the Temple Fund than during the nine months before, and they said they would fullfil it. . . .

I believe the minds of the people are more favourable to investigating our principles, and that it is time to commence the winter's siege. The devil and his friends are waiting and ready. Shall I go to it so long as I have the strength? Well, I just feel like it, but I suppose it is just as necessary for me to be saved as any body else. But it is hard work to keep quiet; truly the spirit is willing, but the flesh is weak.

I visited the Saints in France lately, composing the Paris Conference, over which Elder Liez presides, consisting of three small Branches. Paris Branch is but small, only three or four families connected with it, but they are full of faith in "Mormonism." I was really surprised to find those few persons, left as it were without a shepherd, and surrounded with wolves, enjoying so much of the Holy Spirit. They went about borrowing money to pay something to the Temple Fund and assist Elder Liez and myself. We felt to bless them, and interceded for them, that they might be remembered in your prayers.

In Havre, the Branch is composed of females, but for faithfulness to their religion, and willingness to assist with their last sou to uphold the work, I will back them up against any men you can find. Elder Liez resides there, and consequently they have a better chance of being fed and nourished than in Paris, the expense being too great for him to visit often. In Havre also they donated liberally to the Temple and Emigrating Funds. When I say liberally, I mean considering their circumstances. Among eight or nine women an Elder is supported, besides paying other expenses. They certainly deserve your blessing and prayer.

The third Branch, called the Boulanger Branch, I know nothing about. It is further inland than the others. Nothing has been heard of it for two years, only that the few Saints who formerly composed it were scattered about in different places. Letters have been sent time and time again, and no answer has been given to them. I endeavoured to make myself acquainted with the law of the land, in regard to religious liberty, and found that really there is none, at least for "Mormonism." Application had been made for permission to circulate or sell tracts and hold meetings, but was denied us. . .

I have seen no country or people among whom I would labour with more pleasure, and I feel satisfied that when there is liberty of press and speech, France will not be behind in receiving the Gospel. Until that time I will consider my mission unfinished.

Permit me to thank you for your kind indulgence to me while suffering from sickness, and also many of the Elders and Saints for their kind assistance while I have been visiting England. May God bless you and them, and hasten the time when France will be free to hear the message of salvation.

W. C. DUNBAR.

Indian War.

For the benefit of our readers that may not be cognizant of the particulars leading to the present war, we will give a short account as we received it from mountaineers and traders near the place of the Laramie massacre. We were there a

few days after the sad affair, and saw the fresh graves of the killed, one of which contained twenty-six of the thirty-one in all killed. We were informed that some twelve hundred Sioux warriors, with their women and children, had assembled in the vicinity of the American Fur Company, four or five miles from Fort Laramie, awaiting the payment of their annuities by the United States agent at that place. They were detained longer than they expected to be, and their provisions were nearly out; companies of emigrants were constantly passing, and one had a cow give out, so that they were obliged to leave her behind. The Indians, thinking no harm, killed and eat her. After the company that left the cow had camped for the night, the individual owning her returned, thinking to be able to drive her into camp, when he was told by the Indians that they had killed her, not knowing that he intended to return for her; he was satisfied and took no further thought about it. The next day, when the company passed Fort Laramie, the story of the cow was told, more from its amusing character than anything else. It so happened that the senior officer of the Fort was away at the time, and the charge devolved upon Lieutenant Grattan, quite a young officer, and full of blood and ambition, anxious to spread himself, and make his mark for *greatness.* Hastily he gathered a company numbering thirty-one, including himself and interpreter, and repaired to the Indian lodges. Instead of taking position at a respectful distance, he went with his men directly into the camp and there, surrounded by Indians on every hand, demanded of Big Bear, the chief, the man or men that had taken the cow. The Indians hesitated to give up the men, but offered to pay the worth of the cow from their coming annuities. Such offers were to no purpose with young Grattan, and nothing short of the trespassers would satisfy him. Big Bear hesitated to grant their request, and by order of Lieutenant Grattan to his men to fire, this chief received four bullets into his body, which eventually proved fatal. No sooner was this done than the incensed Indians, in less time than a person can tell it, rushed upon and slew the entire party save one, who crawled away into some brush mortally wounded, was taken to one of the trading ports near by, and died in about twenty-four hours.

The Indians, in their excitement, marched into the store of the American Fur Company, and helped themselves to their annuities in shape of whatever suited them best in quality or quantity, and precipitately returned to their homes in the north. These are the facts as we learned them from those who had the best opportunity of knowing. And we never saw the first man (and we talked with a number) that attached one particle of blame to the Indians; yet it was the opinion of some, that if they were not punished for this, they would be more saucy in future. In regard to this, however, there was a diversity of opinion.

From this rash act on the part of the Government over so trifling a matter, many thousands of dollars have already been expended, and a number of lives lost, and the war has just commenced. When and where it will end, who can tell?—*The Mormon*, Sep. 29.

Camp on the Blue Water,
Sep. 5, 1855.

Agreeably to my promise to keep you advised of whatever may be worthy of special note, in the progress of the Sioux expedition, I have now to inform you that General Harney's command, which left Fort Leavenworth about a month since, arrived at Ash Hollow on the evening of the 2nd inst., at which point the General ascertained that a band of forty or fifty Brule lodges were encamped on Blue Water Creek, (a fine tributary of the North Platte,) about six miles from Ash Hollow.

The General at once determined to attack the camp early on the morning of the 3rd, and in order to be more sure of his game, he despatched the principal portion of his mounted force, at 3 o'clock a.m., to gain a position in the rear of the Indians—a movement which had to be made in the dark, of course, and over an exceedingly rugged country. It was however, eminently successful, being effected without rousing the suspicions even of the Brules.

General Harney left his camp between four and five o'clock, a.m., with the infantry portion of his command, merely leaving a sufficient force to guard the train, which remained at Ash Hollow during the operations. He moved directly upon the first Indian village, (for it after-

wards turned out that there were two,) but before he could reach it the lodges were all struck, and their occupants in rapid retreat up the valley of the Blue Water. This, however, was just what was expected and desired, for if the cavalry gained the position assigned it, the Indians would be brought to a stand, and be compelled to fight. They finally halted and took up a position on the bluffs, which skirted the bank of the stream, within a few hundred yards of our cavalry, which had concealed themselves so adroitly, that the General himself doubted very much whether they had succeeded in gaining the place assigned them. It was for this reason that in a parley which here ensued, between General Harney and the Brule Chief, "Little Thunder," the General's principal object was to amuse the Indian until he became satisfied of the presence of the cavalry. At last it became pretty obvious from the commotion among the Indians that something had been observed by them, that made them uneasy; so the General at once cut short the parley, and opened the ball to the music of the Minie rifle from the skirmishers of the Sixth infantry.

The bluffs were scaled by these in an incredibly short time, and cleared of the Indians, who had scarcely left their stronghold before they found themselves intercepted by the cavalry, and placed between two fires.

The affair had by this time become exceedingly lively. The Indians plunged down the bluffs with their light sure footed ponies, and darted off through the only avenue not closed against them, being pursued in most gallant style by the mounted troops, who followed four or five miles, sabring and shooting a large number of them on the way.

It is quite impossible, owing to the extent and the nature of the country covered by the two parties, to ascertain precisely the loss of the Indians in killed and wounded; but from observations subsequently made on the ground of principal combat, the number killed cannot fall far short of sixty or seventy. About fifty women and children were captured, and some sixty ponies and mules taken. As for lodges, buffalo meat, robes, and camp furniture of various descriptions, the end has not been seen yet, although a number of wagons have been employed in bringing this booty into the camp. . . . .

The entire loss sustained by the command, was four men killed, three dangerously wounded, one slightly, and one missing (supposed to have been killed or captured).

It is probable that a temporary post will be established by the General at Ash Hollow, after which he will advance into the Sioux country.—*St. Louis Democrat.*

Fiendish Outrage at Green Plains, Illinois.

On Tuesday night week, some of the farmers of Green Plains, some eight or ten miles from this place, were visited by some of the most base and cowardly set of scoundrels that ever infested a community. They commenced their depredations near T. Massey's, where they cut and killed several head of cattle; they then passed near the Green Plains Post Office, where they again killed cattle belonging to a Mr. Knox, they then went on the premises of a Mr. A. McMahon, where they cut and killed a number of cattle, and set fire to several hay stacks, destroying about fourteen tons of hay. They then visited Mr. Huddleston's, and killed a valuable mare belonging to him. They then took an easterly direction, and set fire to some oat stacks belonging to J. People, and in a common near by, they killed a large number of cattle. They also destroyed cattle belonging to Messrs. Crawford, of Green Plains.

Diligent search was made the next day for the villains, but without success. Two men were tracked to a piece of timber near Stokes' farm, but no further traces of them could be discovered. Up to the present time the whole thing remains a mystery. Who the perpetrators were, or what their object was, is very strange. Great excitement still exists in the neighbourhood, and every effort is being made to bring the villains to light; and should

those efforts prove successful, we hope to see the most summary punishment dealt out to them.

One singular feature in this most fiendish transaction, was the fact that the cattle were cut between the last rib and the joint of the hind quarter, by a large sharp instrument, thus letting out their entrails, in most cases causing death.

Since writing the above, we learn that a horse belonging to a farmer some six miles east of Nauvoo, was killed one night last week, by being cut in the breast.

There is no doubt but there is a band of desperadoes in our midst, and we would warn our readers, both in town and country, to keep their fire-arms in order, and be ready to shoot down all marauders who may be prowling around their premises at night.—*Warsaw (Illinois) Express.*

The Mormons at San Bernardino.

From San Bernardino we glean no news of importance. Their crops being gathered in, our Mormon friends are now devoting themselves to the task of raising means to pay for their lands. They propose to sell lots and farms at fair prices to those who desire them, and for this purpose have sent out their members through every portion of the State to preach the faith and represent their present difficulties. As far as soil, climate, and natural features are concerned, no point in the State furnishes more attractive inducements; and however much people may differ on the subject of Mormonism, no umbrage can be taken against the settlers of San Bernardino as citizens and neighbours. They pursue the even tenor of their way, minding their own business, pursuing quietly their avocations; and in many things furnishing an example worthy of imitation. They have few or no law-suits; no drunkenness; no rioting; no murders; no thefts. They work together and assist one another, and are building up for themselves a city which will be an ornament to the country and a source of pride to themselves.—*Southern Californian.*

Varieties.

Cure for Low Spirits.—The best cure for trouble is labour; the harder you work the less you think. Who ever heard of a wood-sawyer committing suicide?

A Curious Mixture.—They sung a *Te Deum* at the Cathedral of Notre Dame, Paris, in honour of the recent achievement of the Allied armies in the East. The flags of the Allies were intertwined, and in this Roman Catholic Cathedral the standards of Mahomedan Turkey and Protestant England were displayed side by side with the eagles of France—a nation which remains faithful to the Romish Church, for the present. Think of a social party made up of the Pope, Martin Luther, and Mahomet, and you can have some idea of the changes which a few years make in war, religion, politics, creeds, and diplomacy.

Sir John Bowring at Siam.—We have been favoured, says the *Manchester Examiner and Times*, with the following extracts of private letters recently received from his Excellency Sir John Bowring—"Hong Kong, May 23, 1855. I have made a noble treaty with Siam. I am amazed at my own success; but all the good genii were with me. I found there in the Prime Minister a marvelous man; and, together, we shook the Gaza gates of monopoly. Siam is likely to become what it was once—one of the most commercial and progressive nations of the Eastern world."—Extract from an earlier letter. "Bangkok is a city of more than 300,000 inhabitants. The Jesuits say 400,000. It extends for many miles on the two sides of the Meinam. I imagine no city in the East has such a number of gorgeous temples. The prostration of the people before the king and the nobles, and of the nobles before the king, is, I suppose, unparalleled even in Oriental nations. Everybody becomes a quadruped in the neighbourhood of the Lord of the White Elephant, with their faces in the dust. But I have been so much in the graces of the two

kings—for there are two—as to be introduced into their private apartments, to have seen their wives—the first has six hundred, who have 2,400 female attendants—and to have many colloquies, lasting many hours at a time, seated *vis-a-vis* at their tables, or close to their thrones. All the *kotou*-ings and acts of vassalage have been dispensed with. I came up in a ship of war to the capital, and she anchored off the ancient factory, fired there a royal salute, which met with the appropriate response. In a word, everything has gone on delightfully; though I once or twice had to apprehend a total failure. But the King promised that all the honours ever done to a foreign ambassador should be done to me; and as I found the ambassador sent by Louis XIV. in 1688 was not subjected to the humiliations which have been since exacted, I have managed to escape every indignity, and to be allowed to *sit* at the royal audience, where all the princes of the blood were on all-fours. We wore our swords, too, a privilege for which the French ambassador stipulated; and though it was ceded '*comme faveur tout a-fait personelle et particuliere*,' I persuaded the King, after long discussion and much resistance, to allow it to me. But his Majesty had the goodness *privately* to lead me to the hall of audience, acknowledging that the claim of Queen Victoria now was as good as that of the French King in 1688; so we settled before the day of reception all the ceremonials, and they were no sooner over than his Majesty sent for me to tell me I had conducted myself most satisfactorily, and desired I would hear *him* read the speech I had delivered, and which he did me the honour of saying was the very sort of speech he wished me to make. He dandled on his knees a pretty child the while, which he told me was the twelfth which had been born to him since he came to the throne, four years ago. His favourite wife he could not introduce, 'as she was in a state of happy expectancy,' he said."

To Father John Smith, late Patriarch.

(From the Songs of Joel.)

Yes, gone from us, Father, to mansions of light,
While Zion is weeping for thee;
To bless Zion's children was once thy delight,
That they might be happy and free.

Their love for their Patriarch no one can tell,
Yea, thousands who by thee were blest,
In sorrow are crying, "Dear Father, farewell,
Until we shall come to thy rest."

Thy spirit in triumph hath fled from the earth,
Releas'd from its sorrow and care,
Retracing its way to the home of its birth,
To join with its kindred ones there.

Then rest from thy sorrow, thy good works pursue,
'Till Michael shall bid thee come forth,
That thou in thy glory and strength may renew
And forward thy work on the earth.

O! then may we meet thee on that peaceful shore,
Encircled in love's golden chain,
Enrobed, with our loved ones, in garments all pure,
O'er kingdoms of glory to reign.

Money List, Oct. 12—19, 1855.

	£	s	d
Simon Irwin	12	5	6
Hugh Roberts	1	0	0
Thomas Parkes	7	0	0
Charles Peat	2	0	0
William Maiben	20	0	0
Thomas Morgan	1	10	0
Thomas Stephens	2	10	0
Carried forward	£46	5	6
Brought forward	£46	5	6
William Peacock	5	0	0
J. B. Pears	5	0	0
John Mellor	2	0	0
Josiah Holmes	2	0	0
R. J. Townsend	5	0	0
	£65	5	6

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 45, Vol. XVII. Saturday, November 10, 1855. Price One Penny.

A Visit to Scandinavia.

BY ELDER DANIEL SPENCER.

107, Finch Street, Liverpool,
Oct. 17, 1855.

President F. D. Richards.

Dear Brother—Having returned from my visit to the Scandinavian Mission, I improve the present opportunity to give you a brief account of the same.

On the 30th of August, at 7 o'clock, a.m., I left Liverpool, in company with Elder H. C. Haight, for Hull, where we arrived at 4 p.m., and found Elder J. A. Young in waiting to accompany us to Copenhagen. After making some search for the residence of Elder Lyon, the President of the Hull Conference, without success, as he had recently changed his abode, we took lodgings for the night at the hotel.

Learning that the steamer *Eagle* was to sail on the following day, we in the morning made application to the office for tickets, when we were informed that she would not sail until September 6. On making further inquiry, we were informed that there would be no steam conveyance to Copenhagen until that time. Being satisfied that such was the fact, we resolved to make ourselves happy and useful in the Hull Conference until the time for our departure. Accordingly we soon found the locality of Elder Lyon, and many other Saints, who received us with great kindness, and with whom we had many pleasant and profitable meetings during our stay. With much pleasure we witnessed the good order that prevailed in their public meetings, heard the wise counsels given to the Saints by Elder Lyon, and discovered a manifest disposition on their part to hear and practise those counsels, which I think will secure a healthy state of feeling in this Conference.

On the 4th, Elder Haight and myself visited a small Branch of the Church at Beverley. Elder Young, not being well, did not accompany us. This Branch we found in very good condition, enjoying much of the Spirit of the Lord. We attended a meeting the same evening with the Saints, and had much liberty in speaking to them. We returned to Hull the following day.

At 3 p.m. on the 6th, we went on board the *Eagle* for Copenhagen. She is a boat of about 900 tons burthen, cabin quite commodious, which on our voyage was devoted to our use, excepting Captain Beaumont and lady, and one other lady passenger, all of whom were quite so-

cial and friendly, making our passage very pleasant, indeed disturbed only by a few hours of rough sea, which caused all of us but the Captain and his lady to attend a little closer to our own persons. However we sustained no injury.

On the 9th we came in sight of the Swedish and Danish shores. We made a short stay at Elsinore, a small town in Denmark, about twenty miles from Copenhagen, and then proceeded on to the latter place, where we arrived about 7 p.m. The Captain, after firing two cannon, came to anchor a few rods from shore. He then left the steamer, and went in a small boat to report our arrival and names to the police office. On his return he sent us on shore. As we left our little boat we were met by Elder Van Cott, with the strongest expressions of friendship. He had been waiting and walking the beach all day, in expectation of our arrival. After a slight examination of our carpet-bags by the custom-house officers, we proceeded to the office of Elder Van Cott, where we were introduced to our very worthy brother, Elder Widerborg, and several other brethren, who were waiting our arrival, all of whom appeared quite joyful to see us, although they could not address us in a language which we understood. Elders Van Cott and Widerborg being our interpreters, we learned through them the minds of the brethren. After a short stay at the office, we were accompanied by Elders Van Cott and Widerborg to the residence of the latter, where we were received with great kindness by sisters Widerborg and Nielson, who soon prepared us an excellent supper, of which we thankfully partook, and soon after went to our lodgings.

Early next morning we were visited by many of the sisters, bringing apples and pears, and pressing invitations for us to call and dine with them. Here I would be glad to mention names, but the subsequent kindness and hospitality which we received from the Scandinavian Saints were so universal wherever we went that I cannot do justice in mentioning one without the whole. Suffice it to say, that no trouble or pains were spared by them whilst we were among them to make us comfortable and happy.

The first three days we spent in viewing Copenhagen, and in visiting the Saints residing there.

On the 13th we were invited by Elder Van Cott and Elder Lilginquist, the President of the Copenhagen Conference, to visit some of the Branches on the South and West sides of the island of Zealand, a distance of about 14 Danish or 60 English miles. Accordingly at 8 a.m., we took the train for Roiskild, a little town about 18 English miles from Copenhagen. Here we stopped and took coffee at an hotel, after which we visited the cathedral, where we saw some of the most splendid monuments I ever beheld, many of which, we were told, cost half a million American dollars each. They were made of the finest quality of Italian marble, with almost an innumerable number of images carved upon them in the most expensive style. The building was further ornamented with a great variety of sculpture of the best workmanship. We also visited in this town the Prince's Palace, which contains a rich and beautiful assortment of paintings.

At about 11 a.m., we took the King's post coach for a little town about 24 English miles distant. There we found a small Branch of the Church, with the members of which we attended meeting that evening, and were very kindly received by them. All of us took part in the meeting, Elder Van Cott being our interpreter. At its close, Elders Van Cott and Young were invited to lodgings by a wealthy farmer, with whom they went. The following day this gentleman and his wife accompanied us to another meeting of the Saints, about 18 miles distant, where we had a large assemblage of Saints and others. The Spirit of the Lord being richly bestowed upon the speakers, the meeting was quite interesting and profitable to all. Since that time the gentleman and his wife have been baptized.

On the 15th we travelled about 30 English miles, to a town by the name of Holbeck, and took our lodgings with brother Niels Garff, who kindly administered to our wants.

On the 16th, being the Sabbath, we had a large assemblage of Saints, who seemed overjoyed to see us. The meeting was a happy one, and the Saints appeared very reluctant to leave us.

On the 17th we left for Copenhagen, taking a more westerly course along the Belt to Roiskild. Along these shores are to be seen, every few miles, large mounds, which we were informed contained the

bodies of those who had been slain in battle. These mounds we not only saw on this part of the island, but on many others. At about 1 p.m. we arrived at Roiskild, a distance of 40 English miles. Here we changed our mode of travelling, leaving the spring wagon for the railway car, and proceeded on to Copenhagen, where we arrived at 4 p.m., having travelled over one hundred miles in the agricultural part of the island during our journey. The land is in a high state of cultivation, the surface very beautiful, in some places resembling the American Western prairies, in others exhibiting smooth hills and occasionally a forest which had been planted by the inhabitants. The land is mostly unfenced, and the people tie up their horses, cows, and sheep to graze. The mode of farming and the implements of husbandry now used among this people I think must have had their origin several hundred years ago, with but little or no improvement since. The same may be said of this people, in all their different avocations in life, so far as I had an opportunity of judging.

The 19th being Conference day for the Copenhagen Conference, we occupied our time until then in visiting the Saints, and in examining the pleasure grounds belonging to the city, which we found very beautiful.

At 10 a.m. on the 19th we met the Saints in a very commodious building, which was filled to overflowing, the President of the Conference, Elder Lilginquist, presiding. In this meeting, all the Elders from the Valley took part, bearing testimony of what we had witnessed and what we knew; that we were intimate acquaintances of brothers Joseph Smith and Brigham Young, and knew them to be Prophets of God, and commissioned of Jesus Christ to administer in the ordinances of God's house; that the Holy Priesthood was upon them, and we had witnessed the sick healed, the deaf made to hear, the blind to see, and the lame to walk by the power of that Priesthood through the laying on of hands and the anointing of oil; and that all the honest, meek, and humble of the earth where this Gospel had been preached were rejoicing and praising God. These testimonies; together with the presence of the Prophet Brigham's son, Elder J. A Young, whose intelligent countenance and wise deportment were strong collateral evidence of the truth of our testimony; also the powerful addresses from Elders Van Cott, Widerborg, Lilginquist, and many more native Elders; accompanied by the irresistible power of the Spirit of the Lord; lit up a fire in the souls of all present, which shone through their countenances like the noon-day sun.

Although we could not understand the language of the native Elders, and were dependent upon the kindness of Elders Van Cott and Widerborg to interpret it, the Conference was of unusual interest to us, and will long be remembered among our happy days. At the close of the meeting it appeared that none of the Saints in the house could leave without presenting us with a smiling countenance and a hearty shake of the hand. The Conference continued about three days, fully attended each day.

During our stay in Copenhagen, we attended several Priesthood meetings, and meetings of the Saints. Our constant desire was to ascertain the condition and future prospects of the Scandinavian mission, and I am happy to say that the good order in the meetings, the due respect paid to each individual officer in his place, the manner of keeping records and books, and the peace and union which pervade the hearts of the Saints are not surpassed in the oldest Conference in England. The Saints are very punctual and prompt to respond to all calls from the authorities, liberal in their donations, and strong in faith. They have, as a general thing, been respectable farmers and mechanics, with their families, who have embraced this work in that country; and such were constantly inquiring and being baptized wherever we went. Although the Elders have met with much opposition, from priests, mobs, and prohibitory laws, in speaking of the Gospel in public assemblies, there have been many added to the Church the past year, and I believe the time not far distant when this will be the most important mission in Europe.

On the 21st, accompanied by Elders Van Cott, Haight, Young, Widerborg, Lilginquist, and our honourable landlord, I took a ride of about five miles into the country, to witness a sham fight between the King and Prince Ferdinand, with some 15,000 soldiers. The fight continued about four or five hours, with a constant discharge of

cannon and small arms. After one party had retreated or was driven about five miles, both parties then partook of bread and wine and dispersed, not leaving any dead on the ground. In our travels that day, a holiday, among so great a number of people, and in all our travels in Copenhagen and on the island of Zealand, we saw no man drunk, nor heard an angry word spoken, every man apparently attending to his own business.

While the officers were partaking of the bread and wine, we drew near to the King, not to fight, don't you imagine, for we were full of peace and good will to mankind, but to judge of the thoughts of his heart. His appearance was that of a plain, social, honest man, unassuming and unaspiring, willing that all men should enjoy their rights.

The day passed off quite pleasantly. Having a carriage at our disposal, we could either walk or ride, as we chose, with our worthy landlord to instruct us. And I will here say that the treatment we received from him and his lady was very kind and genteel indeed, and for which they have our respect and esteem.

From that day until the 24th we spent our time in visiting museums and other public places, and also among the Saints. Early in the morning of the 24th, the day we were to leave for Stockholm, we sent for our passports, which we deposited, the day after we arrived in Copenhagen, in the hands of the Captain of the Police. The messenger returned, saying the officer wished our presence, that is, that of Elder Young and myself. We accordingly appeared before his honour, who opened my passport, asking to which of us it belonged. I replied, "It is mine, sir." He said to me, "This is dated in 1852, it will not do—you should have come directly here." I told him that I was not aware of that. He then asked me where I had spent my time since the date of my passport. I replied, "Mostly in England." I then asked him if my passport was in the usual legal form. He replied it was. I then asked him if there was any limitation of time as to its validity. He said there was. I then asked him if he would have the goodness to inform me at what time the validity of my passport had expired. To this he made no reply, but asked me my occupation and place of destination. After detaining us about half an hour to send to our landlord for his receipt or certificate of the payment of our board bill, and putting a few questions to Elder Young, the officer permitted us to take our finished papers and withdraw.

At 5½ p.m., in company with Elders Van Cott and J. A. Young, (Elder Haight preferring to remain at Copenhagen,) I took a steamer for Gottenburg, on our way to Stockholm. The sea was smooth and our passage pleasant. We arrived at Gottenburg, about 10 a.m. of the 25th, a distance of about thirty Danish miles. We stopped at the Gothakill hotel, where we dined only, having to go on board our steamer early that evening, as she was to sail at 4 a.m. next day, to take us to Stockholm.

Gottenburg contains 30,000 inhabitants, and appeared quite dull and inactive. The stench from the sewers was quite offensive as we passed the streets. There were several cases of cholera when we were there, and we thought there was a good foundation for many more, unless the people speedily cleansed the city. As there were no Saints in the place, Elder Van Cott has since made arrangements to locate one or more Elders there.

At 5½ a.m. on the 26th, we left Gottenburg, on board a beautiful iron steamer, to traverse rivers, lakes, and canals through Sweden, a distance of 400 English miles, and rising or falling by locks a height of 400 feet. We passed through some twenty different lakes. These, together with the picturesque scenery on the banks of the rivers, lakes, and canals, the social company, and the pleasant sailing, with the exception of a few hours rough sea to add a little variety, made our voyage truly interesting and delightful. The country through which we travelled appeared to be thinly inhabited, and the principal occupation of the people exporting pine timber, in which the country abounds.

At the summit of the waters is the town of Charlottenburg, containing several mills. One wood saw-mill we visited, where we found six carriages with two logs upon each, and with sufficient saws applied to finish the sawing at one running through, except squaring the edges of the boards or planks.

At the outlet of the large lake at this place are what are called the Eastern Niagara Falls, said not to be inferior to any, except the Niagara Falls in the State of New York.

At 3¾ p.m. on the 28th we landed in Stockholm, and made our way to the Paris Hotel, situated in a beautiful square, with the King's palace in front, and his theatre on the left. After securing our lodgings at the above hotel, Elder Van Cott visited the Elders who were labouring in that city. He made an appointment with them for a general meeting of the Saints the following evening, which we accordingly attended, and were received by them with great gladness.

It is but a few months since there was but one Saint in this place. Elder Van Cott, learning the situation of the place, sent Elder Jenson from Copenhagen to labour among the people. His labours being successful, Elder Van Cott soon after sent another Elder. Both of these are now labouring in Stockholm. The Branch numbered 18 members. Two were added to that number while we were there, and I think several more, who were believing the doctrine at the time we left, have been baptized since, one of whom was a Baptist priest of much influence among the people.

Our meetings while there were held at the houses of respectable citizens who did not belong to the Church, it being their special request to have the Saints meet there. Although the law of the kingdom forbids the assembling of more than ten at one time and place for lectures, our company far exceeded that number, but the occupants of the house were quite willing to take the responsibility.

The general desire of the people, so far as I could ascertain, is to have religious liberty. An officer of the government will not punish an offender against this law unless constrained by fear. All the people are in favour of abolishing this law, except the Lutherans, who are the governing power at present in that land. Could this restraint be removed, we might look for a greater increase to the kingdom of God from this country than any other I have any knowledge of. The people generally have the appearance of being quite honest, and are almost universally strong believers in the Old and New Testaments. They are humble, peaceful, and industrious. When Elder Van Cott was addressing the congregation, as he was filled with the Holy Spirit, we could see the influence of the love of truth, and gratitude to God, shining in each countenance, both those in and those out of the Church. The Branch being small, the Elders have been under the necessity of labouring for their support. But now they design devoting most of their time to the ministry. Their custom is to visit from house to house and converse with all that may come in their way, distribute tracts and other publications, changing their places of public meeting every Sabbath, giving to those who are friendly and favourable to the work special invitations to attend. The organization of this Branch, and the arrangement of its records are complete, as you may judge from their being established by Elder Van Cott. He is soon to petition the King of Sweden, in behalf of those Scandinavian Saints who belong to Sweden, for the privilege of worshipping their Creator according to the desires of their hearts, not encroaching upon the rights of others; setting forth their former loyalty to his Majesty, and their determination to be equally loyal as long as they continue to be members of his kingdom, but earnestly soliciting the favour mentioned above. All the sects of religionists in the kingdom will, I have no doubt, join in this, except the Lutherans, whose interests might not be so much advanced by it. But my desire and prayer to God are that the petition may prevail, for this people have surely enlisted my strongest sympathies in their behalf.

After visiting the Saints, we returned to our lodgings, where we all knelt before the Lord, thanking Him for our deliverance from danger on our journey, and for the blessing of health which we had enjoyed from the commencement up to that present moment, and for the joy and rejoicing which we had caused in the hearts of the few in that city who had come to a knowledge of the Gospel of Jesus Christ, as revealed in the day in which we live; imploring blessings upon the king and the people; asking the Lord to overturn and overrule governmental affairs, so that the people might worship him according to the dictates of His Holy Spirit, and that He would prepare the way before His servants who were then labouring there, and those which might be raised up to labour in that part of his vineyard, that the meek and humble of the land might rejoice in the fulness of the Gospel of His Son Jesus, consecrating the government, land, and people, for the building up of Zion, and establishing peace and

liberty upon the face of the whole earth. We all felt happy in our exercise before the Lord on this occasion, and we have faith that the work there will receive a fresh impetus.

After visiting the King's palace, and all the most interesting places in the city, we took our farewell of the Saints, leaving our parting blessing with them, having received from them the strongest tokens of kindness and friendship during our visit.

In the morning of October 4th, at 9 o'clock, we left Stockholm on board the steam ship *Borea*, and entered the Baltic Sea for Eastäad, a distance of 450 English miles, where we arrived on the 6th. Eastäad is a small town in Sweden, where we understood there were a few Saints. But as we arrived at 8 a.m., and had to leave at 9¼ a.m., we had no time to look them up. But we retired to the hills, a short distance from the city, and knelt before the Lord in prayer for His blessing upon the people of that place, asking Him to cause labourers to go forth in that part of His vineyard to administer words of life and salvation to the people. We returned to the hotel and took breakfast. From thence we went to the steamer, which conveyed us to Copenhagen, where we arrived at *5 o'clock* the same evening, all in good health and spirits, and receiving a hearty welcome from Elders Haight and Widerborg and all the Saints. We had spent about 12 days in our absence from Copenhagen, very agreeably to ourselves, and we trust somewhat profitably to others. To the liberality and kindness of Elders Van Cott and Lilginquist do we owe much of the pleasure of this journey.

I am happy to say that the proficiency which Elder Van Cott has made in obtaining the Danish language is sufficient to enable him to speak fluently in public, and for the transaction of all business that pertains to his office. The ambition and zeal which he has had for the success and prosperity of the Scandinavian Mission have been deemed by him of more importance than his own health and constitution. Hence they are much impaired, and he feels quite justified in embracing your kind offer to release him from the responsibility of the mission. He will leave with the entire confidence and blessing of that whole people upon him.

Elder Haight has made very good progress, for the little time he has been here, in learning the language, and I have no doubt that he will soon be able to converse and do business in it. We recommended him to the Saints as he should arrive at the Presidency, assuring them that he was a man of God, full of blessings for them, and would be a father to them if they would observe his teachings and counsels. He was quite well received by the Saints, and we left him feeling cheerful and happy.

In the course of my remarks before the Priesthood and the Saints in Copenhagen, I took the liberty of tendering them your thanks for the prompt response to the calls which you had made upon them through their President, Elder Van Cott, and assured them that your blessings were upon them, and your prayers constantly before the Lord for their success and prosperity. At my leaving, many wished a special remembrance to you.

On the morning of the 11th we sent for our passports, to the aforesaid captain of police, who sent them without delay, and at 10½ a.m. I and Elder Young left Copenhagen for Hull, *via* Kiel, Altona, and Hamburg. We arrived at Kiel on the 12th at 6 a.m., at Altona at 10½ a.m., and at Hamburg at 11 a.m. There we spent until the 14th, when at 3 a.m. we set sail for Hull, where we arrived at 8½ a.m. on the 16th. From thence I took train to Liverpool, where I arrived at 4 p.m., having left my fellow-traveller and agreeable companion, Elder J. A. Young, at Hull, to take the 11 a.m. train for Bradford, he having accompanied me in all my travels on this visit, receiving the kindness and friendship of the Saints wherever we went, as being truly one of the Lord's anointed.

Fearing that you will consider my assertions of brevity, made in my introductory remarks to this report, as invalidating testimony against my subsequent statements, I will close, trusting all to your superior judgment and kindness to correct errors, that the future may be better.

With sentiments of high regard, and constant prayers to our God for your success and prosperity in the discharge of your arduous duties, I subscribe myself, as ever, your friend and brother in the Gospel of Christ,

DANIEL SPENCER.

History of Joseph Smith.

(*Continued from page* 694.)

[April, 1840.]

In the Times and Seasons of this month is a prospectus for publishing, at Nauvoo, a weekly paper, to be called *The News*.

To all people unto whom these presents shall come, Greeting—

Be it known that we, the constituted authorities of the Church of Jesus Christ of Latter-day Saints, assembled in Conference at Nauvoo, Hancock County, and State of Illinois, on the sixth day of April, in the year of our Lord one thousand eight hundred and forty, considering an important event at hand, an event involving the interest and fate of the Gentile nations throughout the world—from the signs of the times, and from declarations contained in the oracles of God, we are forced to come to this conclusion. The Jewish nation have been scattered abroad among the Gentiles for a long period; and in our estimation, the time of the commencement of their return to the Holy Land has already arrived. As this scattered and persecuted people are set among the Gentiles as a sign unto them of the second coming of the Messiah, and also of the overthrow of the present kingdoms and governments of the earth, by the potency of His Almighty arm in scattering famine and pestilence like the frosts and snows of winter, and sending the sword with nation against nation to bathe it in each other's blood; it is highly important, in our opinion, that the present views and movements of the Jewish people be sought after, and laid before the American people, for their consideration, their profit, and their learning.

And feeling it to be our duty to employ the most efficient means in our power to save the children of men from the "abomination that maketh desolate," we have, by the counsel of the Holy Spirit, appointed Elder Orson Hyde, the bearer of these presents, a faithful and worthy minister of Jesus Christ, to be our Agent and Representative in foreign lands, to visit the cities of London, Amsterdam, Constantinople, and Jerusalem; and also other places that he may deem expedient; and converse with the priests, rulers, and elders of the Jews, and obtain from them all the information possible, and communicate the same to some principal paper for publication, that it may have a general circulation throughout the United States.

As Mr. Hyde has willingly and cheerfully accepted the appointment to become our servant and the servant of the public in distant and foreign countries, for Christ's sake, we do confidently recommend him to all religious and Christian people, and to gentlemen and ladies making no profession, as a worthy member of society, possessing much zeal to promote the happiness of mankind, firmly believing that they will be forward to render him all the pecuniary aid he needs to accomplish this laborious and hazardous mission for the general good of the human family.

Ministers of every denomination, upon whom Mr. H. shall call, are requested to hold up his hands, and aid him by their influence, with an assurance that such as do this, shall have the prayers and blessings of a poor and an afflicted people, whose blood has flowed to test the depths of their sincerity, and to crimson the face of freedom's soil with *Martyrs' Blood.*

Mr. Hyde is instructed by this Conference to transmit to this country nothing but simple facts for publication, entirely disconnected with any peculiar views of theology, leaving each class to make their own comments and draw their own inferences.

Given under our hands, at the time and place before mentioned.

JOSEPH SMITH, junior, Chairman.
ROBERT B. THOMPSON, Clerk.

So emaciated was President Brigham Young at this time, from his long sickness, and journey, that when Elder Richards returned home this day from a mission to Clitheroe, and found him in his room, he did not know him.

Sunday, 12th. Several of the Twelve bore their public testimony to the Gospel, in the Cock Pit, Preston.

The High Council of Nauvoo met at my house, when I proposed that brother Hyrum Smith go east with Oliver Granger to settle some business transactions of the Church, which the Council sanctioned, and voted, "that President Joseph Smith, junior, make the necessary credentials for Oliver Granger and Hyrum Smith."

Monday, 13th. From the second of October, 1839, to this date, there have been 145 shocks of earthquake in Scotland, reported by Mr. Milne to the Royal Society of Edinburgh. Some of these shocks were sufficient to alter the natural levels of the ground more than two degrees, and some witnesses thought four degrees, and caused houses to rock like boats on the sea.

Tuesday, 14th. A Council of the Twelve, namely, Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Wilford Woodruff, George A. Smith, and John Taylor, was held at the house of Elder Richards, in Preston, England, when Willard Richards was ordained to the Apostleship, agreeable to the Revelation, by President Young, under the hands of the Quorum present. Other business was transacted, as also on the following days, all which may be seen by reference to President Young's letter of the 17th instant.

Wednesday, 15th. Elder Orson Hyde left Commerce for Jerusalem.

Thursday, 16th. Elder Orson Hyde met with John E. Page at Lima.

(To be continued.)

The Latter-day Saints' Millennial Star.

***SATURDAY, NOVEMBER* 10, 1855.**

NEWS FROM UTAH AND THE UNITED STATES.—On the 22nd ult. we received Numbers 22 to 25 of the *Deseret News*, and on the 28th we received the letter mail from the Valley. Some interesting communications will appear in our next. In addition to what will be found in another part of the *Star*, we gather the following items from the *News*.

Elder Jacob F. Secrist, late of the German Mission, and Captain of the 2nd company of this year's emigration, died on the 2nd of July, on Ketchum's Creek, between Kearney and Leavensworth. His body was placed in a tin coffin, and buried on the Blue.

The following persons had been selected to go on missions—Asa L. Calkins, James Lavender, and Joseph S. Scofield, for England; Homer Duncan, Christian Christiansen, Jacob Hofhines, John F. Snedaker, Morris J. Snedaker, John Ostler, William Allen, Alexander Ott, Thurston Simpson, Andrew Cunningham, Andrew Bigler, and Mark Bigler.

The eastern mail which left Independence July 1st arrived in G. S. L. City, on the 2nd of August, accompanied by Elder Seth M. Blair. The U. S. Post Office department had acted on the suggestions of Judge Elias Smith, Post Master at G. S. L. City, and of P. McClanahan, Esq., Post Master at Independence, and provided locks for all through sacks of mail matter to Utah, which will no doubt insure safer transmission of papers and periodicals on the route.

On the afternoon of August 5th, G. S. L. City was visited by a refreshing shower of rain, which put out the mountain fires, purified the air, swelled City Creek, and slightly moistened the parched earth.

Elder A. Carrington, editor of the *Deseret News*, had been confined to a dark room for several days with a severe attack of inflammation of the eyes, but was getting better.

Professor O. Pratt had generously proffered his services gratuitously to the citizens of G. S. L. City and vicinity to instruct a school in the higher branches of science; students to furnish room, books, &c.

Two hundred and ten pounds of manna sugar had been forwarded to G. S. L.

City from Provo, as tithing on 2,100 lbs., made from the saccharine deposit on the leaves of trees.

Hon. Garland Hurt, U. S. Indian agent, returned on the 22nd of August from a very pleasant and successful visit to the Indians on Mary's River, on the north route to California.

Much progress is being made in home manufactures, particularly in leather and paper.

Dr. J. M. Bernhisel had been unanimously re-elected as the Delegate to Congress from Utah.

There appears to be no prospect of any of the Saints going hungry the coming year. Everything in the valleys bears the impress of peace, happiness, and progress. Surely the Lord is abundantly blessing His people.

From the *St. Louis Luminary* of September 29th, we learn that Elder Orson Spencer was then too ill to resume his labours in the editorial department, but the chills and fever had left him, and there was a prospect of his being able in a short time to resume his labours.

Several orders for books had been received from the Cherokee nation, which evinces a disposition on the part of the people of that nation to read and search for the truth.

Elder Benjamin L. Clapp, in a letter from Texas, gives an account of the persecution of the Saints in several places in that State. In Leon county, the Saints were all ordered to leave. Elder Clapp states that he had travelled over a large extent of territory, preaching the Gospel, and had baptized about 20 persons.

PRESIDENT F. D. RICHARDS arrived at this Office at 11 o'clock on the evening of the 27th ult., leaving Elder W. H. Kimball in London, where they both arrived on the morning of the same day, after an absence of three weeks, having, through the blessings of the Lord, fully accomplished the object of their visit to the Continent.

The release from the confinement of the Office, the change of air and scene, and the exercise of travelling, have contributed very materially to improve and invigorate both the body and mind of President Richards, which will enable him to resume with an increased efficiency and satisfaction his arduous duties in the busy and laborious season now at hand.

News from Utah.

From the north we hear (Aug. 15) good reports as to the yield of wheat, considering the damage done by the grasshoppers, who, in their depredations, seem to have been not altogether impartial — some fields having been entirely stripped, while others, immediately adjoining, have not been touched.

In Utah county, especially at Provo and vicinity, we understand that through an abundance of water for irrigation, and the blessing of the Lord, the crops generally will be heavy.

Corn looks well, and the prospects are good for a fair yield throughout the Territory, and in some sections it will be the principal grain. In many fields in the neighbourhood of this city we have noticed indications of serious injury to the crops from a destructive worm, and it will be well for farmers to examine their corn, and, if possible, prevent further loss, for assuredly we shall need all that can be raised.

Potatoes are doing finely; and with

plenty of corn and potatoes, there will be no danger of starvation.

Oats, from all we can learn, will not be an average yield. Many fields were cut for fodder while yet green, to save the grasshoppers the task of devouring them.

Of the late re-sowing, that which has been well irrigated looks promising, but where water is not in abundance, which is the case in various portions of this county, the yield will be small; but in most instances good fodder will be raised, which is, the present season, no small item.

Melons are plenty in market, though very late, on account of the early and repeated failures, and subsequent re-sowings at a late period. While the weather continues warm, we may enjoy them; but late melons, in cold weather, by those who have regard for health, should not be eaten.

The sugar beet crop will be almost an entire failure in many parts, having been seriously injured by the grasshoppers.

Fruit, in the upper portions of the city, will be somewhat abundant; in the lower portions there will be but little, having been cut off by the late frosts.

Shade trees, we are glad to notice, are becoming very numerous throughout our city, and flourish exceedingly.

The weather for the past few days has been cool and pleasant during the day; the nights often quite chilly—high winds prevailing considerably.

The fires in the mountains still continue, notwithstanding the rain, and in consequence our view is much diminished in extent, by the masses of smoke which cover the mountains, and sometimes fill the valley.

The temporary covering of the Bowery with willows is being completed.

A perspective drawing of the Temple may be seen in a frame at the Governor's Office. The work of cutting the stone for the walls is going forward vigorously.

The plastering and finishing of the Temple Block wall is progressing finely—the north line being completed, and nearly one-half of the eastern.

Fine houses are being reared in various portions of the city; and while the erection of fine houses, and the spirit of improvement generally manifest, is a pleasing token of the perseverance and enterprise of the Saints, let them not, in the multiplicity of their own concerns, forget the House of the Lord. We say to the Saints, let the completion of this House be always before you, and fail not to render such aid in the work as God has placed within your reach.

The health of the city is generally good, though among children there is considerable sickness, and some mortality. Inflammation in the eyes has been, and still continues to be, quite prevalent. Doubtless the health of children would be greatly increased by a more judicious treatment from mothers. But while tea, coffee, meat, bread, &c., &c., however small the quantities, are introduced to infants, who are wholly incapable of digesting such food—or any other but that supplied for them by nature—our children will sicken and die.

Punches, matrices, and moulds are being prepared by brother Sabins, for casting type of the New Alphabet; and we are in hopes of seeing, ere long, a font of handsome letter cast, and primary books in the new style printed for the use of our schools.

Zion is flourishing, and her sons and daughters rejoice in her prosperity. Peace prevails in Utah, and great is the peace of those who keep the law of the Lord.

Elder P. P. Pratt arrived in this city, by the northern route, on Saturday, 18th inst., after an absence of fifteen months; he has preached and published the fulness of the Gospel throughout California with considerable success.

He was accompanied by Elder James Hawkins, who has been absent from this city, on a mission to the Sandwich Islands, about six years, Elders Thomas Morris, R. Mowery, and Joseph Peck, who returned from his mission to the Islands on account of ill-health, and others.

The party met Col. Steptoe's command on the western slope of the Sierra Nevada. Judge Hyde was examining the country to ascertain its facilities preparatory to the location of the shire town of Carson County. The Indians on the road were friendly. Feed and water plentiful, with the exception of the forty-five miles drive.

Messrs. Livingston, Kinkead, and Bell, the pioneer merchants of this city, have just received their first train of goods, which arrived here on the 15th inst., composed of 46 heavy loaded waggons.

EXCURSION TO FILLMORE.—Our delegate, the Hon. John M. Bernhisel, and General Wells left this city, Tuesday, 21st instant (August), and drove to Springville. On the 22nd they reached Nephi, and on the 23rd arrived at Fillmore, 152 miles south of this city.

They visited the South wing of the State House, whose walls are of red sandstone, where they found the workmen busily engaged in placing the flagging in the basement story, laying the floors in the first and second stories, and arching the ceiling of the large hall in the upper story, preparatory to lathing and plastering.

The sash were all in, and outside doors all hung, and a temporary entrance stairway finished.

The work on the building will soon be ready for the plasterers and painters, who it is expected will be immediately sent from this city; and all efforts are being made to complete the rooms so far as to comfortably accomodate the Library, and the next Legislative Assembly, which adjourned to meet on the second Monday of December at that place.

Corn and potatoes at Fillmore, and at other places between here and there, look promising for a fair crop; but grain and hay are an entire failure, except at Springville and Provo, where they will probably have wheat sufficient for their own consumption; there is considerable hay cut at Pleasant Grove and American creek.

Kanoshe and all the Indians met with on the route were very friendly.

Big Cottonwood Canal is progressing, several sections being about finished. All the heavy jobs north of Big Kanyon Creek have been let by brother John Sharp to hands engaged on the Public Works, who are temporally thrown out of their usual avocations in consequence of the failure of grass for the cattle employed in hauling rock from the quarry.

Brother Thomas Tanner, foreman in the Public Works blacksmith's shop, accidentally fell over an obstruction on the side walk, Wednesday evening, July 31st, by which he was seriously injured internally. He lingered in much pain, and died on Friday morning the 2nd inst. Brother Tanner was full of integrity to the cause and to his brethren, and has simply left his body to rest, awaiting a resurrection with the Saints.

From a letter from Elder L. N. Scovil to brother Joseph Cain, dated, Provo City, July 31, 1855—

"Last week a sweet substance was discovered on the leaves of the trees. A few began to gather it by stripping off the leaves and soaking them in water; in this way brother A. Daniels made 11lbs of sugar in one day. It looks aud tastes like maple sugar. Many scores of men, women, and children are now engaged in gathering it.

"Brother Aaron Daniels has just brought in three specimens, which he sends to your care, and which you will please to deliver as follows, viz.: one cake to President B. Young, one to brother George A. Smith, and the other to brother A. Carrington. Brother Daniels says he made 20lbs yesterday, and he thinks it is getting better every day.

"When it was first discovered some said that it was honey dew, others said it proceeded from the cotton-wood leaves, but it is found on all kinds of leaves and on the rocks. My children have gathered and brought in a quantity of it, which they had taken from the leaf, as it is deposited; many of the leaves have scales of this sweet substance as thick as window glass, and some a great deal thicker.

"Brother Daniels tells me that his process is to cut the twigs from the trees and after soaking in water, strain and boil, similar to making maple sugar. I have tasted some excellent metheglin made from the same substance."

Married, in this city, on Saturday, August 25th, by Elder Gilbert Clements, Mr. William Robinson and Miss Annie F. Boyer.—*Deseret News.*

"I DID as the rest did." This tame, yielding spirit—this doing "as the rest did," has ruined thousands.

TO THE GIRLS.—Mrs. Swisshelm says:—"The secret you dare not tell your mother, is a dangerous secret—one that will be likely to bring you sorrow."

IT *once seemed* as impossible for mortals to make steam engines, steamboats, and telegraphs, as it *now* seems to "make a flower, resurrect a body, or create a world." When we shall become acquainted and as familiar with eternal things as we are with earthly things, it will be all clear, simple, and easy.

Foreign Correspondence.

THE PLAINS.

After crossing the North Platte, near 400 miles from G. S. L. City, Aug. 12, 1855.

President F. D. Richards.

Dear Brother—Having a few moments to spare, and an opportunity to drop you a line by way of some packers accompanying the Salt Lake mail, I take pleasure to inform you that the 3rd company of our emigration is thus far advanced in good health and fine spirits, excepting a few cases of measles, which progress quite favourably.

Our cattle are in good condition, although the feed has not been good on account of drouth. The streams, especially the Platte, are quite low, unusually so; many of the smaller streams having dried up, which puts me to extra watchfulness to search out the best feed and water for our stock. In all my crossing the Plains, I never saw such favourable roads, neither greater prosperity in any company since, through the appointment of Elders Milo Andrus and Richard Ballantyne, I took charge of the company, which had advanced sixty miles from Mormon Grove. Previous to then, through disorder and disobedience, the destroyer came into camp, in the form of dreadful cholera, and swept off 25, 3 being often buried in one grave; also when I came to camp 25 were on the sick list. My soul was pained and moved upon when I saw our well-beloved Elders, S. H. Earl, John Mayer, H. E. Phelps, and George C. Riser, all from missions, worn down in burying the dead, and administering to and taking care of the sick, by night and day. They proved faithful, and overcame the powers of death by virtue of their anointing and faith in the Gospel.

The promise sent by me to camp was, if the Saints would repent, and receive me and my counsels, the powers of death should leave the camp, which was the case, and I can testify that not one new case causing death came into camp. But the destroyer was rebuked until perfect health was restored, for which we truly thank and praise God, our Father in heaven. Not being a welcome visitor to Mr. Lucifer, the great opponent of our Gospel and faith, he made war with me, for I only had time the first evening to form camp, being much fatigued from the toils of the day and administering to the sick, when I was attacked with the cholera. I felt to plead with the Lord thus—"Oh Lord, who knowest the secrets of the heart of man, thou knowest I have come according to appointment in the midst of death to bless this camp, and lead them to Zion; therefore remember thy servant in mercy, and spare his life." I called upon the Elders, who anointed me with oil, praying over me, and I do know the power of life was given me, although the Elder administering partook of the disease so as to vomit, and have the cramp, but he recovered the next day. I was able to move on the camp, for which I feel to thank God.

Truly the time is coming that was spoken of by the Prophet Joseph, when none but the pure in heart will be able to go up to Zion. Then the angels of the Lord will go before and watch over His faithful servants by land and sea.

This trip is a pleasure to the faithful, who have Zion in view. How beautiful to see tents and wagons on the green plains bedecked with fragrant flowers as a natural garden.

The 1st and 2nd companies are three days in advance, in fine health and spirits. This is the 3rd company. Elder Secrist was captain of 2nd company. Doubtless you have heard of his death.

I must close in haste, desiring to be remembered to all the faithful Elders and my friends in Europe. May heaven's choicest blessings rest upon you and them until we meet in the Redeemer's kingdom.

As ever, yours in the love of the Gospel,

EDWARD STEVENSON.

THE PLAINS.

(From the "Luminary" Oct. 6.)

Fort Bridger, August 30th, 1855.

Dear Brother Hart—

President Snow and myself arrived here this morning about 7 o'clock, having travelled sixty-eight miles since yesterday morning. We have been prospered on

on our journey, and expect to breakfast in the Valley the day after to-morrow morning.

We are glad to be able to say that the emigrating companies of Saints are getting along finely. Their cattle look generally well, although from the protracted drouth, grass is exceedingly scarce. We hope that before the later companies get along here the fall rains will have caused the grass to spring up, otherwise I fear they will suffer much.

We travelled from Fort Kearney to this place without an escort. The commanding officer at Fort Kearney could not spare a dozen men to escort the mail party; but all the force on hand was ready to march against the Indians to punish them for murdering the mail party last year, and on the same ground that we were obliged to pass over, exposed to the same danger. Charming consistency! At Fort Laramie the same excuse was offered; several hundred men, but all on duty. The mail must lie by, or go on through the most dangerous part of the Indian country unprotected. Brother Snow and myself left the mail party on the evening of the 17th inst., and started on alone, after commending ourselves to the protection of Heaven.

The second day out from Laramie we overtook the first company of P. E. Fund emigrants, in charge of Captain R. Ballantyne, assisted by Elders Slorer, Pitt, Gardner, and Wager. They were about twelve miles beyond Laramie and were progressing finely. The Saints in this company seemed to enjoy the journey very much, though most of them walked almost the entire distance. It was not a little wonderful to me, to see ladies with whom I was acquainted in the east, and knew as being sickly and delicate, unable to walk three and four squares, to market or shopping, without experiencing much fatigue, walk fifteen or twenty miles a day, and come into camp at night with light hearts, singing the songs of Zion, and praising their God that they were able to endure so much for the Gospel's sake. Captain Ballantyne is indefatigable in his exertions to promote the well-being of the Saints under his charge, and enjoys the unbounded confidence and esteem of his entire company. We journeyed with this company until the morning of the 24th, when we left them two miles above Deer Creek, and drove on briskly and overtook Captain Moses Thurston, with his company, about fifteen miles in advance of Brother Ballantyne. His company is all well. They have not lost by death a single person, cattle, or horse, since their departure from Mormon Grove. We left on the same evening at 9 o'clock at the upper crossing of the Platte, and drove in company with a couple of young men who volunteered to go two days' travel with us. They turned back at the Warm Springs on the morning of the 27th, and we have travelled the remainder of the journey to this place alone. The mountaineers and traders on the route are much frightened, and assured us we were running serious risks to travel unguarded. But we trusted in the Lord, and we have been thus far preserved. We turned our mules loose and lay down in our carriage, trusting in kind Providence to preserve us and our animals. Yesterday morning the 29th we came up to brother Blair's company in charge of Captain Stevenson. They were all well, and getting along quite well. While I am writing this, brother Guyman is just starting out with the second company, all well.

Captain Hindley with the first company was encamped on Bear river yesterday. We shall start in a few minutes, and on the morning of the 1st proximo we hope to greet our wives and children and friends in the valley of the Saints.

Sister Hampton and Mary will be glad to learn that I saw Anna in Captain Thurston's company, quite well, and much pleased to hear from home, and meet brothers Snow and Charlie. And sister Amanda will be gratified to know that I saw *our* brother Billy in brother Blair's company, quite well, and we had a warm shake of the hands and an hour or two of friendly chat together. President Snow sends love to all the Saints. A kind remembrance to sister Hart, and believe me your fond brother in the Lord.

CHARLIE.

P.S. This Fort has been recently purchased by the Church, and is now occupied by the Saints. We met here some ten or twelve waggons loaded with flour going out to meet the companies, for fear they may run short; also several yoke of oxen are going out to replace those that may have died from the effects of alkali water or other causes. C.

SANDWICH ISLANDS MISSION.

(From the "Deseret News," Aug. 22.)

G. S. L. City, August 5, 1855.

Editor of the News.

Sir—At the request of the Historian, I submit the following short sketch of my mission to the Sandwich Islands; and if you think proper, you may insert it in your columns.

I left this place in company with brother Keeler and others on the 11th of October, 1849, for California. On arriving at Utah Fort, (now Provo) we fell in company with a number who were on their way to the land of gold; here we organized ourselves, making brother J. M. Flake our captain until we could overtake Elder Charles C. Rich, who was a short distance in our advance.

I arrived in the mining district about the first of March, and laboured faithfully for the yellow pieces until the 15th of October, 1850; and on the 19th, bid farewell to "old Slap-jack bar" in company with nine others, bound for the Sandwich Islands to preach the Gospel, being set apart for that purpose by Elder C. C. Rich.

On the 12th of December, 1850, we landed in Honolulu, the seat of government of the Hawaiian nation, not a single soul of us understanding the first word of the language. The day after we landed, we washed our bodies in pure water, went on to a high mountain overlooking the town and shipping, gathered each a stone, erected a small altar, sung a hymn, and all bowed down, being agreed before-hand what we should ask for.

The Spirit of the Lord was mightily poured out upon us, and Elder John Dixon spoke in tongues, and Elder James Hawkins prophesied that the Lord would bless us even more than what we asked for; and in fulfilment of this, in one year from that day, between four and five hundred natives had been baptized.

Some of the elders got the language, and in three or four months were preaching and baptizing. As for myself, it took me nearly two years to acquire the language so as to preach in public. However, I felt that the Lord was with me, and at no time did I feel to falter in my endeavours.

I was on the Islands three years and seven months, and was instrumental in the hands of God in bringing many of the islanders to a knowledge of the truth; for which I feel thankful, and rejoice that I was sent on that mission. In fact I never felt sorry even while there, although sometimes I felt lonesome and almost discouraged.

The natives are a kind-hearted people, and will do all they can to make you comfortable; will give the last mouthful of food, and the best and only bed; and if your legs are weary through walking, they will lomi (rub) them and take the soreness out.

We made our homes wholly with the natives, living on their diet, which was principally poi and fish, sometimes dog. The poi is made from the kalo root, baked under ground and mashed on a large wooden platter with a stone pestle, and is mixed in water until a thick paste is formed, and is sometimes eaten in a sweet state, but generally put aside until it ferments, in which condition it is preferred and is eaten with the fingers.

They have many traditions, and some of them seem to have some foundation. They say they had a flood, and a native was swallowed by a large fish as Jonah was. They had their cities of refuge for the shedder of blood to flee to; offered sacrifices to their gods; the shark, the volcano on Hawaii, a dog, and hog were all worshipped; almost every family had its own god, even if it was made of wood or stone. They had their prophets, and their priesthood descended from father to son.

I have talked with several who affirm that they have conversed with the voices of their dead friends, and they tell them that their spirits and all the spirits of their dead are here in this world, that there are myriads of them living in the air.

One native told me that there was once a man living among them, who had been dead, and he reported that all the dead were still on the earth, living on fruits that grow on trees, and generally seemed to enjoy themselves well. The country was level, except two little hills, but there was no sea in that country, and yet he affirmed that it was identically these islands. He said the reason why he came back was, the people would not let him stay, but drove him back into the body.

They affirm that there is no such horrible place as a pit of fire and brimstone for the wicked, as they are taught by the Gentile missionaries,

It is a common thing among the natives, both men and women, when about to be overtaken in a shower of rain, to divest themselves of nearly every garment and tie up their clothing to keep them from getting wet.

Their skin is dark, like the Indians of these mountains, but better featured, and many are smart and highly educated; clean in their person and dress. Many are rich, and live in fine houses built either of wood or coral, well painted, and furnished with the best of household furniture.

In July, 1854, at a general conference held in Honolulu, Elders Cannon, Farrer, Hawkins and myself were released from our missions, and about the 13th of August, arrived at San Francisco, California, where, from want of means to come home, I was compelled to labour with my hands until 23rd of April last, when I left in a company of Saints, organized by Elder Parley P. Pratt, for this place, under the presidency of Elder W. McBride, who acted as a friend and brother.

We arrived on the 21st of July, all in good health and spirits; and I feel to praise the Lord God of Israel for His mercies and goodness unto me, in bringing me safely back to my friends and brethren in these peaceful valleys of the mountains—"my lovely mountaim home."

H. W. BIGLER.

Varieties.

OUT of 320,000 men sent by Russia to the Crimea, it is officially stated that about one third are left.

ACCOUNTS from Egypt state that the exportation of corn will be prohibited, in consequence of the insufficiency of the overflowing of the Nile giving reason to fear a famine.

Go preach to blocks and stones, ye who believe that love is the clay! Go preach to the dead, ye who deny the immortality of the affections. Go reason with trees, or hills, or images of wood, or with your own motionless, lifeless, icy souls, ye who believe that, because that there is no marrying yonder, there shall be no embracing, or because we may not use the gentle words "my wife," we may not clasp these sanctified forms in our own holy arms! I tell you, man, that immortality would be a glorious cheat, if with our clay died all our first affections. I tell you that annihilation would be heaven, if I believe that when my head at length rests on its coffin pillow, and my lips sink to the silent repose of death, these loving eyes will never look into mine again, this pure clasp never be around my neck, this holy caress never bless me more.—*The Old House by the River.*

AN UNEXPECTED FINISH.—Speaking of the tendency of temperance orators to set forward themselves as previous examples of the blighting effects of drink, the London correspondent of the *Inverness Advertiser* says:—"This predilection was smartly satirized the other evening at a temperance meeting. A person in the hall got up and said, 'My friends, three months ago I signed the pledge. (Clapping of hands and approving cheers.) In a month afterwards, my friends, I had a sovereign in my pocket—a thing I never had before. (Clapping and loud cheers.) In another month, my friends, I had a good coat on my back—a thing I never had before. (Cheers and clapping much louder.) A fortnight after that, my friends, I bought a coffin.' The audience was going to cheer here, but stopped and looked serious. 'You wonder,' continued the lecturer, 'why I bought a coffin. Well, my friends, I bought the coffin because I felt pretty certain that if I kept the pledge another fortnight I should want one.'"

SOUND DOCTRINE.—In a sermon delivered by Rev. Dr. Bellows of New York, before the Western Unitarian Conference, is the following paragraph:—"For my part, I say it in all solemnity, I have lived to become sincerely suspicious of the piety of those who do not love pleasure in any form. I cannot trust the man that never laughs; that is always sedate; that has no apparent outlets for those natural springs of sportiveness and gaiety that are perennial in the human soul. I know that nature takes her revenge on such violence. I expect to find secret vices, malignant sins, or horrid crimes springing up in this hot-bed of confined air and imprisoned space; and, therefore, it gives me a sincere moral gratification anywhere, and in any community, to see innocent pleasures and popular amusements resisting the religious bigotry that frowns so unwisely upon them. Anything is better than dark, dead, unhappy social life, prey to ennui and morbid excitement, which results from unmitigated puritanism, whose second crop is usually unbridled license and infamous folly."—*Ohio Columbian.*

Our Ain Mountain Hame.

Come all ye feeling faithful Saints who've crossed the prairie drear,
And I'll tell you what you'll do for those who're coming out this year,
Lay up in store for them, worthy of your Godlike name,
And you'll have our ruler's blessings when the Saints come hame.

Chorus—When the Saints come hame, when the Saints come hame,
And you'll have our ruler's blessings when the Saints come hame.

The lambkins in their innocence upon the mountain brow,
Are less subject to devouring wolves than all good Saints are now;
Then stretch your welcome hand to your brethren who would claim
Our aid to help them onward to our ain mountain hame.

Chorus—To our ain mountain hame, to our ain mountain hame,
Our aid to help them onward to our ain mountain hame!

The widows and the fatherless, the old and young together,
Who've toiled 'midst hunger, heat, and cold, and sickness sore to gather,
With songs of praise will come, with the sick, the blind, and lame,
To find a place of succour in our ain mountain hame—

Chorus—In our ain mountain hame, in our ain mountain hame,
To find a place of safety in our ain mountain hame.

For o'er the waving prairie, like an endless sheet of light,
The caravans are rolling with some thousands on their flight
From the rage of war and famine, and a guilty world's shame,
To find a place of safety in our ain mountain hame.

Chorus—In our ain mountain hame, in our ain mountain hame,
To find a place of safety in our ain mountain hame.

Soon Zion in her beauty will shine forth upon the world,
In glorious light and majesty, when Utah's flag's unfurled;
And kings and queens from far, who, hearing of her fame,
Will come to see her glory in her ain mountain hame.

Chorus—In our ain mountain hame, in our ain mountain hame,
Will come to see her glory in our ain mountain hame.

Then you, my friends, who built her up in glory and renown,
Will each receive for your reward a never-fading crown;
And brighter wreaths of glory than "the tongue of man can name,"
When this earth is made celestial—our ain mountain hame.

Chorus—Our ain mountain hame, our ain mountain hame,
When this earth is made celestial, our ain mountain hame.

G. S. L. City, August, 1855. LYON.

ADDRESSES.—Joseph France, Mr. Phillips', 1 Kennet Road, Reading, Berks.
John Oakley, Seaman's Yard, Old Spittlegate, Grantham.
W. B. Hodgetts, Rose Cottage, St. Clement Place, St. Johns, Worcester.

Money List, Oct. 19—26, 1855.

	£	s	d
John Price	5	0	0
Thomas Clarke	20	0	0
Edward Middleton	10	0	0
Carried forward	£35	0	0
Brought forward	£35	0	0
William Brownlow	2	0	0
	£37	0	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 46, Vol. XVII. Saturday, November 17, 1855. Price One Penny.

Family Relations.

The laws of marriage, as revealed to the Prophet Joseph Smith, are destined to thoroughly revolutionize the world with regard to the intercourse of the sexes. The whole social fabric must eventually be established on the principle that the Almighty has the right to dictate all matters pertaining to the generations of His children. The right of a father to control in some respects the destiny of his children is recognized more or less among all people. This is the little that is left of that pure patriarchal government which God at first instituted, and which must eventually be again adopted. God being the great common Father or Patriarch of both the spirits and bodies of mankind, He has the absolute right to control and dictate all matters pertaining to their organizations.

Who, then, but Him should direct how those organizations shall be perpetuated, and which of them are adapted to each other in fulfilling the first great commandment, "Increase and multiply, and replenish the earth?" If God does not see fit to attend directly to this matter Himself, He certainly possesses the right that lesser intelligences claim—that of appointing an agent to attend to it for Him. The Lord says, in the revelation on celestial marriage, that He gives this authority to but one man on the earth at a time. Whenever the Melchisedec Priesthood was on the earth, and a people existed who would keep the law of God in their marriage relations, there always was a man to act in God's stead, and give righteous men wives for time and all eternity. In the time of king David it is evident that Nathan the Prophet held this power. David appears to have been criminal in two things—in the murder of Uriah, and in taking to himself Uriah's wife without the consent of the Lord and His Prophet, for said the Lord to him through Nathan—"And I *gave* thee thy master's house, and thy master's *wives into thy bosom*. . . . . Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast *taken his wife to be thy wife*."

When the fulness of the Priesthood was again restored to the earth through Joseph Smith, this sealing power came with it, and, with other keys and powers, descended to his successor, Brigham Young. From this it is evident that it is contemning God, and assuming His prerogative for a man to take to himself one of the daughters of Eve without His sanction. Next to God and His Prophet in authority in these matters are the immediate parents of the woman, and if they are in

the Church their consent is also necessary for a full consummation of the act of marriage, and finally the free choice of the woman is an indispensable requisite.

Why, then, it may be asked, has God permitted the world to jog along in their own hap-hazard way in these things, making their own laws, or, without any law at all, following the bent of their own evil passions, and ensnaring, defiling, and degrading the fair daughters of the Almighty? The reason is obvious. Mankind for long periods of time have been too rebellious and corrupt to have regard for the laws or authority of God in this doctrine. This is sufficiently evident from the fact, that in these days when His will is again made known it is only sneered at and reviled. The Lord will suffer men to go on in their own way, acting on their free agency, marrying and giving in marriage, committing whoredoms and abominations, until the cup of their iniquity is full, when they will reap the natural fruit of their own doings.

Some may suppose from this that marriage covenants made under the laws of the land are not valid or binding. Such will find that they have miscalculated their position, and that if they act on this principle, sorrow and affliction will be the result. Since mankind rejected the higher law and became unworthy of it, God has suffered them to live under lesser laws of their own adoption. These laws, so far as they go, are just as binding on them as the higher one would have been had they retained the knowledge of it.

Great condemnation will rest upon this generation for two things—breaking the lesser laws which their fathers instituted, and thereby becoming regardless of any law at all; and rejecting the higher law which God has again revealed through His Prophet Joseph Smith. If a man and woman have covenanted under the laws of the land to love and honour one another, and to keep themselves for each other as long as they both shall live, that covenant is sacredly binding, and, when either of the party break it, he or she is guilty of adultery, and has that sin to answer for. Nothing but a divorce by the law which makes the contract binding, or a covenant made under the higher celestial law, will release them from its obligations. The celestial law supersedes all laws and covenants of man's institution. Unmarried persons having sexual intercourse are guilty of disregarding both the laws of God and man, and trampling them underfoot. Although a man may leave his wife in one country and go to another, it does not release him from his covenant, for there is no law of man's institution which can supersede another in these matters.

A Latter-day Saint who will break his covenant in this respect, virtually shows to God and his brethren, that he is totally unfit to make covenants under the celestial law and reap the blessings of them, from the fact that he has proven himself either incapable of keeping the lesser law, or unwilling to do it. The disregard of men for all law in these matters, and the breaking of covenants when made, have done more to degenerate the human race than all other evils combined.

God ordained man to stand at the head of His earthly creations, and to take the lead in everything great and ennobling. If men would magnify their position by keeping the laws of God, women would not be far out of the way. As the Lord designed that the woman should be obedient to the man, He made her the weakest of the two, and implanted in her nature a disposition to cleave to man, and a desire to please him, and be obedient to his wishes. It was designed that man should use this power, not as a task-master to oppress and destroy, but in love and affection, and according to the law of righteousness. The abuse of this power is what will give double weight to the condemnation of men, when considered apart from women. We by no means wish to be understood, that women do not sin in subjecting themselves unlawfully to men. On the contrary, if they do it with knowledge, and without constraint, they are equally guilty. But where men have used deception, artifice, or constraint to overcome the virtuous and confiding, they have a double sin to answer for. This principle applies with peculiar force to men in this Church, who pervert the power and influence of the Priesthood to such base purposes. Men have reduced themselves to the following extremes—they have turned to worshipping women who are beyond their power, while at the same time they oppress, degrade, and banish from the pale of society, those that they can overcome with their seductive influences. If man would step for-

ward in that noble, independent integrity becoming the lord of creation, and fulfil the high responsibilities which have been placed upon him, seduction, corruption, and prostitution would cease, the fountains of life would be purified, and mankind would no longer degenerate.

We will now take notice of the application of these principles, and of their bearing on men and women in the great plan of salvation. The man should stand at the head of, and be the controling power in, his family, and they should yield the most implicit obedience to his counsels. When the family relations are established under the covenants of the celestial law, and the members of such a family obey their head, he is responsible for their salvation; and if he leads them astray, he will have to answer for it in their stead. This principle applies with the same force to a man and his family that it does to the gradations of the Priesthood. The wife and children are under as much obligation to keep the counsels of the husband and father, as he is to obey those who are in authority over him in the Church, and their salvation depends just as much on doing so. Neither men nor women can ever be saved in the celestial kingdom and attain to principalities, powers, and dominions, unless they abide the celestial law, and that is most emphatically a law of obedience. No woman will ever enjoy this blessing without she learns to humbly submit herself to a man in the Lord. No man will ever receive that exaltation until he has learned to walk perfectly in the way marked out by those who are appointed to lead him. While it is the duty of the wife to love, respect, and seek after the counsels of her husband, it is none the less his duty so to live as to enjoy the spirit of revelation, that he may counsel in wisdom, and control in affection and kindness. Force will never save any person in the kingdom of God, and Elders will never save their families by being task-masters over them.

The Lord designed not only that the man should be the guiding influence in his family, but also a great centralizing power which will draw congenial spirits under its control. The idea that an Elder in Israel, in order to obtain a wife, must seek after a woman, strive to win her affections, and beg of her to accept proposals of marriage, is one of the remnants of those Gentile perversions of correct order and principle which it would be well for the Elders to dispense with as soon as possible. They are often in too great a hurry in these matters, too anxious to build up the superstructure of a kingdom before a foundation is properly established. If the Elders will live in the spirit and power of their calling, so that it can be seen and realized that they are capable of dispensing life and salvation around them, good and virtuous women will cleave to them naturally as the tender vine cleaves to the towering oak for strength and support. Women obtained in this way will adhere to a man through all the trials and changes of the future. No Elder need fear that he will not obtain as many wives as he is worthy of, for if wicked men can find so many females for the purposes of prostitution, the Lord will not be at a loss to find plenty for the accomplishment of His own purposes.

We know of no palliation for the crime of adultery on the part of a man in this kingdom, who has had an opportunity of understanding his responsibilities. Whatever may be the character, conduct, or wishes of woman, the Lord expects man to do right, independent of her influence. In this way only can a man fill the high position for which he was created. In this way only can he become a saviour upon Mount Zion, and an agent of the Almighty in redeeming His creations.

No doubt the question often occurs to the minds of the Saints—why has the Lord reserved entirely to Himself the right to dictate and control matters pertaining to the generations of men? The reason is, the fountains of life are the source of His glory, dominion, and power. They are the germ of an infinitude of good if used only for pure and righteous purposes, and of unlimited evil if perverted and corrupted. Either way the consequences resulting are incalculable, and can only be measured by the mind that can grasp eternities of existence.

In order to see our subject more clearly, let us look at the world as it is, and then as it should be. It is impossible for pen to describe the height and depth of the abomination, misery, and woe which have clothed all nature in mourning; or the order, beauty, and happiness that would reign if the fountains of life were purified and controlled by the laws which God has instituted for that purpose. But per-

haps we shall be able to raise the vail sufficiently to have a limited view of what society is and what it should be. In the first place passion, instead of principle, is the great moving power in obtaining a wife or husband. There are many happy exceptions in part, or in whole, but this is the mainspring of action in a large proportion of the human race. A young man and a young woman, perhaps from the custom of society, from some accidental circumstance, or possibly with the idea of getting married, seek each other's company. Under the present institutions of society, what have they to guide them, but the warm impulsive passions of youth? Possibly they may be checked by some indefinite idea of right and wrong. The honour, the reputation of the woman may be at stake. The man probably has learned, from the organization of society, and its current opinions, that woman is doomed to suffer not only the consequences of her own indiscretion, but of his sins as well, while he can enjoy comparative immunity. The woman has the impulses of her own nature as well as his seductive influences to contend with. Is it any wonder that even virtue sometimes should be overcome by the accumulated burden? The man; no, not the man; but the abortion of a more perfect creation—for he should not be dignified with the title of man—after the confiding girl has been sacrificed to his base passion, loathes his victim, and leaves her to endure as best she can the accumulated tortures of reputation blasted, hopes ruined, and all the ennobling affections of a confiding heart broken and crushed. While the female is thus ruined, what should be done with him who has thus broken all law, destroyed one of the daughters of the Almighty, and stolen a jewel from the domestic circle of a confiding father and mother? Go to the so-called courts of justice in Christianized, enlightened England, and you will hear a dignified judge, in the name of a law enacted by men to cover their damnable deeds, award a few paltry pounds of money to the victim, to whom death would have been a blessing in comparison to the injury that has been inflicted upon her. Look at another scene in that court of justice. You see the woman there with the blush of shame crimsoning her cheek, and the token of her blighted affections in her arms, compelled to make application, before a gaping, jeering crowd, for a weekly stipend to sustain her child which its father will not own. There she is sneered at, and every feeling of her nature is insulted by some heartless lawyer, who appears in behalf of the depredator, to shield him from the public gaze. Similar cases, and many others in their various modifications, some of a lighter, others of a still deeper dye, are of such common occurrence in Christian countries that they attract but little attention. In fact crimes and enormities, the results of which will affect the destiny of future generations, and extend into the worlds which are to come, are so interwoven with the institutions of enlightened Christendom, that they form a component part of the very elements of society.

Let us follow the seducer a little further—perhaps in the next place you will see him among a group of "respectable gentlemen," boasting of his successful gallantry, and they congratulating him on its issue. Look in upon a social party in yonder splendid mansion, where he has been invited to mingle with the fashionable, the respectable, and the pious. You may there see some doting mother endeavouring to attract his attentions to a marriageable daughter. Has she heard of his deeds? Yes, they have come to her ears, for he is generally known to be a clever, gallant fellow, and such things are quite matter of course affairs with gentlemen of his standing and "respectability." Why he is a titled man perhaps, or the heir to some noble estate, and that, in the minds of thousands, more than counterbalances all his want of rectitude and virtue. You may see the same character at church with fair dames and their virtuous daughters, piously conning over the prayer book, and following the minister through the ritual with a hypocritical sanctity which ought to shame the devil.

O justice! O religion! Nothing but the name remains in your temples, for they have become like the whited sepulchres of the Pharisees. The great cry throughout Christendom is, "Female prostitution! What shall be done with the poor degraded women who swarm in the streets of our cities?" But we ask, in the name of high heaven, of reason, justice, and humanity, what should be done with the male prostituters—with men who, by every art and device in their power, force weak and helpless women into this stream of

corruption. Why not brand *them* with disgrace and infamy, and exclude them from the pale of society? Did the Lord ever exonerate them from criminality in taking to themselves His daughters without leave or license, without any regard to covenants, laws, or order? Verily no, but they themselves have used the superior power, which the Creator bestowed upon them for high and holy purposes, to curse their own kind; and the accumulated evils arising from their unrighteous deeds will revert upon their own heads, and prove a withering curse upon their generations after them. It is a perfect insult to the Almighty, a sheer hypocritcal cant for the divines, newspapers, and periodicals of the day to extol the virtues of modern Christendom. The first English monarch who received the title of "Defender of the Faith," and who is the acknowledged founder of the present Church of England hierarchy, and to whom it looks as its great example, was guilty of the most heinous sins of whoredom and adultery, and then added murder, perhaps with forms of legality, in order to get his victims out of his way. With such an illustrious example at its head, what might the institution itself, and the sects which have sprung from it, be expected to be? What fellowship hath light with darkness, virtue with with vice? Both Scripture and reason answer, none. Every school boy knows that the whole history of Britain is spotted with the profligacy and *perverted* polygamy of her monarchs and nobility. Comparatively few of her sovereigns have set before the people such an example of chastity and domestic virtue as the present one. Would that more of her people followed her example.

In order to show the condition of English society we will here bring forward one prominent example, not of "Mormon" manufacture, for there are plenty furnished by themselves. We copy the following from the Birmingham *Daily Mercury* of October 20th ult.—"LEAMINGTON MORALITY.—The *Cheltenham Guardian* says the Leamington magistrates resolve to *discountenance* the prosecution of persons keeping houses of ill-fame, *of which there are forty-seven in Leamington* (*population* 16,000), *on the ground that it will drive all the gentlemen away, and the town will be ruined.*"

Here we have an example of one of the most fashionable and aristocratic towns of Old England, the very existence and prosperity of which, according to the acknowledgment of its own magistrates, is made to depend on the keeping up of forty-seven houses of ill-fame—a complete and organized system for entailing ruin, wretchedness, and misery upon hundreds of females. What for? To gratify the wants of what is considered the dregs of the population? No, but to pander to the lust and licentiousness of "gentlemen," "respectable gentlemen," those who represent the aristocracy of wealth and blood. What a dismal panorama comes up before the mind—the infernal machinery of procuresses, the intrigue and deception that it must require to feed the delicate but gormandizing appetites of the gentry of the town of Leamington alone, to say nothing about the other cities of Britain. How far can some of them be behind Sodom and Gomorrah in whoredom and its abominations? Is it not wonderful with what a smile of self-complacency, with what a hypocritical sanctimonious grace sectarian Christians can condemn the morals of Utah, where the women that a man takes to his bosom must be honourable wives, and no children are born into the world without a father to welcome and protect them? But is Britain the only country filled with these pollutions? By no means, and probably it is not the worst. We might step over to the Continent, and see some of the governments of Europe collecting a revenue from the traffic in that which is smiting their sons and daughters with a blighting curse. Even in republican America, just emerging from the primitive wilderness of the new world, vice is running faster than virtue, and sexual demoralization is becoming an ingredient in every element of society. Wherever modern Christianity and civilization, with their monogamic institutions, have left the impress of their power, personal chastity and domestic and social virtue have withered away.

We will now take a glance at a portion of the law of God in these matters, and see what effect it would have if put in force. In the days of ancient Israel, if the marriage rights were broken, the irrevocable penalty of death was awarded to the transgressors—"If a man be found lying with a woman married to an husband, then they shall both of them die,

both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. . . . If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days." Deut. xxii. 22, 28, 29. Here we find that the question is not raised whether the man who should lie with her, already had one or more wives, the penalty of the act without condition was that he should take her to be his wife, and could never put her away.

Whoever suppose that God looks upon the sin of adultery with any more complacency now than He did in the days of ancient Israel, certainly accuse Him of having become demoralized like themselves. But let us see what He says in these modern times on the same subject. In the Revelation on Celestial Marriage we read, "I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned." In this new law and covenant it says, "If a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she (the wife) hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery."

If this law of forfeiture was now enforced against the present generation of men, how many of the kings, princes, nobility, and gentry of the day would be left wifeless, as a just penalty for the void and desolation they have brought upon the helpless and unprotected? Then let this law of heaven descend through the various gradations of society, revealing the black catalogue of crime, and awarding to men the just reward of their deeds, and we think they would then begin to feel the preludes of the miseries of the damned, and the full weight of that curse which hangs over them by the power of irrevocable destiny. The Lord never has made a law but what in the end must be fulfilled. Then what will be done with the millions of women thus released from men who prove themselves wholly unfit to sustain the sacred relations of a husband? They will most assuredly be given to the comparatively few men who keep themselves pure, and fulfil the laws made known to them from heaven.

Suppose that fifty years ago this law of ancient Israel had been put in force by a power whose authority was irresistible. What a different aspect society would now present to the beholder. No sneaking miscreants, in the polished garb of gentlemen, could then with impunity insult a wife or steal away her affections from her husband, and bring discord and jealousy into happy and peaceful homes. If he did, his name would be consigned to infamy, and he put beyond the power of repeating the deed.

Suppose the law of ancient Israel was in force, and every man who lay with a virgin was compelled by law, custom, and public opinion to make a wife of her, and to acknowledge, protect, and bring up her children to be honourable members of society. Would the cities of Christendom be one continuous cesspool of licentiousness, prostitution, and infanticide? Would their streets be filled with unfortunate females expunged from the pale of society and human kindness, a horrid sacrifice to the demon of men's depravity? Would at least one quarter of the children born in Christian cities that are filled with churches, Bibles, and ministers, come into the world without a father to welcome and protect them? Would immense establishments for foundlings be necessary as a standing testimony of the criminal depravity of the people? Would bodies filled with disease, pain, and death be entailed upon future generations, if the laws of heaven were obeyed, and the fountains of life cleansed, purified, and kept sacred for the noble purpose for which they were designed? No, if the simple laws of God, which were enforced in the days of ancient Israel, and which are more fully developed in the revelations of the present day, were fully enforced and carried out, the present murky moral atmosphere of Christen-

dom would be cleansed, the detestable excrescences which now form an integral portion of their institutions would be rooted up, and peace, harmony, and purity would reign where now desolation, misery, and death predominate.

The Late Massacre of Indians.

We presume that our readers have perused the several accounts we have lately published of a reported battle with the Indians of our Western frontier—a battle which was no battle, but simply a treacherous massacre on our part, which would have disgraced any band of savages on the continent. It may be remembered by our readers that about a year ago *a lame cow* strayed from a band of emigrant Mormons near Fort Leavenworth, which was stolen and driven into an Indian camp near by, where the Indians were awaiting their annual subsidy from our Government. For this offence a hotheaded subordinate commander at the Fort demanded instant reparation in the surrender to him of the person of the offender. He could not be found, or the Indians declined to give him up, and in consequence our Hotspur of a commander precipitated a company of troops upon the Indian encampment, pouring in a volley which killed and wounded a large number of their body. Thus assaulted, the Indians turned upon their assailants and cut them to pieces.

The inexcusable character of the assault may be seen from the fact that the theft of the cow was committed by a body of Indians with whom we have a treaty, stipulating, that in all such or similar cases, the body shall be responsible for the acts of any one of its number, and that restitution shall be made out of the subsidy payable annually to the Indians.

All that was necessary, therefore, in the case of the offence in question, was to mulct the offending parties by witholding from their subsidy, then on the way to Fort Leavenworth, a sufficient sum to cover the loss, and to deter such practices in the future. But such a just and peaceable mode of redress did not suit the temper of the person in command of our forces on the frontier. Apparently animated by some brutal impulse, he chose to attempt the infliction of a punishment wholly out of proportion to the offence—an attempt followed by the swift retribution which no body of men in the word, civilized or savage, would have withheld.

When the news reached Washington, a great outcry was raised against the bloody attack of the Indians, and in due time our truculent Secretary of War, Jefferson Davis, came down to Congress with a demand of several regiments of men, and several millions of money, for the amiable purpose of destroying, by fire and sword, the tribes to whom belonged the thievish individual who had stolen a lame cow, and a detachment of whom had defended themselves against an infamous attack of our troops.

It is not often that General Cass exhibits either qualities or conduct as a public man that we approve, but on this occasion both he and General Houston deprecated the demand of the Secretary of War, and declared their belief that we were wholly in the wrong, and that it would be both unjust and cruel to initiate an Indian War, and fall upon bodies of peaceable and defenceless Indians by way of atonement for the alleged attack upon our troops. Both these gentlemen condemned the contemplated proceedings, and declared their belief that no necessity whatever existed for harsh measures, and recommended a humane and appropriate line of conduct. Unhappily their counsels did not prevail. Congress took but little notice of the subject, and it dragged along toward the close of the session, when, by dint of official influence, backed by the numerous parties who expected military promotion for themselves or their friends in the new regiments which the war would require, or who expected a chance in the handling of the money appropriated, a bill was put through, authorizing the Secretary to raise two or more regiments, and appropriating $2,

500,000 for the service to which they were destined.

From that time to this preparations have been quietly making for a stealthy descent upon the Indians. The first was made on the morning of the third of September, the account of which was laid before our readers several days ago in an article which we copied from the correspondence of *The Missouri Democrat*, and which was evidently written by a member of the attacking party. We have read nothing in a long while with more loathing than we read that account. It excited our indignation against the authors of such a nefarious enterprise, and made us blush for the Government which is responsible for it. The whole account is written in a style suited to a buffalo hunt. The Indians are styled "game," and represented as vainly attempting to hide from the pursuit of their hunters, tremblingly sheltering their wives and little ones under a cover which they thought secure from bloody penetration. And this is not all. It is related that a treacherous parley was held with the Indian Chief at the head of the little settlement attacked, to "amuse" the party, while a detachment of horse was sent to the rear to cut off their last chance to flee. When the deceit and treachery practised had fully succeeded, our valiant forces fell upon the whole encampment, and perpetrated a general massacre. Our narrator jauntily describes it as "opening the ball to the music of the minié rifle." Those who tried to escape on mules and ponies are represented as having been "pursued in most gallant style by the mounted troops, who followed four or five miles, shooting and sabring a large number of them on the way." Of the women and children who were in the encampment, our informant states that "about fifty" were taken prisoners. How many of them our troops "amused" themselves in butchering, the narrative does not say.

As the account stands, it records a transaction as shameful, detestable, and cruel as anywhere sullies our annals. It is a most proper subject of legislative scrutiny and national condemnation. We trust that the new Congress will not fail to give it early attention, and if they can do no more, at least arrest the red hand of a cowardly war upon a miserable remnant of flying savages.—*New York Tribune*, Oct. 13.

We are pleased to see that some of our cotemporaries entertain the same enlightened and humane view of this "massacre" that we do.—ED. STAR.

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 17, 1855.

MARRIAGE.—We publish in this Number of the *Star* an article on the principles which should regulate the intercourse of the sexes, and which sets forth in a limited degree the present moral condition of the world. We would recommend to the Saints, and all others, a careful and candid perusal of not only the article, but of all writings of the Church on the subject of plurality of wives, and particularly of the revelation given to the Prophet Joseph on Celestial Marriage. This revelation is one of the firebrands which the Lord is throwing out in these last days to set the world on fire, in order to burn up the moral filth and impurities, the odour of which has become a stench in His nostrils.

The doctrines of polygamy are creating considerable excitement at the present time in some places, and we anticipate that the interest in them will continue to rapidly increase. It is high time for the Saints in Britain to endeavour to obtain a pure and correct knowledge of the family relations, and to act upon saving principles in these important matters. It requires all the knowledge, and as much of the Spirit of the Lord, as the Saints can get in this land, and will for some time after

they arrive in Zion, to properly discharge their present limited responsibilities of husband and wife, parents and children. No man who has one wife has any right to make proposals of marriage to, or covenants with, a second woman in these lands. The results of these things, unless speedily repented of, will be darkness, transgression, and finally excommunication from the Church.

If the perfect law of God was in force, no man, married or unmarried, would have a right to take a wife without the consent of the Lord through His Prophet. But this is not the case, and therefore we do not give it as commandment, or counsel, that Saints who are unmarried should remain so until they are gathered to the place where that ordinance can be administered in its fulness; but a somewhat extensive knowledge of the results of the Saints marrying in this country has given us the assurance that three out of four would have done better to have waited until they had gathered home to the Mountains. Although the law of God is not in full force in this respect, still all will reap the natural consequences of their acts. Those who get married on Gentile principles, and by Gentile law, when they have a knowledge of a more pure and perfect law, cannot expect to reap those higher blessings that they would, did they act up to their knowledge. If either the man or the woman or both bring sorrow and affliction upon themselves by taking such a course, they will certainly have an opportunity for the keenest repentance, inasmuch as they know better, and err with knowledge. Such cannot expect to be able to exercise much faith to call upon the Lord in the day of trouble.

The laws, customs, and views of the people here, pertaining to the marriage relations, are filled with frivolity, hypocrisy, and intrigue, and if the Saints will dabble in the muddy pool, and trifle with matters of so much importance, they may expect to reap the same evils of unhappy marriages and consequent domestic misery that the world do around them.

All Latter-day Saints who have had the testimony of Jesus, which is the spirit of prophecy, know that there is no sure guide in the affairs of life but the spirit of revelation. We do not wish to limit the Saints to keep the higher law of God, which is not fully binding upon them until they have entered into the covenants pertaining to it; but they may be assured that they will be blessed in proportion as they live up to the knowledge which they have.

With regard to all their family relations, the Saints can obtain the counsels of good men who are placed over them, who understand the more perfect law as taught in Zion. The Elders, particularly, when applied to for counsel in these important matters, should seek diligently for the revelations of the Spirit, that they may mete out to each person, according to circumstances, that measure of counsel and salvation which he can understand and grasp in his faith. All persons will be judged according to what they have, and not by that which they have not attained to.

It is of the utmost importance to commence aright, and lay a sure foundation. If this is not done in the beginning, it has to be done sometime, for men or women can never become perfected in the principle of eternal lives, while they live in discord and disunion. Many Saints have sown bitterness and sorrow to themselves in being in too much of a hurry to assume the responsibilities of the married state. Therefore we say, do not be in a hurry, but make every effort to gather up to the place which the Lord has appointed. *As you sow, so you will reap.*

DEATH OF ELDER ORSON SPENCER.—By letter from Elder John Taylor, we have received the painful intelligence of the death of Elder Orson Spencer, at St. Louis, October 15, after an illness of several weeks, but no further particulars.

Foreign Correspondence.

DESERET.

G. S. L. City, August 31, 1855.

Dear Brother Franklin—I will now write unto you, and what I say unto you, will be for the interest and benefit of all those who are with you, as it is very difficult for me to get time to write more than one letter, and as they are generally very lengthy and speak of many things.

As for brother Brigham's health, it is rather poor at this present time, as he is troubled much with a stitch in his back; his Counsel are enjoying very good health, and we are one with him in spirit, and the twelve that are here are one with us. Brother Parley returned from California last week, by way of Carson Valley. Brother Hyde is there in Carson; he will return this fall. Brothers Amasa Lyman and Charles C. Rich are at San Bernardino. Matters are rather scaly there—wheat was all cut off by the rust, and I think from reports the rust has struck the people.

There has been, and is now, considerable sickness of various kinds; for instance, bowel complaint or cholera morbus, inflammation of the eyes, rheumatism, swellings under the arms, and several deaths, viz.,—Mother Richardson, Thomas Tanner, James Russell, ——Martin, (a shoemaker,) and a great many others who do not come to my mind at present. Our families are enjoying very good health; also the families of the Twelve.

About 40,000 lbs. of flour started out last week to meet our present emigration who are now on the road. None of the companies have reached here yet. It still remains very warm and extremely dry, and almost all of our kanyons, north and south, have been burned, some by the Indians, and some by the carelessness of the whites. The kanyon above my mill is generally swept out, both on the north and south forks. The North Mill Creek on which my mill is, is almost dried up; with all the water that runs in the stream I have not been able to grind over 7 or 10 bushels in the 24 hours. At brother Brigham's big mill in the city, they are only able to raise three ponds in a week. Hundreds of gardens in the city have perished for the want of water. There is no probability of any of the Saints starving in the mountains; although the grasshoppers have cut off the first crops, the second crops are coming on pretty well, such as corn, potatoes, and many vegetables. There is no wheat at San Pete, Fillmore, Salt Creek, and many other places south of us. Tooele and Cedar valleys have suffered with the rest. Southward a great many fields of wheat, corn, &c., have perished for the want of water; still there is a great deal of wheat raised, although the crops are light, much of it small and shrunk, and much of it smutted. Still the wheat is being sold in our city at $2,00 a bushel. Flour is being sold at 6, 7, and 8 cents per lb; it varies.

The Presidency have made a new station at Cache Valley for our stock. We have cut and stacked a good deal of hay there. We have I suppose between 700 and 800 cattle and horses there already. We have taken most of the cattle from Dry Creek, Utah, there. About a week since we drove over about 400 head from the Island; they forded, as the lake is falling. We shall probably the next week take off the greater portion of the remainder, as the feed is pretty much gone. Hard times for feed about our city. Still there is a great deal of hay cut. It is selling from $15 to $16 per ton. Times are very lively. Building and all kinds of improvements are moving on. Public works are moving on lively. The Temple foundation is complete, and they have commenced laying hewn rock for the basement. The works have rather stopped, as we have no means of getting rock; as the feed failed, the teams were all driven to Cache Valley. Brother Sharp has left the quarry with his hands, and they have gone to forward the making of the canal, to bring granite, which we hope we shall have in operation next season. We have got two good saw mills now in operation in the Big Cottonwood Kanyon. I suppose there is now 50,000 feet of lumber sawed out and waiting to be hauled to the Temple. Brother Brigham's first big house is now finished

and complete, and also the Church office. They are now putting on the shingles on his second big house, and they will have it inclosed this week. The basement of the Historian's office is done, and they will commence laying the adobies on Monday. Brother Ezra T. Benson has sold the west half of his lot with the big house to the Church. He feels much relieved. He will build him a small house for his family on the east part of the lot, and he is building himself a grist mill in Tooele. . . . .

The sisters of our city are commencing to bring about a reformation in regard to dress, to carry their dresses on their shoulders, instead of their hips, and they reduce the quantity from 10 and 15 yards to 6 and 7, and dispense with girting; it makes a wonderful stir with the ladies, and is a great relief in expense to the brethren. I am now writing this letter in the upper room of the endowment house. . . . .

We have worked some seven or eight days, and shall probably continue labouring two days a week until we go to Fillmore, to sit in the Legislature. Brothers Grant and O. Pratt, and brother Samuel are engaged here with me; a most excellent spirit reigns here.

Two trains of goods have arrived in this city, viz., Livingston and Kinkead's, and Gilbert and Co's. Goods and groceries are higher than they have been. The Church have purchased Wilkins' big house and half of his lot, also Brower's big house in the 14th Ward. Lorin Babbit has built a large house on Longstroth's lot. Almon W. Babbitt has put up a very nice large house, and a great many others are in operation. There are hundreds of the brethren taking up land and settling on Bear River and the Malad, and so on into Oregon.

Cache Valley is one of the most beautiful valleys in the mountains, well watered, and the streams well stocked with fish. We have also received messengers from Thomas Smith, north. He is located among the Flatheads, about 400 miles north of this, on a stream called Grand River; they seem to be about three days' ride from the Yellowstone. Prospects are very good. The Indians are all very favourable and kind. The streams are alive with salmon trout, they catch them weighing from 4lbs. to 40lbs. We have very favourable report of the Indians from Cache Valley and the regions round about. We have also news from the Alfred Billings company, that went to the Elk Mountain. They report very favourable; they had baptized fifteen, and the Indians were flocking to them in almost every direction. They had built a stone fort, and had also erected stone houses, and had all things comfortable for winter. Things are very prosperous at Green River. There will be rising 3,000 bushels of wheat harvested and thrashed at Fort Supply. David Evans, that headed the mission to the White Mountain, south, has returned, rather giving up their mission. We called upon them last Sabbath to make preparations and return again in two weeks, and build a fort, &c., &c., as there are many Lamanites in that region. The Los Vegas mission is prospering very favourably, and also the mission at Harmony. I can say that the whole world of Lamanites are peaceable with the "Mormons," very peaceable. Brother George A. Smith's health is pretty good; he is urging on the History.

Brother Thomas Bullock's health has been very much impaired, with pains in his head and chest, for five weeks, but he is now nigh recovered, and, as you see, is writing for me in the endowment room. Brother Carrington has been afflicted with his eyes being inflamed, and has been confined to his house nearly three weeks. . . . This afternoon there is a party at brother Brigham's, to give the parting hand to Dr. Bernhisel, who takes his departure to-morrow with the mail, as our Delegate to Washington.

On the 6th of September, the missionaries for Texas and the States, and those who are coming to England, will meet to receive their blessings, and prepare to leave on the 10th. Several Germans, Danes, and Norwegians will preach to those nations in the United States.

As to your family, brother Franklin, Samuel is writing, and will give you all the information pertaining to them.

As to the Gentiles, we have not a great many, they have generally left us, and I think they will not return. . . . .

Dr. Hurt, the Indian agent, seems to be friendly, and is quite busy in his office; he has been to the Humboldt, and made a treaty with the Indians.

The Church have bought out Bridger's ranche, and one hundred head of horned cattle, some seven or eight horses, some

flour and goods, that he had, and pay $8000 for it, and Bridger is gone.

As for the families of all the brethren on missions over there, they are enjoying a good degree of health. Say to William, that his father is enjoying tolerable good health, and has plenty of business to attend to, so that he is very glad to lie down upon his pillow to rest his weary body. His mother's health is somewhat poor at this time, as she has been troubled with one of those large carbuncled boils, but still in good spirits. My family are all alive and enjoying very good health, with the exception of some few sore eyes. Heber is engaged with the Church cattle on the Island, Cache Valley, &c. David and John, with another man I have, are drawing wood. William says to me, "Father, do have the boys to go to school;" this I have tried faithfully; when I send them to school, they go off to play, and do not see the necessity of an education. But as William sees the necessity of an education, when he returns home I shall put him to school. It's a hard case for most of the people to appreciate blessings until they see and feel the opposite. Mary and Melissa are enjoying good health and spirits, with all the children, as I see them every day around my house. Brother Brigham told me the other day, that there would be some one sent next season to relieve brother Franklin, or he would not come home until some one was sent to relieve him. . . . . Horace and Ellen are well, with their mother and friends. As to my own feelings, there is nothing else in my heart, but God bless brother Franklin, and those who went with him, and those who went after. I would be truly gratified if I had the time to write to Joseph A. Young, Edward Martin, James Ferguson, and George D. Grant, who have requested a line from me, but tell them to please to accept this as though it was written to themselves, and William, and all the rest of them, for if I should write to them individually I should probably sing the same song, or the same tune, for this song goes in "the general metre."

My constant prayer is that the Lord will bless and prosper you always.

Your brother in the Kingdom of Patience,

HEBER C. KIMBALL.

Historian's Office,
Great Salt Lake City,
Aug. 31, 1855.

Brother Franklin D. Richards—With the exception of some slight showers on Sunday the 19th inst., the great drought still continues, and there is a corresponding scarcity of water, not only for irrigation, but many of the wells for family use are giving out, causing much inconvenience. . . . . .

The corn, wherever it can be watered sufficiently, is growing rapidly, and if the frost holds off, there will be considerable of a crop. The people of Provo have been very busy making sugar from a kind of manna, found on the leaves of cottonwood and other trees; but their operations have been brought to a close by the slight rains mentioned above having washed the mysterious substance away.

Elder Parley P. Pratt arrived in the city from California on Saturday evening, the 18th inst., and preached next day. He is quite well. . . . .

The ladies are introducing a new fashion of dress, what they denominate "the Deseret Costume." Miss Eliza R. Snow being at the head of the movement.

Professor Orson Pratt has been lecturing before the Universal Scientific Society on the law of planetary rotation, publishing a rule discovered by himself for calculating the same independent of observation.

Elder W. Woodruff has just erected a comfortable one story building for a dwelling house, about thirty feet square, together with a snug granary, just west of his large house.

An extensive fire has been raging in East Oregon for some time, which has caused the atmosphere in this territory to appear very murky.

Many stock farms are being established on Bear River, and in the Malad and Cache Valleys; the Church is locating a herd in the latter valley for this winter.

I feel much obliged by your letter of the 25th May last, which you will find published in the *Deseret News*. I am sorry that through sickness, combined with pressing business, I have not been able to visit your family lately.

I received a letter from Elder J. L. Heywood, by the California mail, which arrived here on the 27th inst. He is in San Francisco, improving in health. Elder Amasa Lyman is also in that city

preaching. I also received a letter from Elder John Steele at the Los Vegas, informing me their prospects for crops are good, but they will have to go some fifty miles for timber for building purposes. They are endeavouring to raise subscriptions for the purpose of digging a well in the centre of the great desert.

In consequence of the drought causing scarcity of hay, the people of Parowan are cutting it on the Beaver.

Brother Robert L. Campbell called on your family the day before yesterday, and sister Jane says she feels thankful to the Lord every day that your family without exception are blessed with health and strength. She will try and write you by this mail.

Yours truly,

GEORGE A. SMITH.

Home Correspondence.

HULL, NEWCASTLE-ON-TYNE, AND CARLISLE CONFERENCES.

Sunderland, October 20th, 1855.

Dear President Richards—It is with much pleasure that I sit down once more to pen a few lines to you, to give you an outline of the past, and also the condition of affairs at the present, in this pastorate.

We held our Conferences according to appointment, and were favoured in Hull with the presence of Elders James A. Little and Thomas Williams, from whom we received much good instruction, which was highly appreciated by every one present. While going through with the business part of the Conference, we felt to enjoy that decorum that the Saints alone can boast of, viz., a unanimous vote to every motion.

At the Newcastle Conference we were also favoured with the presence of Elder James A. Little, and if it could be possible for us to be more edified than on the previous occasion we surely were; it was with astonishment that we sat and listened to his remarks, and we could not but think that the mantle of brother Franklin had fallen on him on the occasion.

We likewise felt well to see him enjoy himself with us, as it bespoke a oneness of spirit which is always to be found amongst all faithful Saints.

During the whole proceedings we felt that spirit to be in our midst which gives peace of mind and whispers words of wisdom through the channel of the Holy Priesthood.

The Carlisle Conference we equally enjoyed with the other two, and it was not a whit behind in unity of feeling or in a determination to roll on the work of the Almighty. This Conference is beginning to come out of their shell. During the last quarter they have donated their proportion of Temple Offering, besides keeping pace with other local funds.

With regard to the financial affairs of the pastorate, I can say that the Saints during the last quarter have done well, taking into consideration the vast area of ground they are scattered over, only being a family or two together in most places; it speaks loud of the diligence of the Presidents and Travelling Elders, who have laboured incessantly to build up the Saints, and also to spread the Gospel in their various fields.

We have our arrangements made for the payment of the remainder of our quota of Temple Offering, and likewise to liquidate our book debts by the new year. All hands are determined to magnify their position. . . . .

President Hargrave has laboured and toiled hard in this field, and done all that he could do under the circumstances, and is much beloved by the Saints. . . .

With kind love to yourself, your Counsellors, and all in the Office, I remain as ever, your humble Servant,

EDWARD MARTIN.

A SLIGHT MISTAKE.—*House Surgeon*: "Ah, by the way, there's Higgins's case; there has been a slight mistake, it was the sound leg cut off!" *Visiting Surgeon*: "It's of no consequence, we can cure t'other—so it comes to the same thing."

What Family Government is.

It is not to watch children with a suspicious eye, to frown at their merry outbursts of innocent hilarity, to suppress their joyous laughter, and to mould them into little models of octogenarian gravity.

And when they have been in fault, it is not to punish them simply on account of the personal injury that you may have chanced to suffer in consequence of their fault; while disobedience, unattended by inconvenience to yourself, passes without rebuke.

Nor is it to overwhelm the little culprit with a flood of angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets which would be extravagant if applied to a fault of ten-fold enormity; or to declare with passionate vehemence that he is the worst child in the world, and destined to the gallows.

But it is to watch anxiously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to suppress the first beginnings of rebellion against rightful authority; to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate, and to the laws of the great Ruler and Father in Heaven.

It is to punish a fault because it is a fault, because it is sinful and contrary to the commands of God, without reference to whether it may or may not have been productive of immediate injury to the parent or to others.

It is to reprove with calmness and composure, and not with angry irritation; in a few words, fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend and can remember to perform; to say what you mean, and infallibly to do what you say.

It is to govern your family as in the sight of Him who gave you your authority, who will reward your strict fidelity with such blessings as He bestowed on Abraham, or punish your criminal neglect with such curses as he visited on Eli.—*Religious Herald.*

The Wizards and Jugglers Confounded.

Just when Anderson is blazoning for money his own providential mission to remove humbug by falsehood, and sneering at mesmerism, clairvoyance, &c., another and a far greater juggler and a gentleman, Robert Houdin, called by the French the Prince of Jugglers, has openly declared, in a published letter, and a report presented to the Academy of Moral and Political Science, to which he has given his signature, that the clairvoyant Alexis of Paris has utterly astonished him with feats that are far beyond the art or skill of his profession. "I returned from the 'séance' filled with wonder and astonishment, and persuaded that it was utterly impossible that chance or skill could ever produce effects so marvellous—Robert Houdin." M. de Merville had determined to settle the question by bringing a master of the juggler's art face to face with a good clairvoyant. He chose Alexis, though there are many others in Paris. He invited Houdin to go with him, and do his utmost. Houdin accepted the invitation, and on his way he bought a pack of cards; he bandaged the clairvoyant's eyes himself, and stuffed up every opening with wadding; he then unsealed his cards; he deals, laying the cards with the faces downwards; Alexis, without ever touching them, names every card. The game is lost in a minute—try again—a similar result. Houdin exclams "It is magnificent!" What is more wonderful, Alexis tells him before dealing what he (Houdin) will deal to him, besides telling Madame Houdin all about her babies, dead and living. M. de Merville says, "It is constantly repeated that

your game at cards resembles these as much as one egg resembles another."—"Ah, sir," says Houdin, "for him who knows nothing of it, but for the practician! Reflect, sir, that all my cards are previously prepared, studied, of unequal sizes, or, in short, artistically arranged; then consider my signals, my telegraphs; but here, sir, we had perfectly new cards—cards from which I had but a moment before torn the envelope, and which the clairvoyant could by no means have studied."—Here is the testimony of a gentleman. Anderson knows well enough that he cannot match the thing that he attacks, but he has not the honesty of Houdin. He faces it as one might expect from the man who has pasted up his portrait all over the country, and hung up at the door of his theatre a framed patent of nobility that he got from a Democrat in the United States, as "one of Nature's noblemen."—*Family Herald*, Nov. 3.

Varieties.

THERE is no greater obstacle in the way of success in life, than trusting to something to turn up, instead of going to work and turning up something.

A REPORT that good gold diggings have been found at Colville, in Oregon, is now confirmed; they are likely to be very productive.—*Liverpool Times*, Oct. 25.

Two farmers of Yelverton ordered two of their labourers to clear a corn-field of gleaners. For this purpose, ropes were fastened to two horses, and they were ridden furiously across the field, so that the ropes swept everything before them. A woman, knocked down and hurt, summoned the farmers and their labourers; and the magistrates of Yelverton fined the farmers £3 and costs, and the labourers 9s. 6d. and costs.

THE following is supposed by the American *Publisher's Circular* to be the number of newspapers in the world:—10 in Austria, 14 in Africa, 24 in Spain, 26 in Portugal, 30 in Asia, 65 in Belgium, 85 in Denmark, 50 in Russia and Poland, 350 in other Germanic States, 500 in Great Britain and Ireland, and 2000 in the United States, or nearly twice as many as in all other nations.

THE *Journal des Débats* gives the following extract from the West Indian paper, *Les Antilles*, which, if true, promises another Australia or California, and that near the supposed site of Sir Walter Raleigh's El Dorado: there has just been discovered in Cayenne, on the banks of the river Appronague, a gold mine of almost fabulous richness, which does not yield in anything to those of California. According to the specimens now lying before us,—*que nous avous sous les yeux*,—we cannot doubt this important discovery, which promises to revolutionize our poor Cayenne."—*Liverpool Times*, Oct. 25.

THE WRONG SHOP.—Last Sunday morning a local preacher belonging to the Conference party, a stranger to the neighbourhood, was appointed to minister to the faithful at Topsham. He enquired for the Wesleyan Chapel, and was shown the Reform instead of the Conference building. He went into the pulpit and prepared for the service. Meanwhile the Reform preacher from Exeter came in, and seeing the pulpit occupied, thought that some "gifted brother" from a distance had come to relieve him of his duty. He accordingly took a seat, and heard the Conference preacher's discourse throughout, which was doubtless one of great unction and power. The Conference flock was thus disappointed of their shepherd, who did not however find out his mistake until he had finished the service, and had been asked to dine at the house of the chief of the Reformers, instead of the chief of the Conference party at Topsham.—*Western Luminary*.

CURIOUS TYPOGRAPHICAL ERROR.—Professor Trench, in his latest work of the English language, points out a curious typographical error in the 20th verse of the 23rd chapter of St. Matthew. The words, "which strain *at* a gnat and swallow a camel," the professor thinks contain a misprint, which, having been passed over in the edition of 1611, has held its ground ever since. The translators intended to say, "which strain *out* a gnat and swallow a camel," that being the correct rendering of the original, as appears in Tyndale's and Cranmer's translations, both of which have "strained out." It was the custom of the stricter Jews to strain their wine, vinegar, and other potables, through linen or gauze, lest unawares they should drink down some little, unclean insect, as a gnat, and thus transgress the Levitical law. It was to this custom the Saviour alluded, intending to say that the Scribes and Pharisees, while they strain out a gnat from their drink, would yet swallow a camel at a gulp.—*Family Herald*,

ENLIGHTENED WITH DIFFICULTY.—It is a curious fact, we are told, that the Pope, in 1820, quietly revoked the excommunication which in 1560 had been fulminated against the system of Galileo, and the Church of Rome condescended to permit the world in 1820 to believe that the earth did revolve round the sun.

LEAMINGTON MORALITY.—The *Cheltenham Guardian* says the Leamington magistrates resolve to discountenance the prosecution of persons keeping houses of ill-fame, of which there are forty-seven in Leamington, on the ground that it will drive all the gentlemen and some ladies away, and the town will be ruined.—*Wolverhampton Chronicle*, Oct 24.

Inscribed to a Friend on the Death of a much beloved Mother.

BY MERCY BATH.

Mourn not, dear friend, although
  Beneath the clod there lies
One who was bound on earth to you
  By the most sacred ties.
Her body lies within the tomb;
Her virtues yield a rich perfume.

Weep not—weep thou no more,
  Thy tears of sorrow dry,
And see that you your soul prepare
  To meet beyond the sky.
There nature's ties respected are,
And children meet their parents dear.

True, it was hard to part—
  You fain would her retain,
But your severest loss
  Is her eternal gain.
Her earthly trials now are o'er,
She 's landed on the heavenly shore.

Dead! dead! call it not death
  To lay the body down;
The spirit soars to realms above,
  To wear a righteous crown.
When mortals here resign their breath,
They sleep, and this the world calls death.

But Jesus soon will come
  On earth, to reign as King;
And a vast cloud of witnesses
  He in his train will bring.
Then will he penetrate the gloom
And burst the barriers of the tomb.

Then will the righteous rise
  To meet their Lord with joy,
And reign with him a thousand years
  In peace without alloy.
Then will the sting of death be lost.
The grave no more a victory boast.

INFORMATION WANTED.—Elder John M. Browne desires us to insert the following—"10, Chapel Place, Dover, Kent, Oct. 22, 1855. Dear President Richards—I had a cousin named Nicholas Boscow, who joined the Church in Douglas, Isle of Man, in January 1841, and emigrated (or started) to Nauvoo in the fall of that year, about whom I feel very anxious to learn something. He had a large family, some grown up, who accompanied him. Would you do me the kindness to put a notice in the *Star*, that any information respecting him would be thankfully received by me at the above address?"

ADDRESS.—Jesse Tye, care of Mr. James Cooper, Napton, near Northwabsham, Norfolk.

Money List, Oct. 26—Nov. 2, 1855.

	£	s	d
John Mellor	3	0	0
William Maiben	20	0	0
Josiah Holmes	2	0	0
Charles Peat	4	10	0
A. N. McFarlane	2	0	0
Carried forward	£31	10	0
Brought forward	£31	10	0
John Godsall	6	9	2
James Rodgers	6	6	0
George W. Davies	10	0	0
James Linforth	3	0	0
	£57	5	2

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 47, Vol. XVII. Saturday, November 24, 1855. Price One Penny.

"He that Endureth to the End shall be Saved."

It is not an uncommon thing to see a person embrace the Gospel, rejoice in its light and power and blessings, for a time run well in the race for eternal life and exaltation, and bid fair to become a pillar in the Church, or at least a faithful member of the same. But by and bye we look again for this person, and we behold him growing lukewarm or cold in the work, or perhaps he has already turned again to the beggarly elements of the world, like as a sow that is washed returns to her wallowing in the mire. Something has met him and has turned his heart from the truth. Peradventure the day of trial has been too long, or too severe, or some brother or sister has offended him, or the cares of the world have overgrown the good seed, or the deceitfulness of riches have choked the word, or some doctrine that he cannot understand has been enunciated in Zion. At all events, something has transpired that he cannot overcome, that he cannot endure, and consequently he has succumbed to the obstacle, and made shipwreck of faith and a good conscience.

In the first place no one should enter the Church with other than a fixed determination, by God's help, to endure to the end—to follow the truth through evil report and through good report, regardless alike of the deceitfulness of false friends, the persecution of open enemies, the labours and difficulties of the journey, and the erroneous traditions which a Gentile education has instilled into the mind from the earliest infancy. If the life and immortality brought to light by the Gospel are worth anything they are worth everything. No sacrifice is too great, no exertions are too arduous to be made for the exaltation in view. With the transcendent blessings held out for the faithful, we cannot be surprised that the Almighty should permit the candidates therefor to be tried to the utmost, that it may be manifest to all the world that His rewards are bestowed according to faithfulness. Integrity is so seldom made the test of fitness and worth in the world, that it is really comforting to realize that the Lord's ways are not as man's ways in this particular. Then we should rejoice and not repine at the dispensations of Providence to us-ward, knowing that every trial we overcome will but prove more incontestably our worth, and that every particle of dross will be separated from us by the intense heat of the refiner's fire. Moreover, we need be under no fear that we shall be overwhelmed in the day of trouble or privation, for, if we hold our heads above and our arms under the water—if we exert our faith and energies, instead of lifting

up our hands in despair, in every emergency God will provide a way of escape. The trial of our faith and virtue is exceedingly precious in His sight—He watches with no slight interest to see how His chilren conduct themselves when put to the test and tried to the quick. Though not seen by them, yet He is near at hand to help, and does not forget them. If there is joy in heaven over a repentant sinner, surely when a soul triumphantly abides the day of fiery trial or withering privation there is also great rejoicing in celestial worlds.

No Saint should be surprised or offended because new doctrines are occasionally promulgated by the authorities of the Church. It is characteristic of the sectarian to have one stereotyped set of doctrines from age to age, to add to which is considered blasphemy. Non-progression is a leading feature of the state of knowledge in the sectarian world. It is the boast of professing Christians that their Scriptures are concluded and their creeds are complete, and consequently that all additions to either are the suggestions of Satan. The course of such characters in reference to new truths is plain enough—all must be rejected uniformly, without examination or hearing. But such is not the practice of the Saints. They believe that they have not yet attained to all truth, that there is an infinitude of truth before them, that it is their privilege to receive line upon line and precept upon precept, by the revelations of the Almighty and the inspirations of the Holy Ghost. And if there is so much unrevealed, to learn which the Saints are eligible in due time and place, they may expect to have presented before them ever and anon, through the proper channel, many things before unknown to them, and very probably many that will come in direct contact with the notions instilled by a Gentile education. But how unwise, for those who profess to be Saints, to turn out of the way at a new doctrine, because they cannot see at once all the whys and wherefores of the same, nor its special relation to other doctrines which have been previously revealed and received! Truth cleaves to truth, and if the Saints will be careful to cherish the whisperings of the Spirit of truth in their daily walk, every new truth which the Lord reveals to His people will in its order and place and time appear simple, natural, and self-evident. Those who cannot receive the truths of revelation as fast as they are manifest may rest assured that the failing is all on their own side—they are infants in the work, and have need of milk instead of strong meat. But let not such turn aside in despair because they cannot immediately understand every doctrine presented to them. Let them rather live in accordance with what they can understand, putting the hard things on the shelf awhile, and by and bye they will be able to comprehend them perfectly. If a child cannot eat the strong meat presented to it, it should not for that refuse all food. The schoolboy wisely leaves the more advanced arithmetical questions until he has conquered the simpler ones. So should the Saints act. Step by step they should ascend the great ladder of celestial knowledge till they arrive at the top, if there is a top. At all events by pursuing this simple practice they will never stumble, but by their endurance will save themselves all the time.

With regard to persecutions, whether from professing friends or undisguised enemies, they are inseparably connected with the Saints, and will be until wickedness is swept away from the earth, and righteousness covers the land. Persecutions are things to be expected, and no Saint is justified in giving way before them, for the Lord has promised that "as your day your strength shall be." No persecution has ever befallen the Saints that has not proved a blessing to them, and that has not magnified them in the eyes of their enemies. The faltering are almost ever filled with trouble, so it is not to be wondered at that they faint in the day of persecution. But those who are determined to endure to the end will certainly be saved. And it is a little matter to them to endure the scoffs of the wicked, or even to suffer hardships and pain from their hands, for at such times the Holy Spirit of God is poured out more abundantly upon His people, causing them to fear not, but to rejoice in tribulation, assuring them that these light afflictions, which are but for a moment, will work out for them a far more exceeding and eternal weight of glory, while at the same time they seal the condemnation of those who are the guilty cause of them.

There are probably many Saints in these lands who have been members of the Church a considerable number of

years, have borne the burden and heat of the day amid poverty and affliction, have patiently, laboriously, and diligently exerted their humble talents and energies to advance the great work of God in this part of His vineyard, yet whose day of deliverance has not yet arrived. Some such may consequently feel almost like giving up the race in despair. But no, let not that be the case. It is a long night which is not broken by the cheering beams of the morning sun. And we say to the patient and diligent and faithful poor Saints, in regard to their deliverance from Babylon, as well as to their salvation and exaltation in the kingdom of God, "he that endureth to the end shall be saved." There is not a poor Saint in Europe, who remains faithful to his God, but what will, unless taken by death, be eventually redeemed temporally —gathered from the wicked nations, for the faith of Zion is pledged for his deliverance. The Poet truly says—

Rejoice, rejoice, O Israel!
And let your joys abound,
The voice of God shall reach you
Wherever you are found,
And call you back from bondage,
That you may sing His praise,
In Zion and Jerusalem,
In these the latter days.

Who knows the purpose of the Lord, for He undoubtedly has a purpose, in not delivering His poor people sooner? The harvest is ripe, the labourers are few, the land of Zion is ready for the occupation of the Saints, for it spreads out its broad acres invitingly before them, the Lord is ready with an abundance of blessings to pour out upon His people, the Lamanites are waiting to be taught the arts and sciences and the principles of salvation, and to participate in the blessings of the new and everlasting covenant, yet there are hundreds and thousands of Saints in Europe, most of them kept here solely by reason of their poverty. Why are not means put into their possession so that they can gather to Zion? Has the Lord failed to remember them? Does He give no heed to their cries for deliverance? Or has He forgotten to be gracious? Why are they left in Babylon from year to year? Is there not a cause? Undoubtedly there is. We can divine several tolerably strong reasons why many poor Saints have not been delivered sooner.

"Save yourselves from this untoward generation," said the Apostle Peter. And this same injunction is laid upon the Saints in the present day. Save yourselves from Babylon. Make every exertion, use every lawful means, strain every nerve to deliver yourselves from the present untoward, crooked, and perverse generation. Set your own shoulder to the wheel, then peradventure the Lord will listen to your prayers with more immediate attention, and answer them with greater promptitude. "The Lord helps those who help themselves."

Then, again, have the rich exerted themselves and used the means God has blessed them with to help gather the poor? Or are they hiding their talents and means in the earth, or in some Gentile business that has not the remotest connexion with, or influence for, the gathering of Israel? How can we expect the Lord to stretch forth His hand to save His people, when they have the means to save themselves, but do not take that advantage of them? "Man's *extremity* is God's opportunity." "His strength is made perfect in our weakness." While there are those among the Saints who are powerful in means, but do not exert that power, how can we expect the Lord to exert His strength to deliver His people? He is perfectly willing that the rich Saints should have the privilege of delivering the poor, if they will embrace it. May not the backwardness of the rich be one reason why more of the poor have not been gathered to Zion? We leave those who are blessed with the unrighteous mammon to answer.

Furthermore, are the poor Saints quite sure that they have suffered privation sufficiently to enable them to duly appreciate and respect the blessings that would be placed within their reach were they immediately taken home to Zion? Or would they when there "wax fat and kick," and turn round in ingratitude to their saviours? Perhaps the unwise and painful conduct of some of the poor in this particular has cooled the ardour of their richer brethren in stretching their arms out to save scattered Israel. May not this be another reason why many poor have been left ungathered to the present moment? Though far be it from us to say that all the poor who are not gathered would prove ungrateful if they were. No, brethren and sisters, we hope better things of you. Yet it must needs be that the innocent

suffer with the guilty, to the end that the innocent may have special claim for after favour, that the punishment of the guilty may be intensified by the remorseful thought that they have been the cause of much suffering to those who have not deserved it, and, furthermore, that the faithful may gain a greater moral ascendency over the unfaithful, for those who have been wronged have a moral claim to the services of those who have wronged them, until full restitution be made, if it ever can be made.

But whatever cause or causes may have hindered the gathering of the poor Saints hitherto, we would earnestly exhort them to live diligently in the faith and spirit of their calling, and their deliverance shall assuredly come. "He that endureth to the end shall be saved" from the nations and brought to Zion with songs of gladness and rejoicing, and with a mighty hand, and for all that he has endured shall he receive more abundantly, and sweet indeed will the blessings of Zion be to him after his dreary and lengthened sojourn in the midst of wickedness. For eye hath not seen, ear hath not heard, neither hath it entered the heart of man to conceive the things which the Lord hath laid up for the righteous who patiently and faithfully endure to the end.

One word more. From this time forth let all Saints who may be helped to Zion be very careful not to forget the rock from whence they were hewn, nor the hole of the pit from whence they were digged, for their forgetfulness may affect not only their own salvation and that of their posterity, but the deliverance of thousands of the poor Saints who may be left in the nations. Thus the ingratitude of the poor who are assisted to gather is a weighty matter, and will have eternal influences on a vast number of scattered Israel. Let the Saints be sure, in the day of their deliverance, that they forget not the Lord, nor His great mercies to them, nor their poor brethren who are left to struggle for a time longer in Babylonish bondage.

History of Joseph Smith.

(*Continued from page* 712.)

[April, 1840.]

Friday, 17th.

Preston, England, April 17th, 1840.

To the Saints in the United States of America: For the comfort of the Church in general, in that country, I attempt to address a few lines to you, to let you know where we are, and what we are doing in this country.

The work of the Lord is progressing here, and has been ever since Elders Orson Hyde and H. C. Kimball left this country. According to the account that the Elders give of their labours, there have been about eight or nine hundred persons baptized since they left. The Gospel is spreading, the devils are roaring. As nigh as I can learn, the priests are howling, the tares are binding up, the wheat is gathering, nations are trembling, and kingdoms tottering; "mens' hearts failing them for fear, and for looking for those things that are coming on the earth." The poor among men are rejoicing in the Lord, and the meek do increase their joy. The hearts of the wicked do wax worse and worse, deceiving and being deceived.

But I rejoice that I am counted worthy to be one of the number to carry salvation to the poor and meek of the earth. Brethren, I want to say many things, but I shall not have room on this paper, as I design giving the minutes of our Conferences below.

After a long and tedious journey of 28 days on the water, we landed in Liverpool. Elders H. C. Kimball, P. P. Pratt, O. Pratt, G. A. Smith, R. Hedlock, and myself were in company. We rejoiced in the Lord, and when we cast our minds upon the Saints in that country, we could, by faith, participate in their joys, realizing they were met in Conference, it being the 6th day of April. We soon found a room that we could have to ourselves, which made our solemn assembly glorious. We blest each other and prepared for our labour. The next day we found Elder Taylor in the city. There had been about thirty baptized. On Wednesday went to Preston; met with the Church on Sunday, and bore testimony of the things the

Lord is doing in these last days. President Joseph Fielding gave out an appointment for a Conference for the Church on Wednesday, the 15th.

At a Council of the Twelve, held in Preston, England, on the 14th of April, 1840, it being the 9th day of the 1st month of the 11th year of the rise of the Church of Jesus Christ, Elders Brigham Young, Heber C. Kimball, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, and George A. Smith being present, Elder Brigham Young was called to preside, and Elder John Taylor chosen Secretary.

The Council was opened by prayer by Elder B. Young. Elder Willard Richards was ordained to the office of an Apostle, and received into the Quorum of the Twelve by unanimous voice, according to previous revelation. Elder Brigham Young was unanimously chosen as the standing President of the Twelve.

Resolved, That he who acts as the Secretary of the Quorum, shall prepare the minutes of the Conferences of the Quorum, and deposit them in the hands of the President for keeping.

Moved by Elder Kimball, and seconded by Elder Richards, that twenty of the Seventies be sent for, and that it be left discretionary with the President of the Twelve to send for more if he think proper. Conference adjourned. Benediction by Elder Kimball.

At a General Conference of the Church of Jesus Christ of Latter-day Saints, held in the Temperance Hall, Preston, Lancashire, England, on the 15th April, 1840, President Joseph Fielding called upon Elder Kimball to preside, and Elder William Clayton was chosen clerk, it being the 10th day of the 1st month of the 11th year of the rise of the Church.

The meeting was opened by singing, and prayer by Elder Kimball. Elder Kimball then called upon the Elders to represent the different Branches of the Church. Elder Joseph Fielding represented the Church in Preston, consisting of about three hundred members, 7 Elders, 8 Priests, 6 Teachers, and 2 Deacons. Elder Snelling represented the Church in Penworthan, consisting of 73 members, 3 Elders, 1 Priest, 2 Teachers, 1 Deacon. Elder William Garner represented the Church at Longton, consisting of 51 members, 2 Elders, 4 Priests, 2 Teachers. Joseph Jackson represented the Church at Southport, consisting of 50 members, 1 Priest, and 1 Teacher. Elder John Moon represented the Church at Dunbury Lane, and neighbourhood—members generally in good standing, consisting of 54 members, 1 Elder, 2 Priests, 3 Teachers. Richard Benson represented the Church at Hunter's Hill and neighbourhood, consisting of 17 members, 1 Elder, 1 Priest, 1 Teacher.

Elder Amos Fielding represented the Church at Bolton, consisting of 60 members, 1 Elder, 2 Priests, 2 Teachers. Elder Amos Fielding represented the Church at Heskin, consisting of 3 members, 1 Elder. Elder Amos Fielding represented the Church at Radcliff, consisting of 10 members. Elder Whitnal represented the Church at Whittle, consisting of 18 members, 1 Elder, 4 Priests. Elder Francis Clark represented the Church at Ribchester, consisting of 25 members, 2 Elders, 1 Priest. Elder Thomas Richardson represented the Church at Burnley, consisting of 24 members, generally in good standing, 1 Priest, 1 Teacher. Elder Francis Moon represented the Church at Blackburn, consisting of 15 members, 1 Priest. Elder James Smithies represented the Church at Chardgley and Thornley, consisting of 29 members, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon.

Priest John Ellison represented the Church at Waddington, consisting of 50 members, 2 Priests, 2 Teachers, 1 Deacon. Elder Thomas Smith represented the Church at Clitheroe, consisting of 27 members, 1 Elder, 3 Priests. Elder Thomas Smith represented the Church at Chatburn, consisting of 84 members, 1 Elder, 2 Priests, 2 Teachers, 1 Deacon. Elder Thomas Smith represented the Church at Downham, consisting of 20 members, 1 Teacher, 1 Deacon.

Elder Thomas Smith represented the Church at Grindleton, consisting of 5 members. Elder William Clayton represented the Church at Manchester, consisting of 240 members, 3 Elders, 5 Priests, 4 Teachers, 1 Deacon. Elder William Clayton represented the Church at Stockport, consisting of 40 members, 1 Priest, 2 Teachers, 1 Deacon. Elder William Clayton represented the Church at Peover and Macclesfield, consisting of 30 members, 3 Priests. Elder William Clayton represented the Church at Duckinfield, consisting of 30 members, 1 Priest. Elder William Clayton represented the Church at Altrincham, consisting of 8 members, 1 Priest, 1 Teacher. Elder William Clayton represented the Church at Middlewich, consisting of 6 menbers.

Elder David Wilding represented the Church at Bury and Elton, consisting of 12 members. Elder Wilford Woodruff represented the Church in the Potteries, consisting of 101 members, 1 Elder, 2 Priests, 4 Teachers, 1 Deacon. Elder Wilford Woodruff represented the Church at Herefordshire, consisting of 160 members, 1 Elder, 2 Priests; about forty of them were

Elder John Taylor represented the Church Methodist preachers of the United Brethren.

at Liverpool, consisting of 28 members. Elder Joseph Fielding represented the Church at Alston, Cumberland, consisting of 40 members, two Elders, 2 Priests, 2 Teachers. Elder Willard Richards represented the Church at Brampton, consisting of 30 members, 1 Elder, 1 Priest. Elder Willard Richards represented the Church at Bedford, consisting of 40 members, 1 Elder, 1 Priest. Elder Willard Richards represented the Church at Scotland, consisting of 21 members, 3 Elders.

The meeting was then adjourned for one hour. The Conference again assembled at half-past one o'clock. Meeting opened by prayer, and business commenced.

Elder John Moon represented the Church at Layland Moss, consisting of 6 members, 1 Priest.

Elder Willard Richards having been previously ordained into the Quorum of the Twelve, according to previous revelation it was moved by Elder Young, and seconded by Elder Taylor, that Elder Hyrum Clark be appointed as a Counsellor to Elder Fielding, in the place of Elder Richards; carried unanimously.

Moved by Elder Fielding, seconded by Elder Young, that a Hymn Book should be published; carried. Moved and seconded, that the publishing of the Hymn Book shall be done by the direction of the Twelve; carried.

Moved and seconded that a monthly periodical shall be published, under the direction and superintendence of the Twelve, for the benefit and information of the Church, as soon as a sufficient number of subscribers shall be obtained; carried.

Moved and seconded that brother John Blazard, of Samsbury, be ordained to the office of a Priest; carried.

Moved and seconded that brother James Corbridge, of Thornley, be ordained to the office of Priest; carried.

Elder Kimball then laid before the Conference the importance and propriety of ordaining a Patriarch to bestow Patriarchal blessings on the fatherless, &c.; referred to the Twelve, whose business it is to select one, and ordain him according to the directions of the Spirit.

After various remarks and addresses given by the Elders, President Fielding and his Counsellors proceeded to ordain brothers Blazard and Corbridge to their offices, as stated above.

Elder Kimball then called upon the Clerk to read over the minutes of the Conference, which being done, they were received by the unanimous voice of the Conference.

Moved by Elder Young, and seconded by Elder P. P. Pratt, that this Conference be ajourned until the 6th of July next, to be held in Preston, at 10 o'clock, a.m.; carried. Meeting then adjourned.

H. C. KIMBALL, President.
WM. CLAYTON, Clerk.

The Council met pursuant to adjournment, April 16th, 1840. The number of the Quorum the same as on the 14th.

Moved by Elder Young, seconded by Elder Taylor, that Elder P. P. Pratt be chosen as the editor of the monthly periodical for the Church.

Moved by Elder Kimball, seconded by P. P. Pratt, that a committee of three be appointed to make a selection of hymns.

Moved by Elder Orson Pratt, and seconded by Elder Wilford Woodruff, that Elders Brigham Young, Parley P. Pratt, and John Taylor form the committee for that purpose.

Moved by Elder Willard Richards, seconded by Elder George A. Smith, that the name of the paper or periodical be the "Latter-day Saints' Millennial Star."

Moved by Elder Brigham Young, seconded by Elder Orson Pratt, that the size of the paper, its plan, and price be left at the disposal of the editor.

Moved by Elder Brigham Young, seconded by Elder H. C. Kimball, that the Saints receive a recommend to the Church in America to move in small or large bodies, inasmuch as they desire to emigrate to that new country.

Moved by Elder Brigham Young, seconded by P. P. Pratt, that we recommend no one to go to America that has money, without assisting the poor according to our counsel from time to time.

Moved by Elder John Taylor, seconded by Elder Parley P. Pratt, that the copyright of the Book of Doctrine and Covenants and the Book of Mormon be secured as quick as possible.

Moved by Elder Woodruff, seconded by Elder Richards, that Elders B. Young, H. C. Kimball, and P. P. Pratt be the committee to secure the copyright.

Moved by Elder H. C. Kimball, and seconded by Elder W. Richards, that Elder Peter Melling be ordained an evangelical minister in Preston.

Moved by Elder H. C. Kimball, that the Twelve meet here on the 6th of July next; seconded by Elder W. Woodruff; and carried.

Moved by Elder W. Richards, and seconded by Elder W. Woodruff, that the editor of the periodical keep an account of all the receipts and expenditures connected with the printing, general expenses, &c., and the books at all times be open for the inspection of the Council. The above resolutions were unanimously adopted. The Conference closed by prayer.

JOHN TAYLOR, Clerk.

To President Joseph Smith and Counsellors.

Dear Brethren—You no doubt will have the perusal of this letter, and minutes of our Conferences; this will give you an idea of what we are doing in this country. If you see anything in or about the whole affair, that is not right, I ask, in the name of the Lord Jesus Christ, that you would make known unto us the mind of the Lord, and His will concerning us. I believe that I am as willing to do the will of the Lord, and take counsel of my brethren, and be a servant of the Church, as ever I was in my life; but I can tell you, I would like to be with my old friends; I like new friends, but I cannot part with my old ones for them.

Concerning the Hymn Book—when we arrived here, we found the brethren had laid by their old hymn books, and they wanted new ones; for the Bible, religion, and all is new to them. When I came to learn more about carrying books into the States, or bringing them here, I found the duties were so high that we never should want to bring books from the States.

I request one favour of you, that is, a letter from you, that I may hear from my old friends. I trust that I will remain your friend through life and in eternity. As ever.

BRIGHAM YOUNG.

April 17th. This day the Twelve blessed and drank a bottle of wine at Penwortham, made by mother Moon forty years before. Held a Council at her house in the evening, and ordained Peter Melling, Patriarch.

The following is the aggregate number of Churches, official and private members represented at the above Conferences, held in Preston, England. Elders, 36; Priests, 54; Teachers, 36; Deacons, 11; members, 1,686; all contained in 34 Branches.

Saturday, 18th. Elders Young, Woodruff, and George A. Smith went to Burslem, and Elders Kimball and Richards to Chaidgley.

Sunday, 19th. The High Council voted to meet at my office every Saturday at two in the afternoon.

Monday, 20th. Elders Young and Woodruff went to Wolverhampton. About this time Elder Orson Pratt went to Edinburgh, Scotland. Elder Taylor returned to Liverpool.

Tuesday, 21st.

Post Office Department, Appointment Office, 21st April, 1840.

Sir—I have the honour to inform you, that the Post Master General has this day changed the name of the Post Office at Commerce, Hancock County, Illinois, to "Nauvoo," and appointed George W. Robinson Postmaster thereof.

Very respectfully,
Your obedient servant,
ROBERT JOHNSTONE,
2nd Assistant Postmaster General.

To the Hon. R. M. Young, U. S. Senate.

Elders Young and Woodruff visited the old Cathedral at Worcester on their way to Ledbury, where they arrived this night.

Wednesday, 22nd.

Washington City, April 22, 1840.

Dear Sir—After your departure from this city, I received, under cover from the Reverend Sidney Rigdon, the petition mentioned by you, for the appointment of George W. Robinson as Postmaster at Commerce. This petition I laid before the Honourable Robert Johnstone, Second Assistant Postmaster General, who has appointed Mr Robinson as requested.

We found, on an examination of the papers, and a letter from Dr. Galland, that there was a request that the name of the Post Office should be changed to that of Nauvoo, a Hebrew term, signifying a beautiful place. Mr. Johnstone, at my instance, has changed the name accordingly, in the supposition that it would be agreeable to the citizens concerned. Will you please advise with the Rev. Joseph Smith and others most immediately interested, and if the change of the name to Nauvoo should not be acceptable, it can on application be restored to that of Commerce.

I received a letter from Malcolm McGregor, Esq., Postmaster at Carthage, a few days ago, in which he urges the necessity of having the mail carried twice a-week between Carthage and Nauvoo, and expresses the opinion that the additional expenses would not exceed one hundred and fifty dollars, as the mail is carried on horseback. I have brought the subject before the proper department as requested by Mr. McGregor, and hope to be able to succeed; although the Post Office Department, owing to pecuniary embarrassments, is not in a situation to extend facilities at the present time.

Please present my respects to Mr. Smith, and accept for yourself my kindest regards.

Very respectfully, &c.,
RICHARD M. YOUNG.

To Judge E. Higbee.

Elders Young and Woodruff organized

a Branch of the Church at Frooms Hill, Herefordshire.

Thursday, 23rd. Elders Kimball and Richards returned to Preston. Elder Young visited at Moor Ends Cross, and 24th preached at Malvern Hill. Elder Kimball went to Eccleston and continued some days visiting the Churches around Preston.

Saturday, 25th. Elder Richards went to Manchester, found the Prospectus ready for the *Millennial Star*. Elder Young returned to Frooms Hill, and staid at brother John Benbow's till the 30th, preaching, and writing letters to his friends in America.

Wednesday, 29th. Elders Hyde and Page were at Quincy, Illinois.

Elder Woodruff wrote as follows—

Ledbury, Herefordshire, England,
April 29, 1840.

Elders E. Robinson and D. C. Smith.

Brethren—As Elder Young is writing, I am privileged with a space of a few lines: knowing that our friends are desirous to hear of the work of the Lord in this land, I make the following remarks concerning the mercy of God and my labours.

Since I last wrote you, (I wrote you a lengthy letter, dated Feb. 27, in which I gave you an account of my travels, voyage, and labours, from the time I left Montrose unto the date of my letter, which I trust you have received,) I continued labouring in Staffordshire until the first of March, when I felt it to be the will of the Lord that I should go more to the south part of England. I left the care of the Staffordshire Church in the hands of Elder Turley, and travelled eighty miles south, in a region where the word had not been preached. I commenced preaching near Ledbury, Herefordshire; this is about 40 miles off Bristol, 40 off Birmingham, 14 off Worcester, 120 off London. As soon as I began to teach, many received my testimony. I there preached one month and five days, and baptized the Superintendent of the Church of the United Brethren, a branch of the Methodist church, and with him 45 preachers, mostly of the same order; and about 114 members, making 160 in all. This put into my hands, or under my care, more than forty established places of preaching, licensed according to law, including one or two chapels. This opened a large field for the spread of the work in this country.

Among the number baptized are some of most all churches and classes as well as preachers. There is one constable, and one clerk of the church of England, with numbers of their members. But in the midst of my labours I received a letter stating that the Twelve had just arrived and wished me to come to Preston, and meet with them in Conference. Consequently I travelled 160 miles to Preston, and was once more permitted to strike hands with my brethren from America, and sit in Conference with them, the minutes of which you have.

After Conference I returned to Herefordshire in company with Elder Young. We have again commenced our labours here, and there will be many baptized in this region. I have now more than 200 on my list, and scores are now waiting for an opportunity to receive the ordinance of baptism; and the work is progressing in all parts of this country where it is faithfully proclaimed. I understand that Elders Wright and Mulliner are opening some permanent doors in Scotland: and we have many calls through many parts of this country; even more than we are able to fill.

I desire the prayers of the Saints, that I may have wisdom and grace according to my day, and do the work of God in meekness and humility.

WILFORD WOODRUFF.

Thursday, 30th. Elders Young, Woodruff, and Richards met at Elder Kington's, at Dymock.

Friday.

Columbus, May 1, 1840.

President Smith.

Sir—The mission upon which we are sent swells greater and greater. As there is a great work to be done in Germany, as manifested to us by the Spirit, the following plan has been suggested to us; viz., to write a set of lectures upon the faith and doctrine of our Church, giving a brief history of the coming forth of the Book of Mormon, and an account of its contents in as clear and plain a style as possible; together with the outlines and organization and government of the Church of Latter-day Saints, drawn from the "Doctrine and Covenants" with all the wisdom and care possible; and get the same translated into German, and publish it when we arrive in Germany, and scatter it through the German Empire. Is THIS CORRECT? Should we consider it necessary to translate the entire Book of Mormon into German, and Doctrine and Covenants too, are we or are we not at liberty to do so? Should we deem it necessary to publish an edition of Hymn Books in any country, are we at liberty to do it? The fact is, we need such works, and we cannot get them from the Church here; and if we could, we could not well carry them with us, at least any quantity.

We feel that we are acting under the

direction of the Presidency of the Church; and the reason that we make these inquiries, is, that we do not wish to step beyond our limits, or bring ourselves into a snare and dishonour by taking liberties that are not ours. We feel that all our exertions and interests shall become subservient to build up the Kingdom of God. We wish to be co-workers with you and with the Spirit of the Lord. We did not converse so much upon these literary works as we should have done before we left. The fact was, we did not begin to see the greatness of our mission before we left home; our minds were in a nutshell.

It seems to us that we should spread this work among all people, languages, and tongues, so far as possible; and gather up all jewels among the Jews besides. Who is sufficient for these things?

As agents for the Church abroad, and as co-workers with yourself, in spreading this kingdom to the remotest corners of the earth, are we at liberty to translate and publish any works that we may think necessary, or that the circumstances in which we are placed seem to require, whether original, or works published by the Church? If we are not at liberty to take this wide range, please tell us how far we may go.

We are setting this great work before the people as an inducement to them to help us. If we are setting our standard too high, a word from you will bring it down. We have held a two days' meeting in this place; but in consequence of continual rains, which swelled the creeks so high, the people could not get to us. The meeting was four miles from Columbus; one only baptized.

We have now an opportunity to ride as far east as Indiana, beyond the metropolis, and have the privilege to stop and preach by the way. Will you write to us at Cincinnati, and much oblige

Your brethren in the Kingdom of God,

ORSON HYDE,
JOHN E. PAGE.

P.S.—Will you please send word to Marinda, that I want her to write to me at Cincinnati, Ohio. Please bear it in mind and oblige thy friend

O. H.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 24, 1855.

EMIGRATION.—We have great pleasure in submitting to our readers the following letter—

Office Perpetual Emigrating Fund Company,
Great Salt Lake City, Aug. 31, 1855.

Dear Brother Franklin—We send a few names, in another letter, whose passage through has been settled here in advance; which is the course we shall pursue in future if any are sent for from this office; this limits the number considerably, as payments are not quite so plenty as promises, and will give you a much greater chance to help on those in Britain who have been in the Church from the introduction of the Gospel on those lands; old members, many of whom have remained poor and unable to get away, or through infirmity are remaining, comparatively unnoticed in the Branches, and will soon lay down their bones in Babylon if not brought away. Brother Franklin, God requires us to help these out, and bring them to Zion, where they can be taken care of, and not suffered to want for the necessaries of life; hunt them out, they are not the most clamorous, and you will need to make a thorough investigation all through the Branches, that none of these old members be suffered to remain, who are longing for deliverance.

You may publish this letter, that they may read it, and know their privileges, and our feelings towards those who have in a measure proved their love to the Gospel.

Some of the brethren here have donated property to a large amount to the P. E. F. Co., and I alone have donated to the amount of upwards of $60,000, a description of which is forwarded to you, and we recommend the rich brethren to buy, that they may be located in pleasant places when they arrive, and we require of all the brethren who obey the

Gospel in Europe, who are rich, to tithe their substance on becoming members of the Church, and it will be made available to gather Israel.

Yours in the Covenant,
BRIGHAM YOUNG,
President of the P. E. F. Co.

The above communication will cheer the hearts of those Saints who have long been waiting—how anxiously, they alone have realized—for their liberation from the confines of Babylon. Many, we doubt not, have hoped on so long, that fond anticipation had given way a little to the shades of despair. The favour of the Lord and His servants seems now especially turning towards such, and we say, hope on still, and let not your faith falter.

The first great object to accomplish, after the Church was driven into the wilderness, was to prepare, as fast as possible, a place to which the poor could be gathered in safety, and find the means of subsistence.

The P. E. Fund Company was organized for the especial object of gathering the poor. In order to accomplish this in the most efficient manner, it has been wisdom heretofore to use the limited means at its disposal, in a way best calculated to strengthen as fast as possible the infant settlements of the Church. This has been done to a considerable extent by assisting many who were able to furnish in part the funds necessary for their emigration. The Lord has sanctioned the efforts of His people by abundantly pouring out His blessing upon them. The borders of Zion have become enlarged, and her Stakes strong. Numerous sources of productive labour are now open, through which those who are dependent on their hands alone may readily obtain the necessaries of life, and in a few years be able to extend assistance to others. Cities are rapidly rising on every side, in which the houseless poor on their arrival can find shelter from the inclemencies of the first winter, instead of living in wagons or in rooms made in the earth, as thousands have done heretofore, because there had not been time to build a supply of houses. Farms have multiplied, and consequently the means for producing an abundant supply of food have greatly increased, so that the poor need not want, nor any person who will labour go hungry. Finally the Lord has so abundantly blessed the faithful in Zion, that they are able and, what is quite as essential, willing to practically manifest the anxiety they have ever felt for the gathering of Israel, by offering their fine houses, mills, and farms for that purpose. It now devolves on the brethren in this country, who have the means, to manifest a corresponding spirit in this glorious work, by coming forward and purchasing these pleasant places which have been prepared for them through the suffering and toils of their pioneer brethren.

The word of the Lord is to gather out the aged, the infirm, and the destitute, those who for years have struggled on true to their God and their brethren, and who have continually, with a free and liberal spirit, administered to the Elders, and used the little that the Lord has given them to build up His kingdom. He has thus opened the way for the wealthy to use their means for the benefit of the poor without detriment to themselves, and the responsibility of their not doing so now rests upon them.

The Saints who have property are also required to tithe their substance, that it may be used for gathering the poor. The question will naturally arise in the minds of such—"What will be the result if we should not do this?" We answer, that the Spirit of the Lord will forsake them and they will not enjoy the blessings of the Priesthood. They will go into darkness and be cut short in their salvation. This is all the compulsion that there is here or in Utah on the subject. It simply amounts

to this—it determines which a man loves best, his wealth and its enjoyments, or the kingdom of God and its blessings; the good things of this life, or of that which is to come. The principle is not simply laid before the Saints, but the requirement is made, and those who profess to seek first the kingdom of God and its righteousness are expected to live up to this law.

A list of the property donated to the P. E. Fund Company by President Young and others in Utah, has been forwarded to us. The object is to sell this property to such of the brethren in this country as have the money to pay for it, and then use the money to emigrate the poor the coming year, agreeable to the spirit and instructions of President Young's letter. Much of this property we personally know can be classed with the best in Utah. A large flouring mill on Big Kanyon Creek, about six miles from the Temple Block in G. S. L. City, we are informed paid for itself in three years. A fine house and lot in a good location, fronting Union Square, and offered at $12,000, is now renting at $2,000 in cash per annum, or at 16⅔ per cent. on estimated value. President Young's white house, with barn carriage house, and other buildings appertaining to it, is considered by many as occupying the finest location in G. S. L. Valley, and overlooks nearly the whole of G. S. L. City. It is a desirable place for any person who might wish to have a comfortable and convenient home ready on his arrival in the Mountains. The conditions on which this property is offered, it would seem, might meet the views of the most fastidious. Should any portion of the property be sold there, before President Young is advised of a sale of it here, the money paid here will be refunded on presentation of our draft in Utah, or property of equal value given in lieu of it. If the property purchased does not suit the purchaser, they can have the use of it for the use of the money until it is refunded. In some one of these ways it is presumed that the views of purchasers can be met. In addition to the property here mentioned, there is offered quite a variety of houses, city lots, and farming land, concerning which we will give all the information in our possession to persons who are desirous to purchase. The great object is to obtain the means to assist the poor Saints to enjoy the blessings of the gathering. We hope that this feeling will find a warm response in the hearts of all Latter-day Saints throughout the length and breadth of this country who have surplus means at their disposal. We trust that the Lord will give them no rest in spirit until they have come up to the help of the poor in Israel, and, in blessing them, also bless themselves. It is required of the rich to use their thousands of pounds to do good with, just as much as it is of the poor to use their pennies, and they cannot reap equal blessings without doing so.

We now call upon the Pastors and Presidents in the various fields of labour to go to, and diligently search out all those brethren and sisters who joined the Church in an early day, say from ten to eighteen years ago, and who have been faithful in the cause of truth. We wish a report of such forwarded to this Office, embracing the following items—the number of years they have been in the Church, their age, country of nativity, and probable amount of means that they can furnish towards their emigration, that so soon as we are enabled to turn the property placed at our disposal into cash, we may have the proper information before us to act upon, and be able to take such measures as will most efficiently carry out the designs of the First Presidency. The number emigrated by the P. E. F. Company the coming season will of course depend upon the amount of means which can thus be obtained. *The P. E. Fund monies can not be used to assist any except those who go directly through to Utah, and in charge of the Company's agents.*

The world around us have much to say about favouritism in their operations.

They generally bestow their patronage from personal regard and attachment, without paying much attention to correct principles in the matter, or to the real worthiness of the object of their favour. This is not the favouritism which is now called for, but we wish the Elders to be diligent in searching out more particularly those who have patiently and perhaps silently endured all things for the Gospel's sake. It is the Lord's poor that we are so emphatically called upon to help, and length of service, faithfulness, age, and destitution should be the special, prominent reasons for bestowing favour and the blessings of the gathering.

AMERICAN NEWS.—We learn, by the *Mormon* of October 20, that Dr. J. M. Bernhisel, the Utah Delegate to Congress, had just arrived in New York, in good health and spirits. The wise and efficient manner in which he has heretofore represented the interests of Utah in the U. S. Congress has deservedly won for him a high reputation among his constituents, which they have manifested by a unanimous vote to sustain him again in the same position.

We gather the following items from a letter to Elder J. Kay, dated G. S. L. City, August 31st. Elder J. W. Coward arrived in that place on the 27th of August. On the 14th, David H. Burr, Esq., U. S. Surveyor General, and his assistants, commenced their operations at the south-west corner of the Temple Block; they expect to use up the $50,000 appropriation in determining the base line.

WHEN CORRESPONDENTS specially require an answer by return of post, they are particularly desired to favour us with their address, and all our Correspondents are requested to write their addresses legibly, in default of which we frequently have letters returned to us from the Dead Letter Office, instead of them reaching the persons they are intended for.

Foreign Correspondence.

DESERET.

President's Office,
Great Salt Lake City, Utah Territory,
August 31st, 1855.

Elder Franklin D. Richards.

Dear Brother—Your letter, dated June 1st, also three several duplicates, copies of invoices from you to B. Young, and report of names sent for by the P. E. F. Company, who are not coming out, and the reasons why, were received on the 2nd inst., of course too late to be acknowledged per last mail; also, a letter from brother Ludington. He, N. V. Jones, and Fotheringham, have arrived in San Francisco, and will probably make their way home this fall. . . . .

Your letters have been regularly acknowledged by me, under date of regular correspondence. I am pleased with the course of brother Daniel Spencer; his presence will doubtless prove of great advantage, in counselling, and assisting the through passengers to get a fair start across the plains, as well as to encourage those who remain; as also, to assist our brethren who have charge at St. Louis, and on the frontier.

I am aware that his familiar countenance, so unexpectedly found again in their midst, after having braved "*Old Ocean*" and periled the upward voyage of the mighty rivers, must truly have rejoiced the hearts of the brethren.

We have no definite news from the plains since the companies all started, but learn that many have fallen by that scourge of the world, the cholera, principally before starting. It was not quite

as bad, however, as last year. We have sent out quite a number of teams loaded with flour to meet them. We shall probably be informed in relation to their circumstances by the mail due the last of this month, but which, through the admirable management of the operators, generally arrives from two to ten days after the other leaves, which being influenced by a spirit of *special accommodation*, is prompt and punctilious in leaving early on the morning of the first, for fear, I suppose, that the other might, by some mistake, get here before it should get away. They have no need to hurry off, for there is not a particle of danger, for their mistakes always happen the other way.

Mail matter, you will perceive, so received, has to lie over nearly a month before we can answer it all, and we have to write without having the letters just at hand perhaps to guide us; *this* must account for our sometimes apparent remissness in answering letters.

Brother Parley P. Pratt is now here, having arrived with a small company from California on the 18th instant. Brother Cannon has got out the first two forms of the Book of Mormon, in the Hawaiian language, and contemplates publishing a paper in San Francisco.

We are progressing much as usual in our public works, and peace, prosperity, and general good health prevade our people. The late crops look tolerably well, but are principally corn, potatoes, &c. We think that by using the proper economy, there will be sufficient food for all.

We send you a list of property, which you are requested to dispose of if you have opportunity, and can get the money at the prices. The property is as represented. If the same should be sold to any other person, before the arrival of any of the parties purchasing, their money will be refunded, or other property of equal value given in lieu thereof. We are willing that the funds so raised should be appropriated for bringing out the *Poor Saints*, through the P. E. F. Company, and if those having money do not wish to purchase property, they can still have another offer, and that is, *give us the use of the money for the use of the property.* We considered that such an arrangement might be made, that would be equally beneficial to the parties concerned, and also raise money to replenish the funds of the P. E. F. Company. . . .

We also forward by this mail, a few names sent for by the P. E. F. Company for the next emigration.

Dr. J. M. Bernhisel goes out with this mail, having been returned again as our Delegate to Congress. Brother Asa Calkins has been selected from the Office to answer the call you made for a clerk, that brothers Linforth and Jaques might come to the Valley the ensuing season. He will start in about ten days, accompanied by brothers Joseph S. Scofield, James Lavender, and several others, appointed on missions to the United States.

We expect you and brother Daniel Spencer home next season, and I particularly wish that my son Joseph A. may accompany you. . . . . .

Desiring to be remembered to all the Elders, who have my warmest regards, and praying that the peace of God may rest upon you, with all the blessings needful for you,

I remain as ever,

Your Brother in the Covenant,

BRIGHAM YOUNG.

G. S. L. City, August 31, 1855.

Brother Franklin D. Richards—All the good wishes and good spirit that I can send to you, in thought or word, I send in the name of the Lord, and say, receive ye the spirit that makes us happy, the Spirit of God that dwells in Zion, the spirit of Brigham and Heber and all good men; may the same rest upon you and fill you to overflowing, that your words may be the words of eternal life; sweet, yea sweeter than the honeycomb. Heaven protect and bless you in your extended field of labour. We met when boys, and loved as only those can love who know the Lord. As we approach to manhood may our love increase, being fed from the great fountain.

That which interests you is equally dear to me in the building up of our Father's kingdom. We are one, our Father and our God has in His Providence called us, and placed upon us the same eternal Priesthood, and given us light enough to feel and see our nothingness, and the folly of this adulterous generation. Nevertheless we have joy in

our labours to aid brother Brigham to carry out the work that Joseph began for the redemption of Israel and the overthrow of the wicked. The crust of the nations is breaking. Angels are waiting to thrust in their sharp sickles and reap the vine of the earth, and cast it into the winepress of the wrath of God. Blood! my God, blood to the horses' bridles, the nations drunk with blood as with sweet wine! Well might the Lord say, "Come out of her, O my people." Soon he that will not take up his sword against his neighbour must needs flee to Zion for safety.

President Young, as you will see by this mail, is doing all in his power to increase the Perpetual Emigrating Fund, to give a new impetus to the gathering of the Saints. This subject and home missions are two cardinal points which are at this time the all-absorbing topics of conversation and effort.

The emigration for this season is coming in. When all arrive, the number, as near as we can calculate, will be some six or seven thousand souls. With strict economy our crops, though short, will feed the multitude, and leave some fragments for *cousin Lemuel*.

The labour on the public works has been this season very much blessed. More than twice the number of perch of rock are now laid in the foundation of the Temple than it took for all the Nauvoo Temple. The Saints can soon say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob."

The reports of the Elders show that the set time to favour Israel has come.

Your friends, as far as I am acquainted, are well. We all want to see you. Untill we do, we will keep saying, God bless brother Franklin, and all that went with him from this favoured land, and all he presides over.

Excuse haste, and believe me your brother,

J. M. GRANT.

Don't Depend on "Father."

Stand up here, young man, and let us talk to you—you have trusted alone to the contents of "father's purse" or to his fair fame for your influence or success in business. Think you that "father" has attained to eminence in his profession, but by unwearied industry; or that he has amassed a fortune honestly, without energy and activity?

You should know that the faculty requisite for the acquiring of fame or fortune, is essential to, nay, inseparable from, the retaining of either of these. Suppose father has the "rocks" in abundance; if you never earned anything for him, you have no more business with those "rocks" than a gosling has with a tortoise; and if he allows you to meddle with them till you have learned their value by your own industry, he perpetrates untold mischief.

And if the "old gentleman" is lavish of his cash towards you, while he allows you to idle away your time, you'd better leave him; yes, run away, sooner than be made an imbecile or something worse through so corrupting an influence. Sooner or later you must learn to rely on your own resources, or you will not be anybody.

If you have never helped yourself at all, if you have become idle, if you have eaten father's bread and butter, and smoked father's cigars, cut a swell in father's buggy, and tried to put on father's influence and reputation, you might far better have been a poor canal boy, the son of a chimney sweep, or a boot-black, and indeed we would not swap with you the situation of a poor, half-starved, motherless calf!

Miserable objects you are, that depend entirely on your parents, playing gentlemen (alias dandy loafer). What, in the name of common sense, are you thinking about? Wake up there. Go to work with either your hands or brains, or both, and be something. Don't merely have it to boast of that you have grown in father's house—that you have vegetated as other greenhorns, but let folks know that you count one.

Come, off with your coat, clinch the saw, the plow-handles, the scythe, the

axe, the pick-axe, the spade—anything that will enable you to stir your blood. Fly round, and tear your jacket, rather than be the passive recipient of the old gentleman's bounty. Sooner than play the dandy at dad's expense, hire yourself out to some potato patch, let yourself to stop hog holes, or watch the bars; and when you think yourself entitled to a resting spell, do it on your own hook.

If you have no other means of having fun of your own, buy with your earnings an empty barrel, and put your head into it, and holler, or get into it and roll down hill; don't, for pity's sake, don't make the old gentleman furnish everything, and you live at your ease.

Look about you, you well-dressed, smooth-faced, do nothing drones. Who are those that have depended alone on the old gentleman's purse? Are they those that have climbed their way to their position by their own industry and energy?

True, the old gentleman's funds or personal influence may secure you the forms of respect, but let him lose his property, or die, and what are you? A miserable fledgling—a bunch of flesh and bones that needs to be taken care of.

Again, we say, wake—get up in the morning—turn round twice at least before breakfast—help the old man—give him now and then a generous lift in business—learn how to take the lead, and not depend forever on being led; and you have no idea how the discipline will benefit you.

Do this, and our word for it, you will seem to breathe a new atmosphere, possess a new frame, tread a new earth, wake to a new destiny, and you may then begin to aspire to manhood.

Take off, then, that ring from your lily finger, break your cane, shave your upper lip, wipe your nose, hold up your head, and by all means never again eat the bread of idleness, nor depend on a father. —*American Paper.*

Varieties.

An idler, meeting with a strolling player, asked him "What part in the grand drama of life do you perform?" "I mind my own business," was the reply.

Sectarianism.—Two religions! How can there be two religions? It is horrible to think of it; and nothing does more mischief in any land than this one fact. It is the curse of this world, and the only justification the infidel or the atheist has, and no party could exist without some justification. Ireland is particularly unhappy in its religious elements, rival churches, rival bishops, rival cathedrals. In the city of Armagh you see a fine mediæval popish cathedral rising upon a hill over against the Protestant cathedral, which it is intended to surpass; it has been fourteen years in building, and the shell is not yet finished. It rises up as the money flows in. Two cathedrals for one small town! two rival entrances to heaven! two archbishops in one village! a poor, unhappy idea! When shall we get rid of such nonsense? It is enough to make one sick to think of the rival claims of self-righteous priesthoods. And to what a pass they are leading with their divisions, when an Evangelical morning paper, (see *Morning Advertiser* for 8th of October,) abandoning the clergy as the proper Apostolical commissioners, invests a juggler with a moral and religious mission to correct the errors and superstitions of the age! The juggler accepts the compliment; and whilst he professes his faith in Jewish miracles he talks of his providential mission to prove all others humbug by means of trickery and deception. The *Advertiser* rejoices in this accession of strength to the cause. It is funny; but farce follows tragedy; and now that roasting and imprisonment are done with, we naturally expect a bit of fun. Division invariably leads to ridicule. It makes men weak and paltry; and first men, and afterwards women and children, laugh, and reverence is extinguished. The age is coming to this, and no party can escape it. The Roman priest, with his long surtout, his laced-up coat and waistcoat, and impractical look, is weak everywhere; but his ecclesiastical counterparts are weak also. They weaken one another, and help the common foe by means of a common destruction. How powerful they would be if they were united! It is well they are not at present, for there is not a sect that would not persecute if it were supreme; whilst the people of no sect, jugglers included, the mere public, are as despotic, rude, and inaccessible to reason as articled believers. We have as yet no common principle to unite upon, and must go down into ridicule, for want of wings to soar up into dignity.—*Family Herald.*

CREEVY told me once, when dining with Sheridan, after the ladies had departed he drew the chair to the fire and confided to Creevy that they had just had a fortune left them. "Mrs. Sheridan and I," said he, "have made a solemn vow to each other to mention it to no one, and nothing induces me now to confide it to you, but the absolute conviction that Mrs. Sheridan is at this moment confiding it to Mrs. Creevy up-stairs."—*Sidney Smith.*

WHAT SHALL I TAKE?—A young lady called in a physician to "do something for a rush of blood to the head." "I have been doctoring myself," said the languid fair one, with a smile, to the bluff, though kind M.D., while he was feeling her pulse. "Ah! now!" "Why, I have taken Morrison's Pills, Parr's Pills, Cockle's Pills, Allen and Bell's Pills, Bell's Balsam of Liquorice, and Powell's Cough Electuary. I have used Henry's Calcined Magnesia, Fawcett's Anodyne Pills, and—" "Madam!" interrupted the astonished doctor, "did all these do your complaint no good?" "No; then what shall I take?" pettishly enquired the patient; "Take!" exclaimed the doctor, eyeing her from head to foot, "Take!" echoed he, after a moment's reflection—"Take! why, *take off your stays!*"

Rejoice! Ye Scattered Saints.

Rejoice! Rejoice! ye scattered Saints,
Be glad! Dry every tear;
The Lord has heard your cries for aid,
Deliverance is near.

Rejoice! all ye who've laboured long
To make the Gospel known,
Who've toiled and struggled many years
To roll the "little stone."

Rejoice! ye who have fed, lodged, clothed
The Elders in their need,
Them money given, though scant your means;
You shall be blessed indeed.

Rejoice! all ye who've been oppressed
Full many a gloomy day,
Who've prayed the dark and lowering clouds
Would break and pass away.

Rejoice! ye who have had to leave,
For truth and for the Lord,
Friends, wealth, fair prospects; you shall have
Your hundred-fold reward.

Rejoice! Rejoice! ye weary ones,
Who patiently have borne
The heat and burden of the day,
Though weak and faint and worn.

A word of cheer you've waited for,
And now that word has come—
"Search through the land the faithful poor
To Zion bring them home."

Rejoice! that now your open door
To Zion's courts appears;
Rejoice! and to old Babylon
Bequeath your griefs and fears.

Rejoice! let Israel all rejoice,
And praise the Lord once more,
That Brigham sends the word, the power
To save the humble poor.

West Derby. JOHN JAQUES.

ERRATUM.—In *Star* No. 38, 2nd line of "Money List," for "Jonathan Ellis" read "Thomas Green."

ADDRESSES.—G. W. Thurston, E. W. Tullidge's, High Street, Fortune's Wells, Portland, Dorset.
Thomas W. Russell, Mr. John Braidley's, Abersychan, Pont-y-pool, Monmouthshire.

Money List, Nov. 2—9, 1855.

	£	s	d
Robert Kirkwood	15	0	0
R. J. Townsend	3	0	0
Dana Roberts	0	5	0
John B. Pears	5	0	0
William Maiben	25	0	0
Carried forward	48	5	0
Brought forward	48	5	0
John Mellor	2	0	0
Thomas Green	1	0	0
William Norris	13	13	6
James Reece	5	0	0
	69	18	6

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 48, Vol. XVII. Saturday, December 1, 1855. Price One Penny.

The Mormon Battalion.

A Lecture by Elder James Ferguson, Delivered before an asssembly of Elders, including the Presidency of the Church in Europe, at 36, *Islington, Liverpool, Nov.* 7, 1855.

Although on the subject of the Mormon Battalion much has been said and written, I cheerfully comply with the request of our much-loved President, brother Franklin, to speak upon it now. It may seem strange to you that such a subject should be called up in these lands; but when you call to mind that there is no portion of the Kingdom of God with which the interests of that battalion are not now interwoven, it cannot seem strange to you that it should be talked of wherever that kingdom has an interest.

I will not, I trust, be accused of digression, if before I take up the immediate narrative of the battalion, I call your attention for a few moments to the position and circumstances of the Church previous to and at the time of our enlistment. You are familiar, oh! how sadly familiar, with the early history of the Church. The heart that seeks not to treasure up the remembrance of every storm and siege through which she has passed, is treacherous to its own interests. The howlings of the wolves that snapped at the heels of retreating children; the yells of the fiends that ravished your defenceless sisters; the cracking of the rifles that sent destruction into the ranks of your brethren, and filled the deep narrow grave at Haun's Mill; the lying oaths of traitors; the creaking of the prison doors of your captive Prophet; the whistling of the fanning wind through the flaming village—all seem to perpetuate their dismal echoes, and assure us that there is a future and a vengeance on its wings.

It is now more than nine years and a half since I first saw the banks of the Mississippi. In answer to the calls of conscience and of God, I was in search of a country where I would be free to think and act my thoughts. Under such circumstances, there was much around me to call up mingled reflections. Three centuries had passed since on those waters the comrade of Pizarro had sought to extend the tyranny of a gold-hunting adventurer. Now his bones and fame were mingled with the forgotten scum of the past. The Red Man was then king of the forest and ruler of the prairie. By the laws of nature and nations he was owner of the soil and its waters. The river on which he raised his shout of conquest had become the grave of the first invading tyrant. And where is the Red Man now? As I asked the question, I looked around, and there, abject and uncared for, stood a

young man of pale cassia complexion. He seemed scarcely to notice what was passing around him. His spirit broken, his heart withered, like the last of a slaughtered herd, he appeared as the plaything of his captors, coveting the knife that had cut the hearts of his fellows. When I learned that such was the representative of the heroic race who had once been the terror of an armed fleet, I was disappointed and sad.

Turning from the melancholy picture, to the hum and bustle around me, as I continued my journey up the river, at each bend and profusely scattered on its banks were now cities and villages, farms and plantations, and I felt my spirit revive within me as the song and echo of liberty assured me that every man here was the emperor of his own conscience, and that, whatever sad stories of cruelty and wrong the history of the past might call up, oppression was for ever done away, and, though a pilgrim of another clime, I was at home now.

Thus buoyant and glad, I pursued my course till the muddy Missouri had lost its influence on the clear waters of the Big River. An involuntary shout of exultation burst from me, when towering and beautiful I saw the Temple I had heard of in other lands. The goal of all my hopeful anticipations seeemed to me then in sight. The journey of my sorrows was about to be ended. The waters on which I paddled were free. The land on every side had long become sacred to the pilgrim worshipper. That Temple sheltered the altar of my choice. The power and wisdom of the God I served were manifest above, below, and all around me. And why should I wander further?

As I drew near the city, the clouds gathered thick and black. In the midst of a gloom and falling darkness I entered Nauvoo. I thought how ill-timed were the circumstances. But I had soon to learn how appropriate the storm and blackness. The memories of the past had been flitting before me but as the shadows of an ugly dream driven back or smothered by the glad hopes that my untutored judgment had permitted to rise within me. I passed along the streets. They were desolate and forsaken. I looked around upon the orchards. Their fences were torn down and burned. I paused at the walls of the Nauvoo House. They were bare and unfinished. Their purposed hospitality to the way-farer, of whatever sect or country, had been untasted. I called at the Mansion, but where was its lord? The hearth was cold and desolate. The table at which he entertained his shamed captors was unspread. What dark spots are those on the floor which defy extraction! It is the blood of the Mansion's lord. He was murdered for his faith.

I visited the Temple. Here at least I thought I could find comfort. I stood by the Font, through whose sanctified waters the broken links of the past and present were welded, and the living and dead were united. But it was empty. It seemed but as an urn that held the cold dead ashes of what had been. I hurried from room to room in search of something, I knew not what, to cheer me. But everywhere I met with disappointment. The altars where many a sacred vow had been pledged, were torn down or had vanished. The anointing oil had been removed. The vail of emblems had been folded away. The voice of praise was hushed. I withdrew, my spirit crushed and desponding.

I turned to look upon, and could not but admire, the edifice. There was something about it still to love. Like the chieftain of a great tribe, who had struggled from infancy and defied the assaults of enemies and devices of traitors, and to win the last great battle and establish his empire had willingly yielded his life. So it seemed to stand. Though the spirit that had given life to it had fled, the crowning victory had been accomplished. And lovely and still tremendous in its death, it only awaited the stealthy coming of the coward worms that shrunk from it in life, and now could only slowly dissolve the empty shell.

And where were the Priests who had ministered at her altars? where the presiding Apostle whose prophetic voice had echoed around her walls, and whispered hope through the bellowing tempest? where the congregation and the builders? They were gone. Only a few were left of the thousands who had worshipped here.

And why was this? I was pointed to the inscription on the Temple—"Holiness to the Lord." This had been denounced as impious assumption. Their forms of worship did not suit their neighbours.

The religion of thair conscience was not the choice of all. Their fealty to God was pronounced treason to their country. The prosperity of their city had roused the jealousy of their idle observers. But where was the charter under which they held their privileges? It was trampled under foot by the power that gave it.

Where was the constitution under which they claimed the rights of conscience? Where the cohorts that were armed to defend it? Where the flag that sheltered and protected all castes and religions? The cohorts were not wanting. The mounted squadron and bristling infantry were all on hand. But they tore the constitution from its security, and gave it in fragments to the winds! They snatched the glittering banner from its eminence, and dipped it in the blood of its defenders! And this was the land of liberty!

I sickened at the reflection, and almost sighed for the oppressive rule of the monarchy I had left. There the law placed limits to conscience, but those limits were protected from aggression. Here there were no trammeling boundaries, but the brigand was in ambush if you wandered forth in search of new truths.

I was not sorry that my stay was short among such scenes. Nor was it difficult to find the track of the pilgrims whose wanderings I had resolved to share. The scattered bones of famished horses, the fragments of broken wagons, the barking wolves who had fleeced them and snuffed for their blood, and innumerable traces of untiring labours and unequalled sufferings pointed out full plainly the route they had taken. I reached the scathed flock and its faithful shepherd, and was thankful.

The history of the dealings of the General Government of the United States with our people has been but one continued chain of alternate insult and abuse. And for disgraceful arrogance, their conduct at this the most critical and trying period of our history is entirely without a parallel in any annals. The point selected for the temporary repose of our wearied camps was on the borders of the Indian Territory, near the western boundary line of Iowa. With a cruel and relentless enemy on our rear, lashing up the feeble stragglers who had lagged behind, there was then no alternative but to cross the Missouri and seek refuge among the less ruthless Indians before us. By one of those "generous" and "everlasting" treaties which an unprincipled administration can find so many pretences to break, the sole and exclusive right to the soil and waters on our West had been confirmed or granted to the yielding Indians. By the existing laws and policy of the United States, it would become the privilege of Government troops to defend this *generous* bequeathment to the Indians, by driving out or annihilating all white settlers found among them, no matter under what pretence or necessity they might have settled there. It was at this time, and under these circumstances, with the bloody knife of the assassin at the gate of the paradise we had left, and which was now despoiled, and the glittering sword of the dragoon at the narrow pathway to the wilderness—at such a time, I say, and under such circumstances, did an officer of the Government present a demand for five hundred men to assist in the subjugation of an engaged enemy.

And what was the nature of the war in which they were to engage? The more immediate question at issue was one of Territory. But what was the origin of the altercation? Texas had been a year previously annexed to the United States. Her territory had been partially claimed by purchase from France in 1803. In 1819 it was ceded back to Spain, and continued without dispute till 1833, a portion of Mexico. It was then the important and bloody disputes began which led to the present war. The first American settlers in Texas had consented to the condition of adopting the religion and language of Mexico. Tired of conditions so despotic and unnatural, the young colony petitioned for a separate State Government under Mexico. They had scorned the hypocritical profession of a faith that lived not in their hearts, and were refused. Heroically and undiscouraged, they continued their contest, until they induced a more powerful arm to take up the quarrel for them. The original cause of dispute, then, was religion. There were but two parts to the only condition of settlement. It could not be the language, for that they had in part adopted, and it was but a question of the tongue, but their religion was a question of the heart.

And now, this people who had been thrice disfranchised and driven from the

homes their blood and strength had been expended in rearing, were called upon to defend and fight for the territorial claims and religious emancipation of distant strangers; and called upon, too, by the Government that had scoffed at their misfortunes, and trampled down in mockery their dearest rights.

Did the people complain? Did their leaders hesitate? Let the facts answer. Though unjust, insulting, and cruel, it was a call from our native or adopted country. The common rights of man, bequeathed him by God and nature, were assailed. Though its benefits had been denied us, the Constitution was still sacred and dear to us, and a death-blow was aimed at its principles. With hell raging in mad fury behind, and the threatening statutes based on perfidious treaties before us, our camps exposed and defenceless, the past, with all its loud wrongs, was buried deep in our tortured memories. The flag—that flag which in whatever country, or on whatever ocean, I see it now, no matter how crushed and desolate my circumstances, gleams, like the sunbeam through the black storm, full of hope and promise of a future tranquility—that flag, bespattered and still dripping with the blood of our murdered Prophets, was unfurled once more. The call was answered, and five hundred bleeding hearts were offered for immolation to defend its honour. And he, our President, against whom the most envenomed darts of our enemies had been hurled—the Brigham Young who had been denounced as a rebel and a traitor—the Governor of Utah, accused now as the enemy of his country, and the instigator of a revolt—he was the first to lead the answer to the call. "Your demand," he said, "shall be complied with, though it be a Battalion of our Elders."

Exposed to enemies who lurked in every grove, he visited the various camps, nor ceased his exertions till the last muster roll was filled. But how few knew the sacrifice it cost. There was one scene that was particularly touching. An aged mother, to whom the call of the Government and the wishes of the President were made known, came forward. She had five sons. One was murdered, and now lay buried deep and unavenged in the tragic well in Missouri. Two were in a foreign land, propagating the faith for which their brother's blood was shed. One was still too young to administer, but needed, care and comfort. The other was a young man, the sentinel and protector of her tottering steps. Even in her aged heart, withered and broken as it was, the love of country burned deep and strong. She yielded up her son, and never saw him more! I knew him well. We marched side by side. He had been worn down by the bitterness and exposures of many persecutions. But Joseph was noble, generous, and brave, and never complained.

We were mustered into service on the 16th of July, 1846. A few hurried preparations, and the grey haired old men and striplings marched off merrily as our commander ordered the music to play a hasty farewell to "the friends we left behind us."

Deprived of the rights granted to other volunteers, of choosing our own officers, Captain Allen, of the Regular Dragoons, was commissioned by the President of the United States to command us. But he was a gallant and brave officer. The rigid discipline and rough service of the army had failed to smother the better impulses of his generous heart. He was ever ready to befriend us, and but for his stern and willing interference, we would have been compelled to submit to, or avenge, various and repeated insults as we passed down the frontiers of Missouri to our place of outfit, Fort Leavenworth. In defiance of the sneers and taunts of the commissioned puppets of that garrison, he demanded and obtained for us a comfortable camp within the fort, and a good outfit for our campaign.

But our bright hopes in him had an end here. Scarcely had we resumed our march, when the sad news of his death overtook us. A gloom overspread our whole camp, for there was not a heart but loved him. But he is not forgotten. When the call to release the captives is sounded, the name of Colonel Allen will not be the last on the list.

At Council Grove we were halted to deliberate how to proceed. The command of the battalion was here given to Lieutenant Smith, of the First Dragoons. Letters were despatched to President Polk, praying for the privilege due to us, of electing our commander. And now commenced a series of the most trying cruelties. Our commander was not of himself cruel and wicked, but he was

weak, and became, to a great extent, the creature of Doctor Sanderson, a rotten hearted quack, that was imposed upon us as our surgeon. The hospital wagons, designed for our use by Colonel Allen, were left behind. The sick were compelled to swallow the poisoning minerals from the medicine chest, seasoned with curses and abuse from the surgeon, and walk the forced marches that were daily breaking down the strong and healthy. These abuses continued and increased until, when we mustered at Santa Fe, and on the Rio Grande, one hundred and fifty of the battalion were pronounced unable to continue the march to California. These were ordered back to winter quarters at the Pueblo near Taos, where, in the midst of much suffering and exposure, they served out their term of enlistment. Some four or five of them died there; and among the number, young Richards, to whom I have before referred; and Blanchard, an only son of aged depending parents.

On our arrival at Santa Fe, instead of the favourable answer we had a right to expect from the Government, we found Captain Cook appointed to take command—an officer, also of the First Dragoons, famous, in his own corps, for the tyrannical strictness of his discipline. Not a murmur was heard at this fresh indignity.

With a sorry outfit of jaded mules, famished beeves, and scabby sheep, we resumed our march. While yet in the settlements of New Mexico, our rations were reduced a quarter; and for our comfort, we learned that for a march of a hundred days, over an undiscovered country, we had fifty days' scanty rations.

Leaving the Rio Grande, about the southern boundary of New Mexico, without a guide who knew the country before us, we turned in a westerly course. We threaded our way through the Sierra del Madre, cutting a road through the "Pass of the Guadaloupe," alternately pulling our ponderous wagons up the sandy hills, and lifting them down the rocky descents. The various incidents of our travels, each day presenting something new, are materials for a long history. I can only now glance hastily at some scenes as I pass along.

Descending the Sierra del Madre, as we came in sight of the valley of the San Pedro, the vast prospect before us made us for a moment forget our fatigues and sufferings. Fresh hope seemed to enliven every heart. It seemed like a new world ready for population. Parched, and fainting with thirst, the waters of the river were before us, and the shade trees on its banks.

While marching down this river, a scene occurred, which, while it afforded amusement to some and suffering to others, manifested the kind watch-care of our Heavenly Father. Our beeves had dwindled down to a few sickly skeletons. Our camp was threatened with scurvy, and many attacked with diarrhœa; and there seemed no hope for us. Surprised, and some of them wounded by our hunters, a herd of wild cattle made their appearance on the hill directly above us. Some five or six, more furious than the rest, made a dash at our camp. One pitched a poor fellow into the air, severely wounding him. Another tossed a large heavily packed mule on its horns, and tore his entrails, while another lifted a wagon out of its track. A large black bull was making a charge at the colonel and his mounted staff, when corporal Frost interposed, and levelling his musket, heedless of the colonel's orders to run, brought the huge bulk to the earth, scattering in its fall the dust around its vanquisher. Thus driven providentially, and slaughtered on our very track, were we supplied with the healthy beef we so much needed.

One feast, however, was all we were permitted to indulge in; but for that one feast we felt thankful. The troops of four "Presidios," having learned of our approach, had assembled at Tueson to interrupt our march. Heedless of the threats of the Mexican Commandante, we advanced, and as the troops retreated with their artillery, we marched through their walled town with empty muskets.

A desert of seventy miles brought us to the Gila. We were welcomed by the rude hospitality of the Pimas. An old chief, at the head of his warriors, squaws, and little ones, met us in the path, and presenting his cakes of sweet corn-meal, invoked upon us the protection of the Great Spirit as we passed on. There was much about these wild children of the desert to win our esteem. Untouched by the poisoning wand of their conquerors, from whom they had here sought to secure themselves, their hearts were open and honest. Waist in arm, the young warrior and maiden

walked their loving rounds in naked simplicity. The whoredoms of the white man were unknown to them. Like the songs of the unfledged bird in their own native woods, their language was wild and appropriate. They learned their eloquence from the stars and the foaming cataract. They knew but few wants, and they were supplied; and they studied war but for defence.

On the 10th of January, 1847, we crossed the Colorado. An unsuccessful attempt to raft our provisions down the Gila had deprived us of a great part of them, although we were already reduced to quarter rations. Without a chance for rest, we entered upon the "Tiera Cabinto," the Big Desert of the Colorado. Ninety miles without water, save in the deep *wells* we *dug*, but had no time to drink from, brought us to the end of our deserts. Those alone who endured them can conceive the sufferings experienced on this desert. It was well named the Hot Land. In vain was our rear guard ordered to prevent the men from lagging behind; the stoutest staggered, and one after another fell fainting. They would revive, advance, and fall again; and many, when at last water and grass were found, fell down exhausted, unable to reach the camp. The clear stream appeared to laugh at them in mockery, and there they lay gasping till some feeling messmate returned with the replenished canteen.

A few days brought us to the rancho of the American Warner. Unlike the hospitable Pimas, he hid his bread and drove his cattle into the mountains. Here we learned of the retreat of the Californians from "Los Angeles." Without a pause for rest, we changed our course to meet them, but they concealed themselves till we had passed.

Thus despite of every attempt to bring us to an engagement, we reached our destination at San Diego, on the 31st January, fulfilling the prediction of our President, that we should not fight a battle. God fought our battles for us, and our victories were not bought with blood. Garrison duty, drills, and entrenching the camp at Los Angeles, made up the balance of our service.

Many attempts were made by Fremont to excite the people of the country against us. He had attempted to retain the Governorship of California, against General Kearney, when our arrival put a stop to his insubordination. Our entry into the Pueblo, starved, ragged, and weary, seemed to testify to the inhabitants to the truth of his accusations against us of cannibalism, barbarity, plunder, and rapine.

When he came into our midst at a subsequent period, how different his reception. He was starved, dismounted, and weary. His party sick and dying daily. We gave him shelter, fed him, furnished him with horses, and healed his sick. A dog will show gratitude to the hand that feeds him. But *he* is silent, or snaps like a wolf.

His attempts were all in vain. The people soon learned that we were their friends and protectors. They petitioned for our re-enlistment, and wept at our discharge. We had made many friends. Lieutenants Smith and Stoneman parted from us with regret. They had with others been taught to despise us. But they soon found, that though "Mormons," and many of us from other lands, we had the hearts of men and Americans. And our brave Colonel—he was rigid in his discipline, and often cross and exacting. But beneath it all, he had a kind, manly heart, and while sometimes he would curse us to our face, he would defend us as his own honour in our absence. Major Cloud, our Pay Master, also of the Regular army, was our true and devoted friend to the last. He too is gone, among the few friends who shone out for a little while, like bright stars on a stormy night, then set in the midst of thick clouds. Many who had once been our enemies became our friends. But none of our friends have ever become enemies. The most warlike of the many tribes of the Red Men that we passed, met us in kindness and parted from us in peace, because we did not abuse their hospitality.

Thus ended a campaign unparalleled in any history. The drill succeeded the weary march in cheerfulness. The song and dance made a glad echo on the bleakest desert, and the prayer of gratitude was never smothered by murmuring complaint. While one company remained an additional year in service, and husbands and fathers endured another long march to join their suffering families, a few sought employment on the Sacramento, and there, to crown the campaign, discovered and opened those inexhaustible mines which have drawn so many adventurers to the rich shores of the Pacific.

And where is the battalion now? In the Legislatures of Utah and California are their voices heard in defence of the Constitution, of whose rights they have been so often deprived, and for which they have suffered so much. In every land where the truth can be heard, have they become messengers of Peace and Salvation. The call of our country had been answered. We bore her flag in triumph over the extended territory of Sonora, and planted it on the shores of the Pacific. Nor was it tarnished by one act of cruelty or vice. We honoured her arms, and smote the rock whence issued the stream that filled her treasures.

And what are our rewards from Government? While we were struggling on the deserts, her patronized mobs attacked the feeble remnants who sought shelter under the crumbling walls of our Temple, and completed the desolation of our City. Uncared for and unprotected, our camps on the Missouri were left to struggle with the storms of winter, and at the mercy of the vengeful Indian, whom her licentious agents and dishonest traders had maddened. Driven by their oppressions and neglect, we found our present refuge. Like the Pilgrim founders of our country, we framed a Constitution for our mutual preservation. But they scoffed at our pretensions. We asked them for a State Government. They mocked us with an Organic act for a Territory, ceding to us on one hand the right to frame our own laws; on the other, they assumed over us jurisdiction as settlers in Indian country. We asked from them bread, from the Storehouse of Freedom, and they gave us a stone, quarried from the crumbling pile of an old despotism, to grind us to the dust. We asked for judges on whose fidelity we could rely, and they sent us political intriguers to insult and vilify us. They gave us the Governor of our choice, but they placed a pettifogging Secretary at his desk, with a thong to bind him, yet, like the cords of the Philistines on the unshorn Sampson, it had no binding virtue! When by our blood and sufferings we had convinced the Indians of the superiority of American arms, and, by our forgiving generosity, of the humanity of American hearts, they sent agents among them to tamper with and debauch them. While we sought to instil into their hearts the motto of every true American, that "all men are born free and equal," they armed their squadrons to exterminate a *race* for a crime for which they would scarce imprison a white man. Thus not only do they trample with bloody feet upon the seed from which spring all their liberties, but raise up a vindictive and savage foe, to harass our camps and demand from us blood for blood.

Yet in the midst of it all we have prospered. As by their cruelties we have been driven to our present seclusion, so by their neglect we have found resources in our own energies, bravery in our own hearts, strength in our own arms. By the perfidy of their officers, we have learned the virtue of our own rulers, and that on ourselves alone we have dependence. As by the despotic licentiousness of the troops they quartered upon us, we learned that they would defend but to ruin and enslave us, so we have learned to arm and discipline ourselves for our own defence. As, by the laughing mockery with which they anticipated that a devouring famine would come upon us, we learned their growing inhumanity, so we learned also to glean well our harvest fields, and fill our granaries in future, rather than feed their hungry horses as in past times.

But shall we secede from our loyalty? Shall the child rebel because of the cruelty of the parent? No. A thousand times more dear to us by the wrongs we have suffered, are the holy institutions of our country. Though our parent may have driven us naked from his door, and taunted us while we shivered in the cold winter of a distant soil, we will honour our lineage in all climes and circumstances. And when the grey hairs of many winters of disunion and anarchy shall have driven him to lean totteringly upon his banished child, we will claim his blessing as he dies, and in honour to our heritage will build a more enduring mansion from the ruins of the parental house.

Comrades of the Battalion! There is another call! It is our chief, our well-loved chief and Prophet that utters it? I am but the poor echo on a foreign soil. Our country is again in danger! But it is no foreign enemy now that makes the assault. There are no threatening fleets upon her seas, nor serried columns of an invading foe upon her borders. The traitor draws the hidden dagger as he passes the portals of her capital. The

secessionist waves his gleaming sword around the walls of her senate chambers. The spring that gave life to the wide-spreading oak which the faithful of other days had planted, and the summer that gave it leaves and beauty, have both passed away. The living streams that flowed from many fountains, and met in harmony around it, contributing strength and virtue, are dried up at their sources. A dreary autumn has set in. The winds of striving parties have stripped its branches bare. And while an angry sun parches the soil where it grows, the black storm that has long been gathering in the South, and the terrible white squall from the North, are already prepared to meet, and forming a whirl-wind in its branches, tear it up by the roots.

From this tree, while yet the rays of summer lingered around its branches, a pilgrim that was being driven from its shade, snatched an acorn as he departed. Through many storms and battles, while all else was wrenched rudely from him, he kept secure this little treasure, till he found a resting place and congenial soil. There, watered by the tears that gushed from his heart as he drew it forth, he planted it. Around the little mound in the desert, where this acorn is planted you are called upon to rally. Rally, comrades, with the bronzed warriors ye have gathered from the Hindoos, the Kanakas, and the wild Indians of the forest. Rally with the lofty-souled Texians in whose cause ye first enrolled yourselves. Rally with every true American heart. Rally with the long-persecuted and oppressed Swiss and Italian, with the gallant hearts of France, and with the generous and brave of old England. Rally with the brave from the pleasant dingles and dark deathly mines of Wales, and the faithful and determined sons of Scotland. Rally with your recruits from all climes, and I will join you with a few meek but daring spirits from the land of my fathers. Rally united and strong. For already in the dim visions of a close future, ere yet the winter of desolations has had a full end, I can see an evergreen shoot forth from that little acorn, budding in the spring of an endless summer, the birds of all climates hover around and build secure nests in its branches. Touched by the magic wand of a Prophet, the desert yields a stream of living water, that strengthens and expands it. While the Constitution revived once more clings to it, inseparable as its own eternal bark. And the sentinel eagle that fled disconsolate in the storm that wrecked his land, flaps his weary wings, and perching on its strong limbs, claims it as his own. "May God defend the right!"

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 1, 1855.

THE particular attention of the Pastors, Presidents, and Travelling Elders is requested to the following notices—

FOREIGN MISSIONS.—Last year we called upon the Conferences to make a general contribution for the purpose of assisting Foreign Missions. In a few instances their contributions were liberal; but in many others they fell considerably short of what might have been expected for so important an object. This arose in a great measure from the subject not being properly understood. Where and how this fund is applied it is not altogether wisdom to publish, at least for the present, therefore donations to it call in the most direct manner upon the Saints for the exercise of their faith and confidence in the Presidency here. It is a duty incumbent upon the Saints in Britain, who have the privilege of enjoying their religion in peace, and under protection, to appropriate liberally for the support of it in less favoured countries. It is not designed for the Conferences to make this a regular fund,

but after completing their yearly Temple Offering, we wish them, at a time when hearts are light and spirits free, to make one general whole-souled effort to assist in spreading the Gospel in difficult places, and they will reap the reward of well doing.

THE "STAR" AND THE "JOURNAL" FOR 1856.—It is now time that each Conference was ascertaining what number of *Stars* and *Journals* they will require the coming year, that we may make our arrangements accordingly. We have omitted to mention this subject until it is somewhat late, and we trust the Conferences will make an effort to let their wants be known at as early a period as possible. Whatever number of these periodicals may be first ordered, we expect the Conferences will take during the year. In determining this number great discretion should be exercised. All should be taken that can be disposed of, but care should be exercised not to order so large a number as to accumulate dead stock, to be burdensome on the Conferences. To keep up a healthful circulation of these periodicals requires considerable effort on the part of the Priesthood during the entire year, and we take the present opportunity to call the attention of the Pastors, Presidents, and Travelling Elders to this subject. All the Saints who possibly can, should take them; and all who will keep the spirit of the work with them, must thoroughly peruse them.

HYMN BOOK.—The present edition of the Hymn Book is out of print, except a few copies in the best binding, and it will be a few weeks before another edition will be ready. We recommend to the Saints who are supplied with this work, to be accommodating to those who are not. In the mean time those who are emigrating can obtain a supply at the office of the *Mormon* in New York, and of the *Luminary* in St. Louis.

ANNUAL STATISTICAL REPORT.—The Statistical Report of the Church in the British Islands, for the year ending the 31st inst., will be required at our Office within seven days after, without fail.

The particulars required are—name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons excommunicated, dead, emigrated, and baptized since the date of the last half-year's report; and the total number of members, including officers and scattered members. The name of the Pastor, President, and Secretary should also be given, and they are particularly requested to furnish us with the report in due time.

If there be any Branch, or any scattered members, not attached to a Conference, they will please report themselves to us.

Pastors, Presidents, Book Agents, and Treasurers generally are referred to *Instructions* given in *Star* present Vol., page 24, for notices which claim their particular attention at the close of each quarter. Newly appointed officers will be much aided by making themselves acquainted with those *Instructions*.

Presidents of Foreign Missions in Europe are also hereby requested to furnish us with a statistical representation, up to the year's end, of the Church under their care, as complete and as promptly as they consistently can.

AMERICAN NEWS.—By the *Mormon* of Nov. 3, we learn that Elder M. H. Peck and his son Edwin purposed starting across the plains for the Valley, Oct. 20, in company with T. S. Williams.

A GOVERNESS in her advertisement stated that she was "complete mistress of her own tongue." "If that's the case," said a caustic old bachelor, "she can't ask too much for her services."

Death of Elder Orson Spencer.

It has been our sad duty, within the present year, to record the deaths of several of our brethren who have fallen manfully combating the powers of darkness, far away from those scenes where home and the assocciations of kindred—the tender care of wives and children, tend so materially to lighten up the shadowy pathway through which mortals must pass into the realities of future existence.

Another of the mighty men of Israel has fallen. Elder Orson Spencer departed this life at 3 o'clock a.m. on Monday, October 15, 1855, in the city of St. Louis, after an illness of forty days.

He was born in the town of West Stockbridge, Berkshire County, State of Massachusetts, in 1802. His parents belonged to that virtuous, industrious class of New Englanders of the Puritan stock, which has produced so many eminent men to figure on the stage of action in all the various departments of life.

At the age of twelve years he was taken ill, and little or no hopes were entertained of saving his life for some two weeks. This sickness occasioned a fever sore in one of his legs, which was the cause of its imperfect development. In 1817 he entered the Academy at the town of Lenox, in his native county, where he received the highest honours of his class. Here, at a public examination, the high sheriff of the county—Henry C. Brown, noticed his unusual proficiency, and ascertaining that his father was in very moderate circumstances, voluntarily offered to loan the necessary means for his education, and wait until he could pay it after its completion. He entered Union College, at Schenectady, State of New York, in 1819, and graduated with great honour and credit to himself in 1824.

In 1825, he obtained a situation as teacher in an academy, in the town of Washington, Wilkes County, State of Georgia. Here, in addition to the duties of his calling, he turned his attention to the study of Law. About this time he had some singular manifestations on the subject of religion, and soon after, either at Washington, or on his return home in 1827, joined the Baptist Church. He now changed his mind with regard to a future profession, and left the study of the Law for that of Theology. He accordingly, the same year, entered the Theological College at Hamilton, State of New York, where he graduated in 1829. After this, he laboured in the ministry about twelve years in his native county, and in Connecticut. He received the Gospel in 1841, from his brother Daniel, who baptized him in the spring of that year. Soon after his baptism he bid adieu to a numerous circle of acquaintances and friends, and cast in his lot with the persecuted people of God at Nauvoo. Here he was soon called to act his part in those scenes of scathing trial and affliction which are recorded in the archives of eternity, with the blood of innocence as a testimony against this generation.

He for some time ably filled the office of Alderman in the city of Nauvoo, and when the Saints were driven from that beautiful monument of their peaceful industry and virtues, he, with his wife and little ones, shared their fate and participated in the sufferings of that memorable winter in which the Saints were driven over the bleak prairies of Iowa, to find a home among prowling savages, who were less ferocious than the Christian mobs of Illinois. How many a pang of sorrow now throbs in the bosoms of the living, when vivid recollection calls up before the mind the husbands and fathers, the wives and children that were sacrificed in that memorable exodus, to appease the fury of blood-thirsty mobs. Mrs. Spencer, an accomplished and refined lady, sunk under the accumulated sufferings of the journey, and left Elder Spencer to

pursue his way with a solitary heart and a family of six small children, all under 13 years of age.

In the midst of this trying scene, having been appointed on a mission to England, he left his children in the care of friends, and started on his journey to this country, landing in Liverpool January 23, 1847. He presided over the British Missions, and ably edited the *Millennial Star*, about two years. During his ministry here, he wrote the most of a series of letters to the Rev. Mr. Crowel, which were embodied and published as *Spencer's Letters*. He left Liverpool for the United States, in 1849, and gathered home to the valleys of Deseret the same year. When the University of Deseret was founded in 1850, he was appointed its Chancellor, which position he occupied at the time of his death. He was a judicious, discriminating man, a wise counsellor, and occupied an honourable position in the Legislative Council of Utah Territory on its first organization.

In 1852 he was again appointed on a mission to Europe. In his travels he visited the kingdom of Prussia, with a view of introducing the Gospel there, but was rejected and expelled from the kingdom. He returned again to Utah in 1853.

In 1854 he was called upon to perform a mission to the United States. He spent most of his time in Cincinnati, until July 1855, when he was requested by President E. Snow to occupy the editorial chair of the *St. Louis Luminary*. He arrived in St. Louis, Missouri, on the 7th of July. Here he remained but a short time, as he was called upon to go on a mission to the Cherokee Nation. He left St. Louis on the 21st of July for the camp near Atchison, where he remained until the last company of the outfitting Saints had started for Utah. On the 5th of August, accompanied by Elder James McGaw, he proceeded on his mission to the Cherokee Nation, where he remained until the 5th of September. Here he was attacked with that prevailing disease of the western country—chills and fever. His mission being accomplished, he immediately returned to St. Louis, arriving there on the 17th of September, sick, and in a debiltated condition.

For the following facts concerning his death and funeral, we are indebted to the *St. Louis Luminary* of Oct. 20. For about ten days after his return he was subject to the chills and fever with more or less intensity, and when finally broken up, the disease assumed a mild stage of typhoid fever. The general symptoms discoverable through his illness were torpidity, lassitude, and debility, from which he found it impossible to rally. He therefore gradually declined and finally expired, fully satisfied with life, and rejoicing in the hope of glory beyond the tomb.

Between three and four o'clock on Monday afternoon, the brethren and sisters commenced to gather at the house of brother Swales—where the remains of our respected brother lay awaiting interment—anxious to obtain a last look at him they so much loved. Elder Clinton stood over the lifeless form, and, after addressing the assemblage in praise of the noble and generous character of the deceased, fixed his eyes upon the corpse, and exclaimed pathetically—"Brother Orson, farewell; we shall soon meet with you again." Every heart responded to the sentiment, Amen. The scene was solemn and imposing. Brother Clinton's heart was too full for further utterance, and he was relieved by Elder John Banks, who offered up a most beautiful and appropriate prayer.

Soon after four o'clock the funeral procession was seen moving towards the Cemetery, where after a short address from Elder James H. Hart, the earthly Tabernacle of our brother was interred (for a season) with a sure and certain hope of a resurrection to eternal life. Although but little notice had been given, and consequently but little opportunity offered the Saints to prepare—yet there were no fewer than twenty or twenty-two carriages, filled with

brethren and sisters who followed the remains of brother Spencer to their temporary resting-place, as a last token of esteem and affection.

His honesty of heart, sterling integrity, and determination of purpose were forcibly manifest in his embracing the truth for the love of it, forsaking an enviable position in society, and an extensive circle of influential acquaintances and friends, and cleaving to a persecuted and down-trodden people for the Gospel's sake. These characteristics have marked his entire career in this Church. Always willing and ever ready, he never failed to be at the post of duty, and fulfil the requirements made on him. He bore trial and affliction with the most unflinching fortitude—knowing that he was right, with him consequences were no consideration. He needs no praise—no eulogy, to embalm his name to preserve it from oblivion. It is written in the Lamb's Book of Life—indelibly inscribed in the hearts of his brethren, and his generations will become as innumerable as the stars of heaven, for the Lord will have them in remembrance before Him. The crowning act of his life was administering the Gospel to one of the nations of Israel. He could not leave this stage of action without doing a deed that would witness that he loved these remnants of Jacob, and longed for their redemption. Death has sealed up his testimony to them and this generation. His body sleeps for a little season only, while his spirit labours with Joseph and Hyrum, Willard, and others of the faithful who have gone before him to prepare a counterpart in the spirit world to the great work that is being done in this, that both may be blended in one in the day when all things are perfected.

Let those who remain so live that when the bowl is broken at the fountain, and the silver cords of life are loosened, their names may be had in sweet remembrance, and they prepared to come forth with our deceased brother and the multitude of others who have laid down their bodies for the testimony of Jesus, to bloom in immortality, and reap the blessings of eternal lives.

On account of his extensive circle of acquaintances and friends in these lands, we have thought proper to occupy so much space in our little *Star* with an account of the life, sufferings, and death of our learned and lamented brother Orson.

Home Correspondence.

LONDON, READING, KENT, AND ESSEX CONFERENCES.

35, Jewin Street, City, London,
Nov. 8, 1855.

President F. D. Richards.

Dear Brother—With great pleasure I send you a report of the condition of my field of labour.

In the beginning of the year we devised plans throughout the Pastorate for the liquidation of all debts that had been contracted in the Conferences, whether in relation to Book Agencies, Conference Funds, or any other funds that had got into arrears through the pressure of various circumstances.

These being successfully put into operation, we next turned our attention to the Temple Offering, which has been well attended to, and I am happy to say that the full amount of that which is yet due from the Pastorate will be forwarded to your Office in three weeks from this time.

We have also paid due regard to the P. E. Fund, and I feel that it will be seen by the end of the year that we have paid our portion.

Through being absent with you on the Continent, I was prevented from attending

the last Quarterly Conferences, but I have received reports from the Presidents of Conferences, who state that they have had some of the best times that they ever enenjoyed. An excellent spirit prevailed among the Saints, and several persons had been added by baptism.

Since my return, I have attended Priesthood meetings in the London, Kent, and Essex Conferences. An excellent spirit existed among the brethren, who brought in good reports, and never felt more determined to discharge their duties faithfully before God and His servants.

About two months since, I gave general counsel to Elders Marsden, Broderick, France, and Squires, to turn their attention to the emigration of the Saints. This they have attended to with praiseworthy energy, and they never felt better than while attending to this important matter. The fire of emigration blazes throughout the Pastorate to such an extent that the folks are willing to part with all their effects, and toddle off with a few things in a pocket-handkerchief.

They are even willing to part with the much venerated gifts of departed grand-dads and grand-dames, the old family "hutches" and chests of drawers, the "Charleys' Kissing the Milk-maid," "Sweet Seventeens," "John the Baptists'," "Virgin Marys'," "Infant Jesus," "Winged Angels," "Michael on the Devil's Neck," &c., &c., whilom the admiration of gaping country lads and lasses, and the pride and ornament of cottage walls. Verily there is power in "Mormonism." People who once felt they would rather die than leave "happy England," who used to sing "Happy land," and "Britons never shall be slaves," who looked upon other countries with supreme contempt, and boasted of the superior light and liberty of their "tight little island," have awoke from their sleep, and now perceive that they have been in bondage, in darkness, and in Babylon, and sing with joyful hearts—

> "There is a land beyond the sea,
> Where I should like to be;
> And dearer far than *all the rest*,
> Is that bright land to me."

They are determined to

> "Burst off all their fetters,
> And break the Gentile yoke."

Not many of them can raise means to go through to the Valley this season, but more have given in their names to go to the States and the Valley in *the first ships* than went *all the last season*.

I have suggested to the brethren the propriety of visiting the Saints, and taking an inventory of their goods, and already some of the old clocks, &c., that have been handed down from generation to generation, have been disposed of, and have fetched more than they cost many years ago. This will enable some to go who thought they should never obtain means sufficient. This proves that "where there's a will there's a way," and that "God helps those who help themselves."

We are meanwhile attending to all the various funds, and taking care that those who emigrate shall not leave the burden of the work, in the shape of debts, upon those who have to stay behind.

There are in the Pastorate about 300 who can raise from £2 to £3 per head, and are longing to go home. They are those who have been on hand all the day long to assist in the good work, and are worthy to go to Zion. I want to know, brother Franklin, if you can't get up a water party for them, an excursion across the "pond," *without* a "*return* ticket." *We* feel determined to leave no stick unturned, no string undrawn, for the liberation of these worthy brethren and sisters.

Through this emigrating fire a *light* has been shed abroad, and the people are beginning to *see* that "Mormonism" is something practical, and are beginning to realize that the religion of the "Mormons" is not only in words but in works. They are beginning to arouse themselves to investigate our principles, and the result will be that hundreds and thousands will "come in at the door," and fill up the places of those who "escape to Zion."

I feel that the Pastorate is in first-rate standing, the Priesthood are united with me in all things, the travelling brethren are sounding the trumpet of the Gospel in every place where they can gain access, and the Saints are rejoicing in the great work of the last days.

Should you be able to do anything in the before-mentioned "excursion," please let us know, and we will put up the "valuables for sale," that those who admire such things may have something to gratify the "lust of the eye," and the money may roll in to help the gathering.

Praying for the choicest blessings to rest upon you, upon your worthy Coun-

sellors—Elders Daniel Spencer and Cyrus H. Wheelock, and upon all associated with you in the Office,

I remain,

Yours, very truly,

WILLIAM H. KIMBALL.

[Pastor Kimball's suggestion about an "excursion across the pond, without a return ticket" will have our most careful consideration.—ED. *Star*.]

Foreign Correspondence.

SANDWICH ISLANDS.

Lahaina, Mauinei, Sandwich Isles,
Aug. 2, 1855.

Beloved Brother Franklin—I am happy for the privilege which I have at this time of writing a few lines to you, although my time for writing is somewhat limited, as I expect to sail for the Island of Hawaii in a day or two, and I have a good many things to attend to before leaving this place.

Some of our brethren are expecting to sail for the coast [San Francisco] in a few days, on their way to the Valley, and inasmuch as they could take a letter and mail it at San Francisco without costing me anything, I could not bear to let the chance pass without improving it. This is the second time I have written to you since my arrival upon these lands. My reason for not writing oftener is, it has been impossible for me to get money to pay the postage with. It would be a pleasure to me to receive and answer communications from you as often as once a month, but such cannot be the case on my part, as money is entirely out of the question with me, but I will write as often as possible, and I wish you to do the same.

My health is good, and has been, with but very few exceptions, ever since I left home; and in regard to my feelings, I never felt better in the discharge of my duties than I have while I have been upon this mission, although my situation the most of the time has been a lonesome one, being alone among the natives, and not being able to talk with them. But by the assistance of our Heavenly Father, I have been enabled to obtain a portion of the native language, so much so that I have been able to speak more or less in public for several months back.

Before going any further, I will here acknowledge the receipt of your kind letter of August 18, 1854, which came to hand on the 28th of last May, also the package of books which you sent me I received but a few days ago. Your likeness I discovered to-day for the first time. It is useless for me to comment upon the satisfaction it afforded me upon receiving your present, it was quite unexpected, and I prize it very highly; also your letter, although it was but short, was truly a source of comfort and consolation to me, if it was some nine months on the way.

Our General Conference commenced here on the 24th of July, which continued some four days and a-half, during which time considerable business was done pertaining to the work of the Lord upon these lands, and we enjoyed ourselves well after being so long separated from each other. It is unnecessary for me to give you the particulars, as you will no doubt receive the minutes in full. With regard to myself I was appointed to return to the Island Hawaii, and take charge of the Hilo Conference, with the assistance of brother John Young, and some of the native Elders. This Conference takes in about one half of the Island of Hawaii. President Lewis resigned his office as President of the mission, and brother Silas Smith takes his place. Brother J. T. Caine and S. S. Smith are his Counsellors. All of the old missionaries who have been labouring here for years have been released, and will return to the Valley as soon as they can obtain the necessary outfit, consequently the responsibility of bearing off the work upon these islands rests upon us *boys*, and I assure you I feel my weakness and incompetency to perform that portion of the work which has been laid upon me, labouring among a people of another tongue, with so imperfect a knowledge of the

language. Pray for me, that I may be enabled to act well my part, do honour to myself, and to the cause which I have come here to promulgate. Be assured you have my prayers continually.

The work of the Lord is still rolling on upon these islands, although a great number of the Saints are not in as lively a state as I would like to see them. A great many of them are as a native would say, *palaka loa*, they do not seem to have much spirit or energy in regard to the work. There are also some as good Saints here as there are in the world, and who live according to the best light and knowledge that they are in possession of. When the Gospel was first introduced upon these lands, the people were baptized by scores and hundreds, the Elders could hardly walk out into the street but what they would find somebody who wished to be baptized. Such is not the case at the present time. The principal labours of the Elders now seem to be to feel after those who have already been baptized, to strengthen them, and to instruct them in their temporal as well as spiritual salvation.

The work of the gathering is increasing upon the Island of Lanai, good crops were raised there last season, considering all the inconveniences the brethren were placed under, and there will undoubtedly be better raised this season. The place which has been set apart for the gathering of the Saints is a beautiful valley upon the Island of Lanai, some ten or twelve miles in circumference. The only deficiency that I know of is, there is but very little water near by. If the valley had been well supplied with water, probably the Saints would never have had the privilege of gathering there. You know the Saints, as a general thing, have to take up with places that nobody else will occupy.

I am anxious to see this work go ahead, for it is an evident fact, if the native Saints are not gathered together where they will in a measure be separated from the contaminating influences which surround them, there cannot be much made of them, and it requires a great deal of wisdom and patience to be exercised by the Elders of Israel while labouring among them, more so if possible than in labouring among more enlightened nations.

I have often thought, brother Franklin, as you remarked in your letter, if it had been all right, it would have seemed good if our lots could have been cast together, or where we could have seen each other occasionally, but inasmuch as such was not the case, I have not felt to complain about it, it is all right, although I have felt sometimes that it would, perhaps, have been more of a benefit to me hereafter if I had been sent to some country where I could have used my own language, for in that I do not consider that I am gaining much. But it matters not to me where I am, or what I am doing, so long as I am in the line of my duty, and doing what I am told to do by those who have the right to dictate. I do not regret my situation for one moment, and if I was to return home now, I think I have already learned some lessons that will probably be a benefit to me in time to come, at least I think I would know a little better how to appreciate the blessings which I enjoy while at home, among the Saints in the Valleys of the Mountains—blessings which young men, who like myself have been raised with the Church, know but little how to appreciate.

Since my arrival upon these lands, I have visited some curiosities, one of which is the Luaipele or Crater upon the Island of Hawaii. You probably saw brother George Cannon's description of it in the *Deseret News*, therefore I will say but little about it. It was, however, in a much more lively state when I saw it, than it was at the time brother Cannon visited it. It was truly a sight awfully grand to behold.

I shall have to draw to a close for the present. Please excuse the scrawl, for I have written it in haste. Please afford me a kind remembrance to brothers Grant, Kimball, Ellsworth, cousins William and Joseph Young, brothers Ferguson, Wheelock, and in fact all inquiring friends, and may God our Heavenly Father bless and prosper you in all the various and arduous duties which you may have to perform, and permit us to meet together again in the Valleys of the Mountains, when our work shall be accomplished abroad, is the prayer of your affectionate brother,

HENRY P. RICHARDS.

P.S.—Cousin John Young is with me at present, and wishes a kind remembrance to you. Also brother O. K. Whitney de-

sires a kind remembrance to you and all the boys from the Valley.

Direct your letters to Honolulu, Oahu, Sandwich Isles, care of John T. Caine, and they will be forwarded to me. Please drop me a line as often as convenient.

H. P. R.

Varieties.

An Athenian, who was lame in one foot, joining the army, was laughed at by the soldiery on account of his lameness, "I am here to fight," said he, "not to run."

The Wife.—A wife should be a crown to her husband—her children its jewels. Her virtue should be his pride and pleasure, not his pain and punishment; for virtue in a wife is not the only thing necessary to make a husband happy; there are other qualities—temper, cheerfulness, patience, forbearance—all essential. Her nature should soften the sternness of his, where it is stern—not stubbornly resist where it is gentle. Her hand should gently detain him when he would take the wrong path, not rudely pull him back when he has made choice of the right. Her children should be as the apples of his eyes, the wine and honey of his heart, the grace and ornament of his house. They should be to him as the second spring of his own youth, the pride of his summer, the fruitfulness of his autumn, and the light and warmth of the winter of his manhood. Such should be the virtue of a wife.

On the Death of Elder Orson Spencer.

Departed Saint! the tender tear
Affection's gentle cheek bedews—
Of those who thy lov'd name revere,
And memory's thrill each throb renews.

But time, the softener of each grief,
Will calm the waves of filial love,
And to the mourners bring relief,
In kindest mercy from above.

Methinks thy purer spirit will
Oft hover round thy lov'd ones here,
And genial influence distil,
Though absent from this lower sphere;

Till a reunion sweet restore
To thee each sacred kindred tie
Where separations pain no more,
Nor Saints (immortal) ever die.

Since faithful thou hast been to death,
A crown awaits, in sacred trust;
While labours here of faith and love
Are well remembered by the just,

Whose souls aspire to reach the road,
To trace the path thy feet have trod,
That they may find a blest abode,
And with thee ever dwell with God.

M. A. Walker.

Address.—T. B. Broderick, 8 Sydney Street, Brighton.

Money List, Nov. 9—16, 1855.

	£	s	d
George W. Davies	5	0	0
Thomas Morgan	2	0	0
J. D. T. McAllister	1	0	0
William Parr	5	0	0
A. N. McFarlane	1	5	0
Carried forward	14	5	0
Brought forward	14	5	0
Josiah Rhead	2	0	0
Edward Middleton	5	0	0
Robert Kirkwood	10	0	0
	31	5	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 49, Vol. XVII. Saturday, December 8, 1855. Price One Penny.

Joseph Smith, the Prophet.

A correct appreciation of the character of this truly great and good man can not be arrived at, unless a glance be taken at the condition of the world at the time of his appearance on its stage. He is generally accounted an impostor—one of the most original, daring, unscrupulous, and successful that have ever disgraced this planet. That such an estimate of him is unjust, we are continually testifying. We say that such a conclusion concerning him is not justified by the premises, if all are taken into consideration that ought to be. A moderate knowledge of the Scriptures, combined with a calm and unprejudiced consideration of the condition of society, and a proper understanding of the claims of Joseph Smith, will show that he made no pretensions in the least opposed to the will of God, to reason, or to common sense. The Bible emphatically teaches that a work, similar to the one commenced by Joseph Smith, shall take place in the last days, and reason concurs with revelation, that such a work is needed upon the earth. No man enlightened by the Spirit of the living God can conclude otherwise than that Joseph Smith was one of the noblest of philanthropists, one of the greatest benefactors of his race. Pure in heart, fervent in spirit, clear, comprehensive, and powerful in mind, prompt and energetic in action, he was ever a faithful friend to virtue and a fearless foe to vice. None can read his history with an honest heart, with a desire to know the truth about him, without being convinced that he was the friend of God and man. And by practising the principles Joseph Smith enunciated, any man can come to a perfectly satisfactory knowledge whether he was in deed and in truth a Prophet of the living God, or an impostor assuming that high position.

Perhaps there never was a generation of men that did not consider themselves superior, in nearly every respect, to those which preceded them. Perhaps there is not a nation in existence which does not consider itself entitled to stand at the head of all other nations. However this may be, people now-o'-days are pleased to consider themselves far in advance of all their ancestors, whether in regard to religious, political, or social economy. Our conviction is, that in these matters the present generation have little reason to boast. At any rate, let us look at the condition, religiously, politically, and socially, of society in the nineteenth century.

What is the position of the world in regard to religion at the present time? Are modern religionists really as far in advance of the primitive Christians as we often hear pompously declared? Did Jesus, the Apostles, and the ancient Saints

truly live in the dim dawning of the day of Gospel light, and do our Christian cotemporaries live in the meridian splendour of the sun of righteousness? No, most emphatically such is not the case. Modern Christians are singularly inconsistent in these matters. They blow hot and cold with the same mouth, and nearly at the same moment. With one breath they loudly extol the primitive Apostles and Saints as though they were a sort of demigods, empowered and privileged far above their humbler brethren of our day, while with the next breath these same Christians will gravely tell us that the ancient people of God lived in the "dark ages" of religion, and that their spiritual vision never gazed upon the flood of religious light which characterizes the present age. Now we believe that the Jewish Apostles and the Saints of their day were men and women of like passions with ourselves—all of us sons and daughters of Adam together, all needing salvation, all equally acceptable in the sight of God, if equally faithful, and so far all equally eligible to the blessings bestowed on God's people in olden times. And, to be consistent, we frankly acknowledge that those people were far in advance of the Christians of our day, for the ancient Saints enjoyed a host of blessings to which modern Christians lay no claim. We would be obliged if some of the "lights" of Christendom would enlighten us in this matter—would state explicitly some of the most important and most prominent particulars in which they are so far ahead of the ancients. We are so dull of comprehension that we cannot perceive the vantage ground which modern religionists boast of. And we could name a few things which the people of God in olden times gloried in the possession of, but of which the popular sects of Christendom now are perfectly destitute, and which her most famous preachers utterly despise. Have the sects of the day inspired Apostles? No. Have they Prophets to say, "Thus saith the Lord?" No. Have they the holy Priesthoods of Melchisedek and of Aaron? No. Do they receive the visits of angels? No. Do they have dreams, visions, healings, &c.? No. Do they speak in divers tongues and give the interpretation thereof by the power of the Holy Ghost? No. Do they enjoy any of those great and cheering manifestations of the Spirit of God which their idolized ancient Apostle told the Saints to "covet?" None. Do they receive revelations from God? No. Then they have not the chief means possessed by the ancient Saints for the attainment of celestial knowledge! And consequently how, in the name of common sense, can the moderns be in advance of the ancients?

We are aware that certain spiritualists, mesmerists, and others, claim the gift of healing, and say they have visions, &c. But do these parties receive these gifts and manifestations from God, and are they controlled by the Holy Priesthood of Melchisedek, and subservient to its purposes in the salvation and exaltation of mankind? No. The very irregularity and promiscuousness of such manifestations is sufficient evidence of the illegitimacy of their sources and channels.

But the tide runs stronger and stronger against modern religionists. We would like them to point out one principle of the Gospel that they did not receive from the ancients. It cannot be done. Notwithstanding the high vaunting of the divines of the 19th century, they are perfectly dependent upon the knowledge of the ancient Apostles, and, furthermore, not upon all their knowledge, but only that small portion which they happened to leave on record, and which has happened to be handed down to the present day, and that small portion, like a landscape viewed from a distance, appears comparatively indistinct, and only exhibits a few general outlines of the great subject. So we have arrived at the inevitable conclusion that the religions of the day consist only of a few dim, indistinct, incongruous outlines of the religion of the primitive Saints, and that if they had had no religion, the present religious professors would have been all heathens! And we should really like to know how far, in real religious knowledge, those professors are in advance of those whom they term heathens. If the truth was frankly told, there would not be an infinite distance between the parties. The religions of both, for both have religious ideas and ceremonies, consist solely in certain ambiguous traditions handed down from their ancestors, and if the "heathen" have such "rude" "material" ideas as to worship a wooden or stony god, their brother heathens—modern religionists, entertain the tenfold more absurd, though "refined," "spiritual," and

"immaterial," notion of a God "without body, parts, or passions." The *savage* has most indubitably the best of the argument here—he has *something* for a god, whereas the *Christian* has absolutely *nothing*.

But it needs no elaborate argumentation to prove that the popular religions of the present day are a mere mass of confusion and darkness. One can get nothing definite, nothing palpable, out of the most celebrated religious leaders, saying nothing of their gross contradictions upon the simplest fundamental principles of the Gospel—the a, b, c, of salvation. We never yet met the preacher who could give a short, sound, scriptural, intelligible, common-sense answer to the question—"What must we do to be saved?" Perhaps we might safely defy all the divines of Christendom to give as pithy and satisfactory an answer to that question, as did the apostle Peter on the day of Pentecost. And if they are such blind guides in the simplest principles of religion, what fatal blunderings must they be continually perpetrating in respect to the "deep things of God!" Well might the "leading paper" —the *Times*, exclaim—"Pass on to theology—the best of its literature is heterodox; the best of its orthodoxy is vain puzzle about the scarlet lady, the ten-horned beast, the three frogs, and the battle of Armageddon." Well may "an Evangelical morning paper, (see *Morning Advertiser* for 8th of October,) abandoning the clergy as the proper apostolical commissioners, invest a juggler with a moral and religious mission to correct the errors and superstitions of the age!"

One of the distinguishing characteristics of true religion is unity—the power to remove bones of contention, or to introduce principles, in the development of which, the vain and hurtful disputes and strifes of sect and party are forgotten. Said Paul—"For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." There must have been an all-absorbing power attending the Apostolic religion to break down the barriers of prejudice which existed between the Jew and the Gentile, the bond and the free. No mere human influence could act with such immediate and overwhelming power, as to destroy the badge of nationality and caste, and unite all in one grand and glorious purpose. Does such a power attend the popular religions of the day? We boldly answer, no. The church of Rome makes great pretensions to this power, this principle of unity, of perfect oneness. But does the development of the Roman Catholic system substantiate these pretensions? No, far from it. Jesus Christ said—"By this shall all men know that ye are my disciples, if ye have love one to another." Are Roman Catholics, as a general thing, united in love to one another? No, they are not. Eminent instances of self devotion in Roman Catholic missionaries and priests may be cited, but are the priests and members of the Roman Catholic church as a body, filled with love towards, and union with, one another? No, they are not. Has the Roman Catholic religion the power to destroy the feeling of nationality and of caste in its members, and unite them in love, as the heart of one man. No, far from it. Which would a Frenchman soonest forget—that he was a Frenchman, or that he was a Catholic? Aha! the love of country would prevail over the love of creed. He does not lose one inch of his height as a Frenchman, because he is a Catholic. The pope cannot indeed say of the members of his church, that there is among them neither Jew nor Gentile, bond nor free, neither French nor Italians, nor English, nor Irish, nor Germans, nor Russians, nor Spanish, &c. He cannot say his flock are all one in Christ Jesus, have all been baptized into one body, and have drunk into one spirit. No. On the contrary, French Catholics will fight with Austrian Catholics, English Catholics with Irish Catholics, and so on through the whole chapter. Nay, what would the good Italian Catholics have done with his Holiness himself these many years, if it had not been for the bayonets of good French Catholics? This is not much evidence of union in the Holy City itself, to say nothing of other and more remote portions of the great Catholic vineyard.

If the Roman Catholics are so wanting when weighed in the balances of unity and love, there is no necessity of being at much trouble to weigh the Protestant sects. Their essential characteristic is protesting, differing, discussing, debating and the like contentious work. Division is their name, and 'tis their nature too. They glory not in their perfect union one with another, but in their perfect inde-

pendence of each other. Many boast of complete isolation. They certainly try sometimes to make a show of unity by means of "Evangelical Alliances," &c. But such things are the veriest and most wretched burlesques upon the perfect unity required to fit people for the presence of God and Jesus Christ. The ancient Apostles would have considered themselves disgraced by such "alliances." If one of the sects is right, all the others are wrong. And says Paul—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?"

But these "Evangelical Alliances" are all moonshine. As well attempt to cage a troop of lions in a spider's web, as to bind turbulent, antagonistic Protestant sects in love and unity by "Alliances," or "Unions," or any scheme of human invention. The inherent hatred of the sects towards each other is too intense, and too deeply rooted to be easily overcome. Their differences are too many and too great to be so readily adjusted. The gulf between the sects is too wide and too deep to be so quickly bridged over. In many parts of Christendom, every village and every hamlet is a common battle ground for the valliant of the various sects, where the din of polemic war is incessantly heard, to say nothing of the more extensive fields of combat presented by the larger towns and cities. How, then, can anything be urged in favour of Protestant union and love? Nothing effectual can.

If it is evident "darkness has covered the earth" so effectually in Christendom, where a portion of the will of God is known, there is no necessity for making any minute examination of the state of the Mahometan and Hindoo countries. We can at once conclude that the religious world has not the knowledge, the unity, the power to save men in the kingdom of God. Pope is weak, and Protestant is weak. The popular religions of the day are utterly worthless for salvation. They are just fitted for the day, and are thoroughly unable to enlighten man and prepare him for a celestial day. All is dark, all is cheerless. Something is wanting—some principle, some power to increase the knowledge of men, and to bring about a unity of sentiment and exertion. What can this great desideratum be? The Lord has supplied it. We will say by and bye what it is.

(*To be continued.*)

History of Joseph Smith.

(*Continued from page 745.*)

[May, 1840.]

The town of Baji, in the county of Baes, on the river Danube, was almost totally destroyed by fire; about two thousand houses were burnt, with the Palace, several churches, and all the great corn magazines; leaving about sixteen thousand inhabitants destitute. The plague is raging in the East—at Silistria, Broussa, Alexandria, Aleppo, &c.; and wars and rumours of wars in Spain, Mexican and South American Governments; French and Arabs in Africa, Russia and Circassia, Egypt, England and the East Indies, and the Canada Revolution; all betoken the the fulfillment of prophecy.

Thursday, 7th. The city of Natchez was this day to a great extent destroyed, almost in a moment, by a whirlwind, storm and tempest. It is reported sixty boats sunk, houses and churches blown to atoms, more than three hundred persons killed, and $5,000,000 of property destroyed; nearly the whole country on the Mississippi for 1,100 miles from its mouth is under water.

Lugwardine, Herefordshire, England,
May 7, 1840.

Brother Joseph Smith — Through the mercy of our heavenly Father, I am alive and in pretty good health; better than I should have been, had I remained in America. I trust that you and family are well, and I ask my heavenly Father that we may live forever; but not to be chased about by mobs, but live to enjoy each other's society in peace. I long to see the faces of my friends again in that country once more. It is better for me to be here, because the Lord has called me to this great work, but it is hard for me to be parted from my old friends who I have proved to be willing to lay down their lives for each other. I feel as though the Lord would grant me the privilege of sometime seeing my old friends in America. Give my best wishes to your wife. I remember her in my prayers, and also father and mother Smith. I remember the time when I first saw mother Smith, and the trials she had when the work of the Lord first commenced in her family. I beg to be remembered to brother Rigdon and family, also to brother Hyrum and family, and to all the faithful in Christ.

The brethren that have come from America are all well and doing well. I want to ask some questions. Shall we print the Book of Mormon in this country immediately? They are calling for them from every quarter. The duties are so high on books, we need not think of bringing them from America. Another question, is the Book of Doctrine and Covenants to be printed just as it is now, to go to the nations of the earth; and shall we give it to them as quick as we can? Or what shall we do? Will the Twelve have to be together to do business as a Quorum? Or shall they do business in the name of the Church? Why I ask this, is for my own satisfaction; if the Lord has a word for us, for one I am willing to receive it.

I wish you to write as soon as you receive this, and let me know about the Book of Mormon, whether we shall proceed to publish it immediately or not, or whether we shall do according to our feelings. If I should act according to my feelings, I should hand the Book of Mormon to this people as quick as I could. The people are very different in this country to what the Americans are. They say it cannot be possible that men should leave their homes and come so far, unless they were truly the servants of the Lord; they do not seem to understand argument; simple testimony is enough for them; they beg and plead for the Book of Mormon, and were it not for the priests, the people would follow after the servants of the Lord and inquire what they should do to be saved. The priests feel just as they did in the days of the Saviour. If they let "this sect alone, all men will believe on them, and the Romans will come and take away our place and nation."

I wish you would tell me how cousin Lemuel gets along with his business, and all the boys on the half breed tract, and the whole breed. I think a great deal about our friends, families, and possessions. I look for the time when the Lord will speak so that the hearts of the rebellious will be pierced. You will remember the words of the Saviour to his disciples; he says, to you is given to know the mysteries of the kingdom of heaven, but to them that are without, all things are in parables.

The brethren here are very anxious to emigrate to that country; some want to come this fall; where shall they go? Their customs are different to ours, and it would be more pleasant for them to settle by themselves. Almost without exception it is the poor that receive the Gospel. I think there will be some over this fall. My counsel to such as intend to come is, that they go to the Western States, where they can live among the farmers and wait for orders from the authorities of the Church, and all will be well.

You must excuse my bad writing. I have only catched at ideas. I want to know about the brethren's coming over this fall. I think some of us will come. We shall send our papers to you, and to a number of the rest of the brethren. I wish you would have the goodness to give me a pretty general knowledge of the Church, for I feel for them, and pray for them continually. We need help very much in this country. One American can do more here than a number of Elders who are raised up here by the preaching of the Gospel. We have sent for some to come. I wish you would encourage them to come as quick as they can.

If we could go four ways at a time, we could not fill all the calls we have for preaching. I shall expect such counsel from you about the Elders coming as you shall think necessary for us and them to have. I wish to know what the prospect is about the government's doing anything for us. When we left new York I thought there was but a poor chance for us.

Concerning being called to the Seventies and sent to other countries, I should like to know whether it would be proper to ordain them to that office or not while here. Had any of us better come back this fall? I suppose that some that came over with v will return; brothers Clark and Hedlock, and brother Turley if he gets at liberty. I suppose you have heard that he is in prison. He has been there ever since my arrival in

England, and how long he will remain there the Lord only knows. He was put there through the influence of a priest, as nigh as I can learn, for some old pretended claim, but no one can find out what that claim is.

I have just met with brother Woodruff; he tells me that the Church in this region of country numbers between three and four hundred; it is only about three months since brother Woodruff commenced to labour here. I have just received a letter from brother Turley, which states he expected to leave his place the next day. Brother Woodruff sends his respects. I am as ever,

BRIGHAM YOUNG.

Saturday, 9th. Elder Turley was released from Stafford jail, where he had been confined since his arrest on the 16th March last, at the instigation of John Jones, a Methodist preacher, on the pretence of a claim arising under a partnership with another man 15 years ago, before he left England; but the real object was to stop his preaching. He was without provisions for several days, but the poor Saints in the Potteries, on learning his condition, supplied his wants, some of the sisters actually walking upwards of 20 miles to relieve him. He preached several times to the debtors, was visited by Elders Woodruff, Richards, G. A. Smith, A. Cordon, and others, and was dismissed from prison on his persecutors ascertaining their conduct was about to be exposed. This rather encouraged than disheartened the Elders, as I had told them on their leaving Nauvoo, to be of good courage, for some of them would have to look through grates before their return.

Thursday, 14th. The papers of this date report that the island of Ternate was nearly ruined by earthquakes on the 14th and 15th February, 1840.

Thursday.

Nauvoo, Hancock County, Illinois,
May 14th, 1840.

To Orson Hyde and John E. Page.

Dear Brethren—1 am happy in being informed by your letter that your mission swells "larger and larger." It is a great and important mission, and one that is worthy those intelligences who surround the throne of Jehovah to be engaged in. Although it appears great at present, yet you have but just begun to realize the greatness, the extent and glory of the same. If there is anything calculated to interest the mind of the Saints, to awaken in them the finest sensibilities, and arouse them to enterprise and exertion, surely it is the great and precious promises made by our heavenly Father to the children of Abraham; and those engaged in seeking the outcasts of Israel, and the dispersed of Judah, cannot fail to enjoy the Spirit of the Lord and have the choicest blessings of Heaven rest upon them in copious effusions.

Brethren, you are in the pathway to eternal fame! and immortal glory; and inasmuch as you feel interested for the covenant people of the Lord, the God of their fathers shall bless you. Do not be discouraged on account of the greatness of the work; only be humble and faithful, and then you can say, "What art thou, O great mountain! before Zerubbabel shalt thou be brought down." He who scattered Israel has promised to gather them; therefore inasmuch as you are to be instrumental in this great work, He will endow you with power, wisdom, might, and intelligence, and every qualification necessary: while your minds will expand wider and wider, until you can circumscribe the earth and the heavens, reach forth into eternity, and contemplate the mighty acts of Jehovah in all their variety and glory.

In answer to your inquiries respecting the translation and publication of the Book of Mormon, Hymn Book, History of the Church, &c., &c., I would say that I entirely approve of the same, and give my consent, with the exception of the Hymn Book, as a new edition, containing a greater variety of hymns, will be shortly published or printed in this place, which I think will be a standard work. As soon as it is printed, you shall have some sent to you, which you may get translated, and printed into any language you please.

Should we not be able to send some to you, and there should be a great call for Hymn Books where you may be, then I should have no objection to your publishing the present one. Were you to publish the Book of Mormon, Doctrine and Covenants, or Hymn Book, I desire the copyrights of the same to be secured in my name.

With respect to publishing any other work, either original, or those which have been published before, you will be governed by circumstances; if you think necessary to do so, I shall have no objection whatever. It will be well to study plainness and simplicity in whatever you publish, "for my soul delighteth in plainness."

I feel much pleased with the spirit of your letter—and be assured, dear brethren, of my hearty co-operation, and my prayers for your welfare and success. In answer to your inquiry in a former letter, relative to the duty of the Seventies in regulating

Churches, &c., I say that the duties of the Seventies are more particularly to preach the Gospel, and build up Churches, rather than regulate them, that a High Priest may take charge of them. If a High Priest should be remiss in his duty, and should lead, or suffer the Church to be led astray, depart from the ordinances of the Lord, then it is the duty of one of the Seventies, acting under the special direction of the Twelve, being duly commissioned by them with their delegated authority, to go to that Church, and if agreeable to a majority of the members of said Church, to proceed to regulate and put in order the same; otherwise, he can have no authority to act.

JOSEPH SMITH, junior.

Friday.

To the Editor of the *Millennial Star*.

Ledbury, Herefordshire,
May 15th, 1840.

Beloved Brother—Two weeks ago this day, I parted with brothers Young and Woodruff in this place, taking different locations in this part of the vineyard, originally opened by brother Woodruff, and after visiting various places in Herefordshire, Worcestershire, and Gloucestershire, preaching daily, talking night and day, and administering the ordinances of the Gospel as directed by the Spirit, we have again this day found ourselves together, and Elder Kington in our midst (he is devoted wholly to the ministry;) and by comparing minutes we find there have been in these two weeks about 112 baptized; 200 confirmed; 2 Elders, about 20 Priests, and 1 Teacher ordained; and the Church in these regions now numbers about 320. The Branches are small, the brethren much scattered; consequently the field is so large that the reapers cannot call to each other from side to side, neither can they often see each other without a telescope.

There are many doors open which we cannot fill; calls for preaching on almost every hand, which we cannot answer. Oh! that the Saints would pray to the Lord of the harvest to send forth labourers.

I have this day received a letter from my sister in Massachusetts, (North America,) giving me the intelligence of the death of my aged father; and also that the work of the Lord is rolling forth in that part of the land, such intelligence from our native land makes our hearts rejoice, even in affliction.

Your brother in the everlasting covenant,

WILLARD RICHARDS.

Elders Young, Woodruff, and Richards held Conference with the Saints at Gadfield, Elm Chapel, on Sunday, 17th; and Monday, 18th, met the brethren at Elder Kington's, where they had a tea party, praying, singing, confirming, ordaining, and about twenty were baptized; thus they continued their labours from place to place, until Wednesday, 20th, when they found themselves with one accord on the top of "the Herefordshire Beacon," and within the old fortification, when after prayer they expressed their feelings concerning the business of the Church, which were (as they had obtained money from brother John Benbow, and other brethren for printing the Hymn Book, and in part sufficient for the Book of Mormon) that Elder Young repair immediately to Manchester, and join his brethren previously appointed with him on a committee for the printing of the Hymn Book, and cause 3000 copies to be issued without delay. Also, that the same committee cause 3000 copies of the Book of Mormon to be printed and completed with as little delay as possible, with an index affixed to the same, and the form of the book to be at the disposal of the committee. Their views were written and signed by Elders Willard Richards and Wilford Woodruff, when President Young left direct for Manchester, saw George A. Smith at the Potteries, who approved the "Beacon Conference."

Sunday, 24th. Met with the Church, and on Monday, 25th, visited the printers to inqure their prices, &c.

Preston, May 25th, 1840.

To the Presidency, High Council, and Bishop of the Church of Jesus Christ of Latter-day Saints at Commerce. We commend to your notice the brethren and sisters that have commendatory letters from us of this date, that you will do all that you consistently can for them; for I verily believe they have the utmost confidence in you, and will receive with gratitude your advice and instruction, and cheerfully submit to the rules and regulations of the Church. They have our blessings, and we trust their subsequent conduct will entitle them to your blessings also, and the Church generally. We rejoice that we can say the work of God here is in a prosperous way. Yea, we rejoice greatly at the aspect of the times, expecting the time to be not far distant when the standard of truth will be conspicuously raised throughout this land. We have witnessed the flowing of the Saints towards

Zion; the stream has begun, and we expect to see it continue running, till it shall have drained the salt, or the light, from Babylon, when we hope to shout hosanna home.

Dear brethren, accept our love, and present it to the Church, of your brethren in the new and everlasting covenant,

HEBER C. KIMBALL,
JOSEPH FIELDING,
WILLIAM CLAYTON.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 8, 1855.

RELEASE OF ELDERS.—CHANGES AND APPOINTMENTS FOR 1856.—Having taken into consideration the wishes of many of our brethren in the ministry, in these European countries, to emigrate to Zion, in connexion with the general welfare of the Churches committed to our Presidency, we have, by the counsel and dictation of the Holy Spirit, ordained and determined the following changes and appointments.—

That Elders John Van Cott, Daniel Tyler, Canute Peterson, George D. Grant, William H. Kimball, Chauncey G. Webb, Edward Bunker, Edward Martin, James G. Willie, Millen Atwood, James Ferguson, Joseph A. Young, James Marsden, Robert Holt, J. D. T. McAllister, Walter Granger, John Oakley, John Godsall, P. C. Merrill, Thomas Lyon, Moses Clough, Thomas Ord, Nathan T. Porter, Henry A. Squires, Joseph France, Henry E. Bowring, Spicer W. Crandall, Job Welling, John A. Hunt, Edward Frost, Daniel D. McArthur, James Stones, William Woodward, William Heaton, Thomas B. Broderick, Robert Parker, Samuel Hargreaves, John Kelly, Andrew Galloway, John McDonald, David Grant, and Charles A. Foster, be released from their fields of labor, with permission to emigrate.

That the Staffordshire and Shropshire Conferences be attached to the Birmingham Pastoral district, and that the Herefordshire Conference be attached to the Cheltenham Pastoral district.

That the Hull Conference be attached to the Sheffield Pastoral district.

That the Sunderland, Durham, Hartlepool, North-allerton, Coxhoe, Tottingham, Whitton-le-Wear, Stockton, Easington Lane, and Castle Eden Branches of the Newcastle-upon-Tyne Conference, be organized and hereafter known as the Durham Conference.

[Elders Israel Evans and Benjamin Ashby are reserved for another field of labour, and their appointments will be noticed at a proper time.]

Elder William C. Dunbar is appointed to succeed Elder Kimball in the Pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Charles R. Dana is appointed to succeed Elder Grant in the Pastoral charge of the Manchester, Liverpool, and Preston Conferences.

Elder James P. Park is appointed to succeed Elder Bunker in the Pastoral charge of the Glasgow, Edinburgh, Dundee, and Kilmarnock Conferences.

Elder William G. Young is appointed to succeed Elder Webb in the Pastoral charge of the Sheffield, Bradford, Lincolnshire [and Hull] Conferences.

Elder Robert W. Wolcott is appointed to succeed Elder Dana in the Pastoral charge of the Norwich, Bedfordshire, and Cambridgeshire Conferences.

Elder John C. Hall is appointed to succeed Elder Willie in the Pastoral charge of the Southampton, and Dorsetshire Conferences.

Elder Jesse B. Martin is appointed to succeed Elder Atwood in the Pastoral charge of the South, Wiltshire, and Lands-end Conferences.

Elder Henry Lunt is appointed to succeed Elder Martin in the Pastoral charge of the Durham, Newcastle-on-Tyne, and Carlisle Conferences.

Elder John Scott is appointed to succeed Elder Ferguson in the Pastoral charge of the Dublin and Belfast Conferences, Ireland.

Elder G. D. Keaton is appointed to succeed Elder Dunbar in the Pastoral charge of the Channel Islands, and Havre Conferences, and the scattered Branches and members of the Church in the north of France.

Elder James D. Ross is appointed to succeed Elder Marsden in the Presidency of the London Conference.

Elder John M. Browne is appointed to succeed Elder Broderick in the Presidency of the Kent Conference.

Elder John Hyde, sen., is appointed to succeed Elder France in the Presidency of the Reading Conference.

Elder Daniel Davis is appointed to succeed Elder Squires in the Presidency of the Essex Conference.

Elder Wiliam S. Muir is appointed to succeed Elder Holt in the Presidency of the Manchester Conference.

Elder John Kay is appointed to succeed Elder Crandall in the Presidency of the Liverpool Conference.

Elder James Craig is appointed to succeed Elder Parker in the Presidency of the Preston Conference.

Elder John Pymm is appointed to succeed Elder Granger in the Presidency of the Glasgow Conference.

Elder John McComie is appointed to succeed Elder Heaton in the Presidency of the Edinburgh Conference.

Elder Joseph Chalmers is appointed to succeed Elder McArthur in the Presidency of the Dundee Conference.

Elder Edward Reed is appointed to succeed Elder Ross in the Presidency of the Kilmarnock Conference.

Elder Francis Kirby is appointed to succeed Elder Frost in the Presidency of the Sheffield Conference.

Elder David A. Curtis is appointed to succeed Elder Joseph A. Young in the Presidency of the Bradford Conference.

Elder Joseph Burrows is appointed to succeed Elder Oakley in the Presidency of the Lincolnshire Conference.

Elder Lorenzo D. Rudd is appointed to succeed Elder Lyon in the Presidency of the Hull Conference.

Elder Charles Jones is appointed to succeed Elder Godsall in the Presidency of the Birmingham Conference.

Elder John Toone is appointed to succeed Elder Hunt in the Presidency of the Warwickshire Conference.

Elder George Thurston is appointed to succeed Elder William G. Young in the Presidency of the Staffordshire Conference.

Elder Albert P. Tyler is appointed to succeed Elder Park in the Presidency of the Shropshire Conference.

Elder John Cook is appointed to succeed Elder Stones in the Presidency of the Nottinghamshire Conference.

Elder James Bond is appointed to succeed Elder Ord in the Presidency of the Leicestershire Conference.

Elder Jesse Griffin is appointed to succeed Elder Israel Evans in the Presidency of the Derbyshire Conference.

Elder Robert F. Neslin is appointed to succeed Elder Kelly in the Presidency of the Cheltenham Conference.

Elder J. H. Latey is appointed to succeed Elder Porter in the Presidency of the Worcestershire Conference.

Elder Thomas W. Russell is appointed to succeed Elder Galloway in the Presidency of Herefordshire Conference.

Elder Thomas Phillips is appointed to succeed Elder Lunt in the Presidency of the South Conference.

Elder Edward Hanham is appointed to succeed Elder Jesse B. Martin in the Presidency of the Wiltshire Conference.

Elder Joseph Taylor is appointed to succeed Elder Toone in the presidency of the Lands-end Conference.

Elder William Bayliss is appointed to succeed Elder Wolcott in the Presidency of the Bedfordshire Conference.

Elder W. G. Gregg is appointed to succeed Elder Clough in the Presidency of the Cambridgeshire Conference.

Elder John Coggle is appointed to succeed Elder Welling in the Presidency of the Southampton Conference.

Elder Edward Harding is appointed to succeed Elder Woodward in the Presidency of the Dorsetshire Conference.

Elder John Croston is appointed to succeed Elder Hargreaves in the Presidency of the Newcastle-upon-Tyne Conference.

Elder Oliver G. Workman is appointed to the Presidency of the Durham Conference.

Elder James McGhie is appointed to succeed Elder McAllister in the Presidency of the Belfast Conference.

Elder Thomas H. Rutledge is appointed to succeed Elder Bowring in the Presidency of the Dublin Conference.

The above-named changes and appointments will take effect on the first day of February 1856; except with the Bradford and Reading Conferences. As Elder Young is not expecting to leave so early as some of his brethren; Elder Curtis will succeed him on his departure.

As Elder Francis is expected to sail in the *Emerald Isle*, Elder Hyde will take the Presidency of the Reading Conference immediately.

We should have been pleased to designate the names of our brethren, the Travelling Elders, who are permitted to emigrate, but as we are not sufficiently conversant with their varied circumstances to enable us to do so in wisdom, we submit this part of the subject to the Pastors for their counsel and decision.

We will say, however, that *all who can go through to Utah this season, should go*, and those who are unencumbered with families, and can get as far as St. Louis, will find the way open there for many such persons to help themselves across the plains. The great object is to get the greatest possible number of the faithful through to Utah. Those of the Elders who are not by any means prepared to get through the present season, will be blessed of God in obeying the counsels of their Pastors, whether to remain in their present fields of labour, or cross the Atlantic only.

We are not yet able to make arrangements for the seasons emigration, but shall do so as early as we can safely.

The Elders are specially requested to be in their new fields of labour as early as the new year, and to render themselves thoroughly and practically familiar with all the affairs of their Conferences and Pastorates. Should there be any matter that they do not properly understand, they may perhaps find help by applying to us. Sometimes to consult our books has reflected very unexpected light upon the condition of Conferences.

It should be the joy and pride of every retiring Elder, to leave his district or Conference in such a condition that his successor can assume the responsibilities thereof with the utmost satisfaction, that all measures which may have been adopted for the

good of the Church may be successfully carried out. A number of the new appointments are brethren who are young in years, and less experienced than their predecessors, but the Lord is as ready to reveal the power of salvation through them as their older brethren, if they labour with all their hearts, and with an eye single to the glory of God. Let then, the older and more experienced give special attention to aid their younger brethren in taking up the responsibilities now about to devolve upon them, so that all may have joy in their labours and be approved before God.

FRANKLIN D. RICHARDS, { One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of said Church in the British Islands and adjacent Countries.

DANIEL SPENCER, } Counsellors.
C. H. WHEELOCK, }

36, Islington, Liverpool,
November 26, 1855.

ELDER FERGUSON'S LECTURE.—The narrative of the Camp of Israel which went up from Kirtland to Missouri, of the Mormon Battalion which was made a sacrifice to appease the bloodthirsty propensities of our enemies, after the memorable exodus from Nauvoo, and of the Pioneers to the Great Basin of North America, are three most interesting episodes in the history of the Church. They were turning points in the great changes of its wonderful progress. Those who shared in them, and came out unscathed from the fiery trial, will ever be remembered in Israel, and their generations will never be forgotten before the Lord.

Not only these events, but every scene of suffering endured to build up this kingdom, are reminiscences of the past which should continually remind the Saints of what it has cost to administer salvation to them, and of what they must expect to endure, in order to be saviors to those who may come after them.

We recommend to our readers a careful perusal of Elder Ferguson's lecture, in the last number of the *Star*. He was an eye-witness of, and a sufferer in, the scenes which he describes, and we shall not attempt to add to his vivid soul-stirring description.

The remembrance of these events, and the conduct of the United States Government in the transaction, will be ever fresh in the memories of the Saints, and be handed down to their generations after them.

The evil acts of individuals or nations are varied in their shades of criminality, by the knowledge they possess, and the principles they adopt as their standard of right and wrong. Should a despotic government, with an established national religion, kill a portion of a band of seceders from the national faith—plunder the remainder, and drive them from its midst into a wilderness, without food or shelter, to suffer the inclemencies of a northern winter, the turpitude of the act would be materially lessened by the fact that the sufferers had been judged and dealt with according to the laws of the land. Even such an act, in this age of the world, would meet with universal reprobation, if committed against any other people than Latter-day Saints. In what light then must the persecutions of the Saints in Missouri and Illinois be viewed, seeing they were the offspring of mob violence, committed in direct violation of the Constitution and Laws of the country, and by the tacit consent of the nation.

Where in the annals of modern despotism, are there blacker deeds chronicled than now tarnish the glory of the United States? The scene that presents itself to the mind, when we contemplate the time that the despotic dictum of the corrupt officials

of a republican government came into the camp of the Saints to raise a battalion of 500 men, stirs up our souls within us. The Saints were wanderers in a wilderness, sick, shelterless, famishing, and their numbers decimated by disease. Under these circumstances, when whole regiments were offering their services voluntarily, without being accepted, who but a tyrant, influenced by the most vindictive cruelty, would have made any requisition upon them at all? As it was, had they been called upon to share the burden equally with the rest of the nation, their quota would have been but four men. To use the words of President Young, "Instead of this, five hundred must go, *thirteen thousand per cent.* above an equal ratio, even if all other things had been equal, but, under the peculiar circumstances in which it was made, *comparison fails to demonstrate, and reason itself totters beneath its enormity.*" This black deed, with many others of a similar nature, has been consummated, but the results of them remain to be developed by the future. They must be atoned for, and the guilty are already withering under the curse of them. The day of just retribution will come upon the guilty, and that of full restitution to the innocent sufferers.

ARRIVAL OF THE MAIL FROM UTAH.—On the 26th ult. we received Numbers 26, 27, 28, and 29, of the *Deseret News* and a goodly number of letters. The general news, &c., will appear in the next number of the *Star*.

Foreign Correspondence.

CAPE COLONY.

Port Elizabeth, August 21st, 1855.

To President Richards.

Dear Brother—I here forward you the minutes of our General Conference in this land. They will inform you of the work in South Africa, so it will be unnecessary for me to write about it. A company of about twenty Saints would emigrate if they could get a ship direct for America. We are expecting one from Boston daily. We have offered the agents of her £15 for adults, to take the Saints to that port. They have given us no answer yet. We fear they will be unwilling to take the Saints even at that price. How soon I shall go to England I now cannot say. I am waiting for a vessel to take me to Cape Town. I shall stay at Cape Town no longer than until I can get a passage for England . . . .

Respects to all the brethren with whom I am acquainted. In haste I remain, your brother in the kingdom of Christ,

J. HAVEN.

Sunday, 12th.

Present of the Priesthood—Three Seventies, three Elders, three Priests, two Teachers, one Deacon.

Meeting called to order at 10 o'clock a.m. by President Haven. Opened by singing. Prayer by President Haven.

President Haven then arose, and, after a few introductory remarks, said—We shall do no business to-day, but the time will be spent in instructing the Saints, also in giving all an opportunity of expressing their feelings. He then said it was necessary to have some Clerks for the Conference, and nominated Elder Kershaw as Clerk, and Priest Robert Huey as assistant. Elected.

Elder Walker then addressed the Saints upon the person of God, showing from Scripture that He in person cannot be in two places at the self-same time, but that by His Spirit, which proceedeth from Him, He is everywhere present.

Elder Wesley then arose and addressed the Saints.

President Haven then followed, showing why God is an object of worship.

Meeting adjourned till 1 o'clock. Dismissed by Elder Wesley.

One o'clock.

Opened by singing. Prayer by Elder Smith.

Elder Smith then addressed the Saints

upon the importance of being obedient to the counsel of President Brigham Young, as our Prophet and Leader; and to Elder Jesse Haven, as the President of the mission in the Cape of Good Hope; and to the Priesthood placed over us throughout the world.

The brethren were then called upon to bear their testimony to the work of the Lord in the last days, nearly all of whom did in a spirited manner.

President Haven then addressed the Saints upon the absolute necessity of unity in the Church before partaking of the Sacrament.

The Sacrament was then administered.

After which Elder Smith spoke upon the necessity of obeying the laws of the Church and Kingdom of God.

Meeting adjourned till 6 o'clock. Dismissed by Elder Walker.

Six o'clock, p.m.

Opened by singing. Prayer by Elder Wesley.

Elder Smith spoke upon the subject of Faith, followed by Elder Wesley, then by President Haven, who also made some remarks upon the principle of gathering. Elder Kershaw then spoke upon general principles.

President Haven then appointed a meeting on the morrow at 10 o'clock, a.m., at the house of brother Rooper, for the emigrating Saints to receive counsel and instruction upon the subject of emigration.

Meeting adjourned till 2 o'clock, p.m., Monday, 13th.

Benediction by President Haven.

Monday, 13th.

Convened according to adjournment at 2 o'clock, p.m.

Meeting opened by singing. Prayer by Elder Walker.

President Haven then said—We will now bring before you the authorities of the Church, and see if you will sustain them by your faith, prayers, &c., wishing every one to use perfect freedom in voting; and when the contrary vote is called, if any one has any objections, if he will hold up his hand, he shall have the privilege of making them, for there is perfect freedom in the Church of Christ.

The following votes were then taken and unanimously carried.

Proposed by President Haven, and seconded by Elder Walker, that we sustain President Brigham Young, as the First Apostle, President, Prophet, Seer, and Revelator; Heber C. Kimball, as his First Counsellor; and Jedediah M. Grant, as Second—these three forming the First Presidency of the Church throughout the world.

[The other general authorities of the Church in Zion were also unanimously sustained.—Ed.]

Proposed by Elder Walker, seconded by Elder Smith, that Elder Jesse Haven be sustained as the President of the Mission in the Cape of Good Hope.

Proposed by President Haven, that we sustain Elder William Walker and Elder L. J. Smith as his Counsellors—these three forming the Presidency of said mission. At the same time he observed—If any brother or sister know anything derogatory to our characters since we have been in their midst or in the colony, they have now the the privilege of laying it before the Conference.

President Haven then called for the representations of the different Conferences.

Elder Walker arose to represent the Fort Beaufort Conference. All the Saints have left the town of Fort Beaufort; some of whom are in Port Elizabeth, awaiting an opportunity to embark for the land of Zion. Elder Parker, who left for the same purpose, is detained in Graham's Town, under a false arrest. Elder Humphreys is in the same town, whither he has gone to endeavour to forward the work of the Lord in that place. The brethren living in the country districts are for the most part in good standing. The work is prospering, quite a number seem ready to be baptized. The financial affairs of this Conference are in a good state. A book has been opened for the Perpetual Emigrating Fund, one brother has donated a £10 bill, not yet due. One Elder is duly qualified to preach in the Dutch language. This Conference comprises 2 Branches, 4 Elders, 1 Priest, 1 Deacon, 24 members, total 30.

Elder Smith arose to represent the Port Elizabeth Conference, which is in a prosperous condition, several are about ready for baptism. The Saints for the most part are in good standing, and are Zionward, many expecting to emigrate next season, if possible some with the present company. Many rich men, seemed to receive the word with joy, but,

on account of the love of riches, hold back, screening themselves behind newspaper reports, and other poor excuses. Elder Smith spoke of brother Thomas Jenkins, Priest, as a most useful man in distributing books and tracts, both in Dutch and English, and teaching wherever he gains an opening, while travelling through the country as a trader, thereby opening up the way for him in many places. About four pounds are in the Treasury for the Emigrating Fund. This Conference comprises 2 Branches, 2 Elders, 6 Priests, 3 Teachers, 1 Deacon, 47 members, 7 of whom are waiting full inquiry for misdemeanor, they living in the country. Total 59. There have been 35 baptized since last Conference, 6 disfellowshipped, and 1 left for Zion, *via* India.

President Haven then presented the following report of the Cape Conference—The Cape Conference, when I left there, which was last May, was in a very prosperous situation. There was greater union, and more of the spirit to do right, and to hearken to the counsel of the Priesthood, among the members, than there had been before since the Conference was organized. The spirit of inquiry was increasing, some believing, but have not as yet obeyed the ordinance of baptism. Since I left, I have frequently received letters from Elder Paul, the President of the Conference, informing me that the union of the Saints continues, and that the world begin to think that "Mormonism" is not to be frightened out of the colony. To-day I had news from Elder Paul, that Elder Weatherhead and Priest Fregidga were about starting on a mission, according to my counsel, to a large Dutch town, forty miles from where they reside. Elder Weatherhead is qualified to preach either in Dutch or English. The financial affairs of the Conference are good. It has been some in debt, but now all arrears are paid, and I expect some money in the treasury. A book for the Perpetual Emigrating Fund has been opened, and the Saints occasionally contribute their mites for its benefit. Since the Conference of October last, there have been two disfellowshiped, five baptized, besides two sailors who were baptized in England, but had wandered away from the Church; they wished to come and renew their covenants, and unite with this Conference. Five members live so far from the meetings, that it is not convenient for them to attend; it is feared that the faith of two or three of them is rather weak. The Conference now consists of two Branches, 3 Elders, 2 Priests, 2 Teachers, 1 Deacon, 26 members, total 34.

The Church now in the Cape of Good Hope consists of 3 Conferences, 6 Branches, 3 Seventies, 9 Elders, 9 Priests, 5 Teachers, 3 Deacons, 97 members, total 126.

Elder Smith then presented brother William Shirley, of the Uitenhage Branch, for ordination as Priest; he living a few miles from the meeting-house, and several in his neighbourhood investigating. Ordained accordingly.

One member was excommunicated for drunkenness, and one disfellowshiped for unchristian conduct in Fort Beaufort Conference.

President Haven then requested the Clerk to read the letter lately received from President Brigham Young, giving the Elders sent to this colony the privilege of returning home. Read accordingly.

Elder Walker rose and made some remarks upon discipline, after whom President Haven spoke upon the Emigrating Fund.

Adjourned till 7 o'clock, p.m. Dismissed by Elder Walker.

Seven o'clock, p.m.

Meeting opened by singing. Prayer by Elder Kershaw.

The following propositions were made and carried.

By President Haven, that Elder Wesley be appointed to preside over the Saints in and about Bedford, Winterberg, and Mancazana districts.

By Elder Walker, that Elder Ralph be appointed to preside over the Saints at Alice and vicinity; and that Priest John Green, preside over the Kat River settlement.

By Elder Smith, that brother Robert Michie be ordained a Priest the first opportunity, and preside over the Saints in Eilands River settlement.

President Haven then said, that as President Young has given us permission to go home, we are anxious to return to our families, and the society of the Saints; but taking into consideration the situation of the Saints and the mission in this land, we do not think it wisdom for us all to leave at once; therefore, we have decided in our Council, that Elder Smith be appointed to go with what few Saints

are ready to emigrate to the land of Zion; that I, as soon as it is wisdom, repair to Cape Town, and from thence to England, to represent to the Presidency at Liverpool the situation of this mission, and thereby do what I can for the benefit of the same; that Elder Walker tarry in the colony till another season, to preside over the mission after my departure.

The above decision, upon being put to the vote, was unanimously sustained.

Elder Walker rose to express his feelings of incapacity of filling so important a station, asking the Saints to sustain him by their faith and prayers, feeling it is one thing to be appointed to, and another to fulfil, an office. Also he enjoined upon the Saints to see to an ample supply of means to President Haven and Elder Smith, to enable them to accomplish their appointments.

President Haven rose to counsel the emigrating Saints to obedience to the counsels and directions of Elder Smith, as President of the company. He also spoke upon the practical part of the Priesthood.

Elder Walker then proposed that we at this Conference draw up a testimonial to present to President Haven, in order to express our full satisfaction and approval of the counsels and instructions that he has given us while presiding over this mission, thereby showing that we appreciate his labours in this colony, especially in the many pamphlets which he has published, both in Dutch and English. When we consider the circumstances of his landing in this colony a *stranger*, *without salary*, *money*, *or friends*, that in less than two months, some of these valuable productions were in circulation, we are led to exclaim, "Surely the God of heaven has sustained and upheld him by his Almighty power." Seconded and recommended by Elder Smith. Carried unanimously.

President Haven then said that he wished the names of his brethren, Elders Walker and Smith, to be connected with his in the testimonial, for their wise counsel and the judicious manner in which they had assisted him in the management of the mission.

Elders Kershaw and Slaughter were then appointed a committee to draw up a testimonial.

President Haven then moved that the clerk be required to make out two copies of the minutes, one to be forwarded to the first Presidency in Zion, and one to the Presidency in Europe. Seconded and carried.

Elder Kershaw rose bearing testimony to the way the Lord had led him to embrace the Gospel, and his experience and blessings in the same.

Elder Slaughter then bore his testimony and experience.

Elder Smith then proposed that a vote of thanks be given to Elder Slaughter, the President, and to the brethren and sisters of the Port Elizabeth Branch, for their kind reception of the Presidency of this mission, with the brethren and sisters from the country districts; which was accordingly given.

Conference then closed. Benediction by President Jesse Haven.

JESSE HAVEN, President.
GEORGE F. W. KERSHAW, Clerk.

Varieties.

NEW RIFLE CARBINE.—Prelaz, a Swiss gunsmith, living at Vevay, has invented a new rifle carbine. On the 7th of October, in the presence of Baron De Krudener, the Russian Minister, he made an experiment on the plain of Villeneuve, and struck a target, ten feet in height, eleven out of twelve times, at a distance of 1350 yards.

"WHO made you?" inquired a lady teacher of a lubberly boy, who had joined her class. "I don't know," said he. "Don't know! You ought to be ashamed of yourself. A boy fourteen years old! Why, there's Dickey Filton—he's only three—he can tell, I dare say. Come here Dickey. Who made you?"—"God!" lisped the infant prodigy.—"There," said the teacher, triumphantly, "I knew he would remember."—"Well, he oughter," said the stupid boy; "'taint but a little while ago since he was made."

THE FARMER'S BANK.—The following is a good description of this model institution :—*Vault :* Mother earth.—*Exchanges :* the transplanting of the nursery and garden.—*Deposits :* happiness, sobriety, and manly independence.—*Assets :* smiling fields, waving with a golden harvest.—*Liabilities :* indebted to God alone, who sends his sunshine and rain.—*Dividends :* health, wealth, and pure hearts.

THE Hon. Nyrum Reynolds, of Wyoming county, one of the American barristers of a former generation, was one day accused in court of bad penmanship and worse spelling. "Gent'l'men of the jury," said he "the learned counsel on the other side finds fault with my writin' and spellin', as though the merits of the case depended upon such matters! I'm agin luggin' in any sich outside affairs, but I *will* say that *a man must be a great fool who can't spell a word more than one way.*" The jury sympathised with Reynolds, and rendered a decision in favour of his client.

A MAN, rather fond of the cider, was bitten by a rattlesnake in Virginia, lately. Dr. Thomas, of Monticello, administered a quart of brandy and a gallon and a half of whiskey without causing intoxication. The patient wanted more but was refused, and in 24 hours he was well. The next day Mr. H., his next neighbour, was passing along, and saw him with his pants rolled to his knees, barefooted, and wading round in some weeds and grass with his feet. H. asked if he had lost anything. "No, sir."—"What are you doing, then?"—"I am hunting a snake. There ain't any liquor only what Dr. Thomas has, and he won't let me have any unless I am snake bit, so I am hunting one."

I would be a "Mormon."

I would be a "Mormon," happy and free,
Grafted by faith in the true olive tree,
Bearing such fruits as the Lord will approve,
Water'd by showers of grace from above.

List to my song, O ye down-trodden nations;
List! O ye Jews, who have long been oppress'd;
Shout! all ye honest throughout God's creation,
Soon will your wrongs be by Jesus redress'd.

Truth to the "Mormons" the Lord has reveal'd,
Truth which has been in the earth long conceal'd:
Angels of glory from regions of light
Have brought to the "Mormons" the Truth pure and bright.

Truth will prevail while the systems of error,
Form'd by the power of Priestcraft, must fall;
Then will oppressors and tyrants, in terror,
Loudly, for mountains to fall on them, call.

I would with the "Mormons" reside in that land
Bless'd by Jehovah, where Jesus shall stand
When he descends, with his glorious train,
Long on the earth with his people to reign.

Then, O ye honest, your sorrow will vanish,
With the Redeemer in peace will ye rest;
Sickness and pain from the earth will be banished,
Then will the "Mormons" for ever be blest.

ERRATUM.—In *Star* No. 48, page 758, line 17, for "Tiera Cabinto" read Tierra Caliente.

Money List, Nov. 16—23, 1855.

	£	s	d
James Reece	5	0	0
Thomas D. Evans	1	0	0
John Godsall	3	0	0
Josiah Holmes	2	0	0
George Peacock	5	0	0
Carried forward	16	0	0
Brought forward	16	0	0
Joseph Akers	2	0	0
John McComie	5	0	0
A. M. Musser (Bombay)	7	0	0
James Linforth	5	0	0
	35	0	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 50, Vol. XVII. Saturday, December 15, 1855. Price One Penny.

Good and Evil.

The unchangeableness of God is often asserted in the Scriptures, and in Malachi He most emphatically says, "For I am the LORD, *I change not.*" We are also assured in Doctrine and Covenants, sec. 30, that "the works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught, for God doth not walk in *crooked paths*, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, *therefore his paths are straight, and his course is one eternal round.*" The Almighty is a God of Truth, or a b ing who acts on eternal, unchangeable principles or laws. Therefore the method of creating, peopling, redeeming, and sanctifying this earth must be in the similitude of the plan which has been pursued with other worlds in the eternities which have past. It is evident that truth, and its opposite, or the principles of good and evil, must be co-existent with each other, and that the presence of one has ever been necessary to develope the nature and powers of the other. From this it would appear that all organizations and intelligencies must experience the effects of evil. in order to understand its opposite, be redeemed by a sacrifice similar to the one made for this earth, and receive purification, sanctification, and final redemption through faith, good works, and obedience to similar laws and ordinances. Co-existent with the Gods of Eternity, there must have always been personal representatives of evil, or devils for them to subdue, in order that there might be an opposite in all things. Without opposition there can be no progression; without hate, no love; without darkness, no light; without sorrow, no joy; without a hell, no heaven: without devils, no Gods. All things must necessarily work out the designs of the Almighty, and increase His glory, exaltation, and power.

We will not attempt here to dwell on the infinitude of the past, or to fathom the mysteries of a continuation of great centres of influence succeeding each other in the rounds of eternal progress, but content ourselves with what appears evident from revelation, reason, and experience. These are sufficient to guide man in the way of eternal life.

Not only do the Old and New Testament, and other ancient and modern revelations through the Holy Priesthood assert the fact, but mankind of every grade, condition, and religion, whether Christian, Jew, Mahomedan, or Pagan, all believe in leading personages or influences which are the sources of good and evil. One of these is God the Father, Michael or Adam, from whose loins the earth is peopled, and who is now labouring for the redemption of his

children. The great captain of evil is Satan, formerly Lucifer, but now a fallen "Son of the Morning," who with his followers are diligently labouring to destroy the works of God by reducing them to a like condition with themselves.

We will now notice some of the leading characteristics of these two personages, and the fundamental principles which govern their operations. The number of the human family who do not believe in a God, or Supreme controlling intelligence of some sort, is small. Of the two great divisions of men, Christian and Pagan, the latter have the most rational idea of the form and appearance of the Deity, and the one which most nearly conforms to what is said of Him in the Bible. While the various Christian sects of the day believe Him to be the most perfect nonentity, without body, parts, or passions, or without any of the characteristics of other intelligent organizations, the Pagans believe that He has form, limbs, and features, and hence they worship images, or natural objects, instead of some imaginary nonentity. The Bible most positively asserts that God made man in His own image and likeness; consequently they must resemble each other in form, limbs, features, the general configuration and appearance of an organized body. We learn further from the same book that the Lord loved Jacob and hated Esau, that His anger was kindled against Israel, that He talked with Adam, Noah, and Moses, and eat meat with Abraham.

God is not only the fountain of life, light, and knowledge, and the embodiment of every quality which makes up greatness, goodness, power, and majesty, but He has the most thorough and complete practical knowledge of everything pertaining to this earth, from the foundation through all its grand superstructure, including every individual organization which exists upon it, and the laws which govern them all in their numerous spheres. He understands the relative positions, bearings, and influences which exist between the earth and the planetary worlds, and systems which surround them. He understands the number, and nature, the beginning, object, and end of all things; for He belonged to the council in which the plans of creation were devised, and has practically assisted to carry them out in their details. He knew the spirits of men before they came here, and the great object to be accomplished in their union with mortal bodies. He comprehends the origin and effects of all the imperfections, trials, and afflictions, and the full extent and power of all the evil, with which man has to combat in his low estate. He has learned all these things by thorough practical experience, by handling, suffering, and realizing them, even as His creatures now do, therefore He has had hands to labour, a body to suffer, a spirit to be chastened, and a soul to appreciate. He has had evil in every form to contend with, temptations to resist, desires, passions, and propensities to subdue and overcome. He has had death to suffer and to conquer, a resurrection to rejoice in, and has been added upon with celestial power and glory. This is the God with whom we have to do, and who stands at our head to do battle with the powers of darkness, and assist us, His children, to overcome, that we may receive a like glory with Himself, and live in His presence.

As God is the fountain of life, light, increase, and intelligence, Satan is directly the opposite, and therefore the origin of death, darkness, ignorance, and disorganization. God organizes or creates, and Satan labours to destroy His works. God is a being of tabernacle, while Satan and his followers have forfeited their right to any. While the Lord has seen fit to reveal much concerning Himself that is glorious and exalting, He has made known to man but comparatively little of the real position, power, and designs of Satan, the extent of his authority, or the definite results of his operations in the great economy of creation. Without Satan, the creations of God would be incomplete. It is evident from the little which has been revealed, and the course which they pursue, that mankind in general have but a very limited conception of his position or power. In the first place he must have had great influence in heaven in order to draw a third part of them into rebellion. We may form some conception of this immense army of spirits who formed one-third part of the hosts of heaven, and who do Satan's bidding, when we take into consideration the myriads which make up the other two-thirds who have already taken tabernacles on the earth, and who are in all probability destined to do so in future.

Surely Satan is not wanting in an abundance of agents to work evil, to mar

the beautiful creations of God, to surround men with temptations, and watch them by night and by day. When we take into consideration that there are so many devoted to his service that they need but little attention, innumerable indeed must be the hosts that can be brought to bear upon the few who are determined to oppose his power and serve the God of heaven.

These fallen spirits, having forfeited their right to have tabernacles of their own, have power to enter into and operate through other tabernacles, not only of men, but of beasts, birds, and creeping things.

There are some passages of Scripture which will give us some idea of the high position and influence held and exercised by Lucifer. We read in Jude 9, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, *durst not bring* against him a railing accusation, but said, *The Lord rebuke thee.*"

Before leaving this part of our subject, we will add, that in reviewing it, it is evident that the mission of Satan on the earth is a necessary one, that he has been especially raised up to fill the place which he now occupies, that the great plan for the redemption and exaltation of man could not have existed according to the order of creation without him, and that he is one of those dignitaries against whom men should not bring a railing accusation, lest they partake of his spirit.

The whole life of man is a continual struggle against the powers of death. It is this warfare, this effort of the spirit and body to cling together in opposition to the principles of dissolution, which causes the pain and affliction which men are heirs to. The organization of man is the battle ground where the powers of life and death contend for the mastery. Death will be overcome in proportion as man obtains a knowledge of, and practises, the principles of life. In these days of ignorance, no considerable knowledge of these principles can be obtained, except by revelation through the Priesthood.

As soon as the matured spirit is ushered into its new sphere of action in its infant tabernacle, the spirits of darkness are on hand to commence their operations, in order to prevent if possible its attaining the object of its creation. They go to work under the evil impulses within them to introduce into the system artificial and injurious desires and habits, and through life they are continually drawing men into evil, by leading their minds into false conceptions of right and wrong, by prompting them to indulge in delusive hopes, until they are caught in a snare, or by surrounding them with a chain of circumstances which will induce them if possible to break the laws of life.

Satan tempted Eve to partake of the forbidden fruit, by assuring her that she should not surely die, and that she should receive an increase of knowledge. This proved in part to be true, for on eating she discovered that she had done that which would give her a practical knowledge of the elements of death, which from that time operated in her against those of life. Adam, in order to fulfil the first great commandment to "*increase and multiply*," which he could not do if separated from Eve, partook also of the fruit, and went with her from the garden. This enables men to exercise their free agency in choosing which they will serve, for they must obey the influences of one or the other. Man cannot remain neutral. If that were possible he would become a mere cypher, cease to progress, and never attain the object of his creation. He must choose between good and evil, and his free agency consists in the privilege of choosing either, or, in the language of the Prophet Brigham, "Life and death are set before us, and we are at liberty to choose which we will."

Much has been said upon this subject of free agency, and volumes have been written by learned commentators and pious divines; but it simply resolves itself into this, that good and evil are placed before men, and they are left free to choose between them. Every intelligent organization in the universe must have its opposite, by which its adaptation to the object of its creation may be compared, and by which its progress towards that object, or departure therefrom, may be noted, on the same principle that anything in motion is only known to be so from a change in its relative position with other objects. Without this principle of free agency, the powers and capacities of men would remain inactive, and there would be nothing to stimulate to progress and improvement. It was the blessings arising from these three principles—good, evil, and free agency, which

caused Adam and Eve to rejoice, as stated in the revelation given to Moses, Pearl of Great Price, page 15—"And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth: *Blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.* And Eve, his wife, heard all these things and was glad, saying, *Were it not for our transgression we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.*"

The sectarian world, in their ignorance and pious enthusiasm, are continually mourning and complaining about the course pursued by our First Parents, and condemning them for an act without which men could not have existed, and received the joys of salvation and redemption through the death and resurrection of Christ. On the contrary, they should rejoice with Father Adam and Mother Eve, that they partook of the tree of knowledge of good and evil, and thus opened the way for their children to obtain exaltation and eternal lives. Mankind, in keeping the commandment "*Honour thy father and mother*," should begin with their first progenitors, to whom *more abundant honour* is due for taking the first great step through which their children may realize the glories of a celestial kingdom, and receive an inheritance among the Gods of eternity.

In order to understand better the real position in which man is placed in this world, we will take into consideration his position before he came here, and why it was necessary for him to come here. Sufficient has been revealed to show conclusively that men were free agents in their first estate, as well as in this, or that they had the privilege then, the same as now, of following either Lucifer or Michael. There is no principle on which the rebellion or obedience of the hosts of heaven can be accounted for, except on that of voluntary action. Without the privilege of choosing or refusing, there can be no sin. The consequences of this rebellion in heaven were, that those engaged in it were condemned to remain in their spiritual estate without the power of increase, while the obedient were progressing through their second estate. Their forlorn condition is forcibly described in the sixth verse of the Epistle of Jude—"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." The fact that those reserved in everlasting chains under darkness kept not their first estate, shows that the privilege of coming here was founded on certain conditions, that they broke them, and that those who have the privilege of taking tabernacles fulfilled them. Therefore the very fact of spirits entering the second estate at all, is conclusive evidence that they leave the first free from sin or transgression.

It cannot be inferred from this that spirits come here prepared to occupy equal positions in this world. See Pearl of Great Price, page 25—"Now the Lord had shewn unto me, Abraham, the intelligencies that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good."

The Lord, in a revelation to the Prophet Joseph Smith and others, has plainly stated the reason why it was necessary for spirits to come here and take tabernacles. This reason may be found in Doctrine and Covenants, page 246—"The elements are eternal, *and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated man cannot receive a fulness of joy.*" Mankind cannot be stationary, they must move forward, or retrograde, and either implies continual change, as says the Prophet Brigham—"You may explore all the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? IT CANNOT BE FOUND."

After the intelligences in the bosom of the Father had fulfilled the law of their spiritual existence, they could progress no further without some change in their organization and sphere of action, and their Creator, in obedience to the eternal law of increase by which He increases His own

glory by adding to that of His children, had a habitation prepared for them of grosser material than spiritual element, and gave each a portion of it, fitted up to be a dwelling place for the spirit. This union of organizations, or of spiritual with mortal bodies, is placed under certain laws founded in truth and righteousness, which if it will faithfully keep, it will be for ever united under a still higher law, and in a more exalted sphere, after going through the changes of a dissolution of the mortal organization, and being quickened again, and filled with the element of eternal life. Birth, death, and the resurrection are very important eras in the progress of intelligences. The changes which may take place after the resurrection are not revealed, but reasoning from analogy there never can be an end of them in the eternal rounds of progress.

The body to man is the foundation or beginning of his kingdom, the first change from a primitive state, the beginning of an organization in the image of, and like unto, the Gods, in which is the germ of eternal lives. How important then that it be strengthened and perfected in right principles, that the superstructure may be complete in all its parts. Just in proportion as man improves upon and perfects his body through the will of his spirit, which must be controlled by the dictates of revelation from God, will he prove himself worthy of having added unto him pure and virtuous women as wives, and through them other bodies in the image, and the offspring, of his own. In fact, spirit and body united is the only medium through which "a fulness of joy" can be received, or exaltation and eternal lives be realized. The measure of these blessings to every man will be the degree of perfection which he attains to in keeping the laws which were ordained to govern him in this temporal estate.

History of Joseph Smith.

(*Continued from page 776.*)

[May 1840.]

Tuesday, 26th, Elder J. Taylor, and 27th Elder Kimball arrived at Manchester. The committee on the Hymn Book commenced, and continued selecting hymns until the 30th, when Elders Young, Kimball, and Taylor went to Liverpool, and preached on Sunday the 31st.

Wednesday, 27th. Bishop Edward Partridge died at Nauvoo, aged 46 years. He lost his life in consequence of the Missouri persecutions, and he is one of that number whose blood will be required at their hands. His daughter Harriet Pamela died on the 16th of May, aged 19 years.

The first Number of "The Latter-day Saints' Millennial Star" was issued at Manchester, in pamphlet form of twenty-four pages. Edited by P. P. Pratt. Sixpence. Office, 149, Oldham Road.

Monday, June 1, 1840. The Saints have already erected about two hundred and fifty houses at Nauvoo, mostly block houses, a few framed, and many more in lively operation.

The Gospel is spreading through the States, Canada, England, Scotland, and other places, with great rapidity.

Elders Young and Kimball were engaged in blessing the brethren who were about to sail for America.

Wednesday, 3rd. Elders Young and Taylor visited the printers in Liverpool, and Elder Young preached on Sunday.

Saturday, 6th. Elder John Moon and a company of forty Saints, to wit, Hugh Moon, their mother, and seven others of her family, Henry Moon (uncle of John Moon), Henry Moon, Francis Moon, William Sutton, William Sitgraves, Richard Eaves, Thomas Moss, Henry Moore, Nancy Ashworth, Richard Ainscough, and families, sailed in the ship Britannia from Liverpool for New York, being the first Saints that have sailed from England for Zion.

Monday, 8th. Elders Young and Taylor visited Cheshire, and on Tuesday, Manchester, and continued to select hymns.

Elder Young dreamed of his family in health and want, also of the Church and

people, and of a contention between two small companies in the west, one north, the other south—the north prevailing from time to time.

Sunday, 14th.

Minutes of the Conference held at the Gadfield Elm Chapel, in Worcestershire, England, June 14th, 1840.

The Preachers and members of the Bran Green and Gadfield Elm Branch of the Froomes Hill Circuit, of the United Brethren, met at the Gadfield Elm Chapel, Worcestershire, June 14th, 1840, pursuant to previous notice, when the meeting was called to order by Elder Thomas Kington. Elder Willard Richards was chosen President, and Elder Daniel Browett, Clerk for the meeting. The meeting opened by prayer by Elder W. Woodruff. Remarks were then made by the President respecting the business of the day, and the necessary changes which must take place.

It was then moved by Elder T. Kington, seconded by Elder Daniel Browett, that this meeting be hereafter known by the name of the "Bran Green and Gadfield Elm Conference of the Church of Jesus Christ of Latter-day Saints," organized and established by the will and commandment of God, in the United States of America, on the 6th day of April, A.D. 1830, this being the eighth day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

[This motion was permitted to accommodate the feelings of the Conference, who had all recently been baptized, but there is no such principle in existence, as to transform a Church or Conference of the world, into a Church or Conference of Christ's fold by vote.]

Moved by Elder W. Woodruff, seconded by Elder T. Kington, that William Jenkins be ordained an Elder; and William Coleman, Joseph Firkins, William Pitt, and Robert Harris be ordained to office of Priest; and that George Burton, James Palmer, and William Loveridge, be ordained Teachers; carried unanimously. Ordained under the hands of Elders Richards and Woodruff.

Moved by Elder Kington, seconded by Elder Woodruff, that

Robert Clift, Priest, have the care of the Church at Dymock.

James Palmer, Priest,	do.	Kilcott.
John Hill, Priest,	do.	Twigworth.
William Coleman, Priest,	do.	Bran Green.
Thomas Brooks, Priest,	do.	Ryton.
John Smith, Priest,	do.	Lime Street.
Charles Hayes, Priest,	do.	Deerhurst.
Thomas Smith, Priest, Asst.	do.	Deerhurst.
John Vernon, Priest,	do.	Apperley.
Wm. Baylies, Priest, Asst.	do.	Apperley.
John Arlick, Priest,	do.	Norton.
John Spires, Priest,	do.	Leigh.
John Davis, Priest, Asst.	do.	Leigh.
Thomas Oakley, Priest,	do.	Gadfield Elm.

And that Elder Daniel Browett take charge of the Churches on the south, and Elder William Jenkins on the north side, of the river Severn. Carried unanimously.

Moved by Elder Woodruff, and seconded by Elder Richards, that Elder Thomas Kington be the Presiding Elder over this Conference; carried. Meeting adjourned to two o'clock.

Met at two o'clock according to adjournment, and administered the Sacrament to a large congregation of Saints, accompanied by many observations on various subjects by the President. Ten members were confirmed under the hands of Elders Woodruff and Kington. Remarks were made by the President respecting the "blessing of children." Seven children were then blessed under the hands of Elders Woodruff and Kington.

Moved by Elder Kington, seconded by Elder Woodruff, that Elder Daniel Browett represent this Conference to the General Conference, at Manchester, on the 6th day of July next; carried. Moved and carried, that the Clerk present to the Presiding Elder, T. Kington, for safe keeping, a copy of the minutes of this Conference, and also to the General Conference.

The above minutes were then read and adopted, article by article, when it was moved by the President, and seconded by Elder Woodruff, that this Conference be adjourned to the 13th day of September next at this place; carried unanimously.

Conference closed by prayer. After which the Elders and officers present met in Council, and voted unanimously to establish a weekly Council of the officers of said Conference, to be held alternately on the south and north sides of the river Severn, to commence at Leigh on the 26th inst.; and organized the same by appointing Elder Daniel Browett, President, and John Hill, Priest, Clerk, on the south side of the river; and also on the north side, by appointing Elder William Jenkins, President, and John Smith, Priest, Clerk; to assemble on the 3rd of July next, at Turkey Hall.

After passing many other votes of minor importance, accompanied by much instruction from Elders Richards and Woodruff, touching the duties of the several officers in their relations to each other, and the Church, the Council adjourned. And it is worthy of remark, that no dissenting vote or voice was seen or heard during the day, either in Conference or Council.

WILLARD RICHARDS, President.

DANIEL BROWETT, Clerk.

Thursday, 18th.

Copy of a Memorial from Joseph Smith, junior, to the High Council of the Church of Jesus Christ of Latter-day Saints.

June 18, 1840.

The Memorial of Joseph Smith, junior, respectfully represents — That after the Church of Jesus Christ had been inhumanly as well as unconstitutionally expelled from their homes which they had secured to themselves in the State of Missouri, they found a resting-place in the State of Illinois, although very much scattered and at considerable distance from each other. That after the escape of your memorialist from his enemies, he (under the direction of the authorities of the Church) took such steps as has secured to the Church the present locations, viz., the town plot of Nauvoo and lands in the Iowa Territory. That in order to secure said locations, your memorialist had to become responsible for the payment of the same, and had to use considerable exertion in order to commence a settlement, and a place of gathering for the Saints; knowing from the genius of the constitution of the Church, and for the well-being of the Saints, it was necessary so that the constituted authorities of the Church might assemble together to act or to legislate for the good of the whole Society, and that the Saints might enjoy those privileges which they could not, by being scattered so wide apart, induced your memorialist to exert himself to the utmost in order to bring about an object so necessary and so desirable to the Saints at large.

That under the then existing circumstances, your memorialist had necessarily to engage in the temporalities of the Church, which he has had to attend to the present time. That your memorialist feels it a duty which he owes to God as well as to the Church, to give his attention more particularly to those things connected with the spiritual welfare of the Saints, (which have now become a great people,) so that they may be built up in their most holy faith, and go on to perfection.

That the Church having erected an office where he can attend to the affairs of the Church without distraction, he thinks and verily believes that the time has now come, when he should devote himself exclusively to those things which relate to the spiritualities of the Church, and commence the work of translating the Egyptian Records, the Bible, and wait upon the Lord for such Revelations as may be suited to the condition and circumstances of the Church.

And in order that he may be enabled to attend to those things, prays your Honourable Body will relieve him from the anxiety and trouble necessarily attendant on business transactions, by appointing some one to take charge of the City Plot, and attend to the business transactions which have heretofore rested upon your memorialist. That should your Honours deem it proper to do so, your memorialist would respectfully suggest that he would have no means of support whatever, and therefore would request that some one might be appointed to see that all his necessary wants may be provided for, as well as sufficient means or appropriations for a Clerk or Clerks, which he may require to aid him in his important work.

Your memorialist would further represent, that as Elder H. G. Sherwood is conversant with the affairs of the City Plot, thinks that he would be a suitable person to act as Clerk in that business, and attend to the disposing of the remaining lots, &c.

Your memorialist would take this opportunity of congratulating your Honourable Body on the peace and harmony which exists in the Church, and for the good feelings which seem to be manifest by all the Saints, and hopes that inasmuch as we devote ourselves for the good of the Church, and the spread of the kingdom, that the choicest blessings of heaven will be poured upon us, and that the glory of the Lord will overshadow the inheritances of the Saints.

JOSEPH SMITH, junior.

Saturday, 20th. Proceedings of the High Council on the foregoing memorial.

The Council relieved President Joseph Smith, junior, according to his request in the memorial, and appointed H. G. Sherwood to take charge of the City Plot and act as Clerk in that business, and also to attend to the disposing of the remaining lots, and the business transactions which have rested upon him. Alanson Ripley was appointed steward to see that all the necessary wants of the First Presidency be supplied, as well as to provide sufficient means or appropriations for a Clerk or Clerks to aid President Joseph Smith, junior, in his important work.

HOSEA STOUT, Clerk.

(*To be continued.*)

AN inveterate bachelor being asked by a sentimental young miss why he did not secure some fond one's company in his voyage on the ocean of life, replied, "I would if I were sure such an ocean would be pacific."

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 15, 1855.

PROFESSOR PRATT'S DISCOVERY.—We publish in this Number of the *Star* an account of Elder O. Pratt's discovery of the law of planetary rotation. To the generality of our readers, so abstruse a subject may not be of much interest, any farther than as they take an interest in the progress of science and general education in Utah. Professor Pratt is a self-educated man, and, like many of his brethren, he has had to struggle on through poverty, sustain his family, preach the Gospel, and attend to the varied duties of his calling in the Priesthood. But amidst all this, he has been a most devoted student of the sciences of mathematics and astronomy. One of the results of his labours is the discovery of this law, which will rank him with such men as Kepler, Laplace, and others by whom have been discovered, from time to time, some of the general laws which govern the planetary worlds. This should indicate to the world, that the Saints do not intend to be behind them in anything. Their rapid progress in the arts and sciences—their system of theology, based on the revelations of heaven—their improved moral and social relations, and thorough system of general education, will soon place them in the van of all other people. The day is not far distant when they will out-strip the world in everything that is great, good, and exalted.

UTAH NEWS.—The interesting letter from Elder G. A. Smith, inserted elsewhere, gives a copious summary of the news from Utah. A few other items we have gleaned from the *Deseret News*.

Elders Charles Smith, John Mayer, John W. Coward, Benjamin Brown, and W. G. McMullin arrived in the Valley, in advance of their companies, about Sept. 1st. Elders N. V. Jones and W. Fotheringham arrived in San Francisco on the 9th of July, *en route* for Utah. They were 4 months and 5 days in going from Calcutta, stopping 10 days in Singapore, 5 in Macao, and 10 in Hong Kong, from which they reached San Francisco in 56 days. They expected to go through to the Valley on the northern route, in company with Bishop J. L. Heywood.

On Monday Sept. 3rd, brother David Charles Williams, while employed in carrying away lumber from the circular saw of Woolley, Snow and Co., Little Cottonwood kanyon, accidently let the board, of which he had hold, touch the top of the saw while in rapid motion, tending to project the board forward with great force, but he holding too firmly to his grasp, was thrown directly upon the saw, which carried him over its top and threw him a distance of some eighteen feet, cutting and mangling him in the most shocking manner. He survived about twenty minutes. He has left a wife to lament his early death, and many friends in his native country, Wales.

Married, by Bishop Silas Richards, in Union, U.T., Sept. 16, Mr. Samuel Whitaker and Miss Sarah Ann Betson, both from England.

DEPARTURE.—The ship *Emerald Isle*, Captain G. P. Cornish, cleared on the 28th ult., and sailed on the 30th for New York, with 349 souls of the Saints on board, under the Presidency of Elder P. C. Merrill, assisted by Elders Joseph France and T. B. H. Stenhouse.

ARRIVAL.—Elder George P. Waugh arrived at Liverpool Nov. 30 from Canada, *via* New York. He left New York Oct. 30, per ship *Yorkshire*.

THE continuation of the article entitled "Joseph Smith, the Prophet" is postponed, from untoward circumstances, until next week.

Law of Planetary Rotation.

DISCOVERED BY PROFESSOR ORSON PRATT.

To the Editor of the *Millennial Star*.

Dear Sir,—Permit me to announce to the world, through your valuable paper, an astronomical discovery, made by me on the eleventh day of November, 1854. I allude to a law governing planetary rotation. Telescopic observation reveals to us the fact that many of the bodies of the solar system, n t only have a progressive velocity in their orbits, but a ro'ative motion upon their axis. Heretofore, the only means known to astronomers, by which to determine the exact period of a planet's rotation, has been a careful observation of the movements of spots upon its surface. For instance, spots are discerned on the eastern limb of a planet's disc, which, instead of remaining stationary, gradually move across the disc in a westerly direction, disappear for a few hours at the western limb, and again re-appear in their former position on the eastern limb. These spots are believed to be portions of the surface of a planet darker than the adjacent parts, and carried around by a rotation of the planet on its own axis from west to east.

By such observation, the period of the rotation of the planet Mars has been determined to be 24h. 37m. 23s. mean solar time; Jupiter's period, 9h. 54m. 12s.; and Saturn's period, 10h. 29m. 17s. Mercury and Venus are situated so near the sun that it is extremely difficult to distinctly discern spots upon their surfaces. It is believed, however, by some astronomers that their observations are sufficiently exact to assign to Mercury a rotative period of about 24h. 5m., and to Venus a period of 23h. 21m. 21s. It is still maintained by some eminent observers that there is a small degree of uncertainty remaining as to the rotative periods of Mercury and Venus. Uranus is supposed by some observers to rotate on its axis in 9h. 30m.; but this planet is so far distant from us that it is generally believed that the present powers of the telescope are incapable of revealing any spots upon its surface sufficiently distinct to determine whether it has a rotation or not. Whether the asteroids and the planet Neptune rotate, the astronomical instruments of the present day are utterly inadequate to determine.

Do all the planets of the solar system rotate? Observation has, as yet, been entirely unable to answer this question. It is supposed from analogy that rotation is as extended in its operations as the progressive motions of planets in their orbits—that every planet turns upon its axis, producing the agreeable alternations of light and darkness, day and night. But how to demonstrate this analogical supposition—how to ascertain the periods of rotation of such planets as are beyond the reach of observation, has been a problem unsolved by the astronomical world.

Many eminent and distinguished astronomers have eagerly sought after some law, connecting the rotative periods of the planets with some known data of the solar system, such as their distances from the sun—their orbitual velocities—their masses, &c.; but all their laborious researches to develope such law have not been crowned with success—the law of planetary rotation has eluded their grasp.

Firmly believing, from my early youth, that the diurnal periods of the planets were the results of some hidden law, I have endeavoured, at different times, to discover the same, so as to determine the periods of rotation by calculation instead of observation. After many fruitless researches in regard to the original causes of planetary motion, I was led by the indications of certain hypotheses to seek for the law of rotation connected with the masses and diameters of the planets, or, in other words, with their densities. These investigations resulted in the development of the following beautiful law:—

THE CUBE ROOTS OF THE DENSITIES OF THE PLANETS ARE AS THE SQUARE ROOTS OF THEIR PERIODS OF ROTATION.

Or, which amounts to the same thing—THE SQUARES OF THE CUBE ROOTS OF THE DENSITIES OF THE PLANETS ARE AS THEIR PERIODS OF ROTATION.

But as the densities of globes are proportional to their masses or quantities of matter, divided by their volumes or by the cubes of their diameters, it follows that the rotation of the planets, considered as spheres, is proportional to their masses and diameters. The law, therefore, may be expressed in terms of the masses and diameters, as follows:—

THE SQUARES OF THE CUBE ROOTS OF THE MASSES OF THE PLANETS DIVIDED BY THE SQUARES OF THEIR DIAMETERS ARE AS THEIR PERIODS OF ROTATION.

To illustrate the correctness of this law, I will give the following examples:—

Example 1. Given the mass of the earth equal to 1; its equatorial diameter, 7925.5 miles; its period of rotation, 23h. 56m. 4.090475s. mean solar time, which is equal to one absolute sidereal day: also the mass of the planet Mercury equal to 0.0627694 and its diameter 3140 miles; it is required to find the period of Mercury's rotation.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(0.0627694)^{\frac{2}{3}}}{(3140)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. : } 24\text{h. } 5\text{m.}$$

Example 2. Given the mass of Venus equal to 0.9043346; its diameter 7800 miles; and the mass, diameter, and rotative period of the earth, as in the first example. Required the period of the rotation of Venus.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(0.9043346)^{\frac{2}{3}}}{(7800)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. : } 23\text{h. } 21\text{m. } 21\text{s.}$$

Example 3. Given the mass of Mars equal to 0.145337; its diameter, 4108.26 miles; and the mass, diameter, and rotation of the earth, as in the first example. Required the period of the rotation of Mars.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(0.145337)^{\frac{2}{3}}}{(4108.26)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. : } 24\text{h. } 37\text{m. } 23\text{s.}$$

Example 4. Given the mass of Jupiter equal to 371.7547; its diameter 88592.7 miles; those of the earth as in the former examples. Required the period of the rotation of Jupiter.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(371.7547)^{\frac{2}{3}}}{(88592.7)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. : } 9\text{h. } 54\text{m. } 12\text{s.}$$

Example 5. Given the mass of Saturn and its rings equal to 289.0281; its diameter, 79160 miles; those of the earth as in the former examples. Required the period of the rotation of Saturn.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(289.0281)^{\frac{2}{3}}}{(79160)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. : } 10\text{h. } 29\text{m. } 17\text{s.}$$

Example 6. Given the mass of Uranus equal to 20.625488; its diameter 34500 miles; those of the earth as in the former examples. Required the period of the rotation of Uranus.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(20.625488)^{\frac{2}{3}}}{(345000)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. : } 9\text{h. } 30\text{m.}$$

Example 7. Given the mass of Neptune equal to 26.87671; its diameter, 41500 miles; those of the earth as in the former examples. Required the period of the rotation of Neptune.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(26.87671)^{\frac{2}{3}}}{(415000)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{. : } 7\text{h. } 49\text{m. } 57\text{s.}$$

Example 8. Given the mass of Neptune equal to 26.87671; its diameter, 37500 miles; those of the earth remaining as in the former examples. Required the period of the rotation of Neptune.

$$\frac{(1)^{\frac{2}{3}}}{(7925.5)^2} : \frac{(26.87671)^{\frac{2}{3}}}{(375000)^2} :: 23\text{h. } 56\text{m. } 4.090475\text{s. : } 9\text{h. } 35\text{m. } 32\text{s.}$$

If in any of these examples the mass be divided by the cube of the diameter, the quotient will be the density of the planet. And if the density of the earth be taken as unity or 1, the densities of the other planets, deduced from the data given in the foregoing examples, will be as in the second column of the following table:—

Name of Planet.	Densities (the earth's being 1.)	Masses (the earth's being 1.)	Diameters in miles.	Diameters (the earth's being 1.)	Periods of rotation in absolute sidereal days (the earth's being 1.)
Mercury	1.00934	0.9637694	3140	0.3961895	1.00622
Venus...	0.96395629	0.9043346	7800	0.984165	0.975824
Earth	1.000000	1.0000000	7925.5	1.000000	1.000000
Mars	1.04346	0.145337	4108.26	0.51836	1.02877
Jupiter	0.26616	371.7547	88592.7	11.17818	0.41377
Saturn and rings	0.29007	289.0281	79160	9.988013	0.43820
Uranus	0.25005	20.625488	34500	4.353038	0.39692
Neptune	0.1872026	26.87671	41500	5.2362627	0.327246
Neptune	0.253715	26.87671	37500	4.7315627	0.400771

If in the examples given above, the densities in the second column of the table be substituted for the masses and diameters, and the absolute sidereal period of the earth's rotation be considered as unity or 1, the calculations will be greatly shortened, for then the squares of the cube roots of the densities would be equal to the periods of rotation, expressed in absolute sidereal days, as in the last column of the above table.

Example. If the density of Mars be 1.04346, what will be its period of rotation?

$$(1.04346)^{\frac{2}{3}} = 1.02877 \text{ sidereal days, which is the answer.}$$

The ratio of one mean solar day to one absolute sidereal day is as 1.00273791 to 1. Therefore, by dividing the sidereal days in the last column of the table by this ratio, the quotient will be solar days, which may be easily reduced to hours, minutes, and seconds, mean solar time.

To express the law of planetary rotation in general algebraical formula, applicable to the periods of the rotation of all the primary planets, let M, D, P, represent respectively the mass, diameter, and rotative period of the earth; and let m, d, p, represent the mass, diameter, and rotative period of any planet, then we will have—

$$\frac{P \cdot D^2 \cdot m^{\frac{2}{3}}}{d^2 \cdot M^{\frac{2}{3}}} = p\text{; or in terms of the densities and periods, thus—}$$

$$\frac{(\text{Planet's den.})^{\frac{2}{3}} \cdot P}{(\text{Earth's den.})^{\frac{2}{3}}} = p\text{; or, if the earth's rotative period and density be}$$

each taken as unity or 1, then,

$$(\text{Planet's density})^{\frac{2}{3}} = \text{rotative period.}$$

As the rotative periods depend upon the masses and diameters of the planets, any errors entering into these elements by the imperfections of observation will necessa-

rily affect the calculated periods of rotation in a proportionate degree. This will be more manifest by referring to the 7th and 8th examples in regard to the mass and diameter of Neptune. The mass which I have adopted in these two examples is that calculated by Professor Struve, from his own observations of the satellite attending the primary. The diameter, 41500 miles, is that given by Sir John Herschel in his "Outlines of Astronomy." The assumed diameter, 37500 miles, in conjunction with the same mass, gives a difference of 1h. 45m. 35s. in the calculated periods of rotation. Many astronomers have adopted 35000 miles for the diameter.

The diameter of Neptune is probably not yet known within several thousand miles, for an error of observation of three-tenths of a second of an arc, would at that great distance produce an error of over 4000 miles in the calculated diameter of the planet. The same statement is equally applicable to the determination of the mass. An error of observation on the dimensions of the orbit of Neptune's satellite, though it might be only a small fraction of a second of an arc, yet it would produce a great difference in the calculated mass. We can, therefore, in our calculations, only approximate the true periods of rotation in proportion as observation approximates the true ratio of the masses and diameters of the planets.

There is a great difference in the observations of astronomers from which the mass and diameter of Saturn are computed. Some have adopted 67,000 miles as the diameter; others, 73,000; and others again 79160. Some have adopted the mass much less than we have assigned in the foregoing table. If we take the diameter at 67,000 miles, and the mass at 175.245657, the ratio and the period of rotation will remain the same as in the table.

The renowned French mathematician—Le Verrier, to whose calculations the world are indebted for the discovery of Neptune, has revised the tables containing the elements of the planet Mercury, and has computed its mass much less than formerly received: hence, I have adopted Mercury's mass less than stated in the old tables.

It will be seen by the formula which I have given, that if the rotation is known by observation, the ratio of the mass and diameter can be calculated; and that if any two of the elements are known, the third can be calculated.

The periods of the rotations of the ultra-zodiacal planets or asteroids cannot be calculated until observation shall determine their masses and diameters.

Whether the law of planetary rotation can be extended to the rotative periods of the satellites, attending the four exterior planets of the solar system, is not known. It is supposed by some, from observation, that the periods of the rotation of the satellites are equal to their periods of revolution around their primaries: but this needs confirmation by further observation of greater perfection and accuracy than what the present powers of the telescope seem capable of affording.

From the masses and diameters of the four satellites of Jupiter, as given in Herschel's "Outlines of Astronomy," I find by the application of the law of rotation, the following relative or proportional periods. (Assuming the period of the rotation of the 1st satellite, nearest to the planet, to be equal to unity or 1.)

Jupiter's satelites.	Proportional periods of rotation, as calculated.
1st.	1.000000000
2nd.	1.788478493
3rd.	1.635488852
4th	1.375555069

If it be true, that the rotative periods of these satellites are equal to the periods of their revolutions around their primaries, then the law does not apparently hold good for these secondary systems, unless the diameters and masses are affected with considerable errors; for instance, if the apparent angular diameter of the 2nd satellite be reduced the one-twentieth of a second of an arc, it would reduce the real diameter 116 miles, which would give a calculated period of rotation, such as should exist in order to correspond precisely with the ratio of the periods of revolution in their orbits. In the cases of the 3rd and 4th satellites, there would have to be a greater correction in order to make the rotative and orbitual periods of the same length. A

mistake of a small fraction of a second of an arc, might easily be made in the apparent angular diameters. Likewise, as the masses are deduced from observations of the minute perturbations which the satellites exercise upon each other, it is evident that a minute error in such observations, would give a much greater error in the calculated masses. Therefore, masses and diameters might be assumed, within the limits of unavoidable errors, which would give calculated periods of rotation for the four satellites of the same length as their orbitual periods.

This remarkable law, connecting the periods of rotation with the masses and diameters of the planets, appears to point to some more original law of a higher order of generalization. Such was the case in regard to Kepler's law, connecting the orbittual periods of the heavenly bodies with their distances from their respective centres of motion. Newton demonstrated Kepler's law to be a necessary result of the more general law of universal gravitation.

Providence may raise up a Newton in our day who shall disclose to us the reason why the cube roots of the densites of the planets are as the square roots of their periods of rotation.

I intend in some future communication, to present an hypothesis which will, if I am not mistaken, account for this curious law obtaining in the solar system.

With the most sincere desire for the developement and diffusion of useful know-knowledge, I subscribe myself your most humble servant,

ORSON PRATT, Senior.

G. S. L. City, Utah Territory, August 4, 1855.

Foreign Correspondence.

DESERET.

Historian's Office,
Great Salt Lake City,
Sep. 30th, 1855.

Elder Franklin D. Richards.

Dear Brother—Elder Erastus Snow arrived here from St. Louis about half-past one, a.m., of the 1st inst., after travelling very hard, and almost without sleeping for many days. He came with the mail part of the way, but found it was too slow business for him.

On the 3rd inst., the first company of our emigration, under Captain Henley, arrived in good condition. There were 46 wagons and 200 souls. On the same day, I was sorry to record the death of the posthumous daughter of the late Dr. Willard Richards, born the 18th of last October. Jenetta was a fine healthy girl until the 20th of last July, when she was taken sick with the diarrhea, which ended in consumption. She was buried on the 4th beside her father, with whom she is no doubt associated in the world of spirits, though she knew him not in the flesh.

On the 2nd inst., the Utah and Shoshone Indians met in front of the Deseret store, and after various imposing ceremonies, they entered into a treaty of peace.

Elder Isaac Bullock, Judge of Probate for Green River County, came in on the 4th, and reported 50 acres of good wheat at Fort Supply, which would be ready for harvesting on the 10th, and there were prospects for a good potatoe crop.

The Eastern mail arrived on the evening of the 5th inst., but we had learnt all the most important news by Elder E. Snow. The second company of our emigration arrived on the 7th inst., consisting principally of Danes, under Captain Noah T. Guyman.

On the 10th inst. there was fresh snow visible on the Twin Peaks, the weather for the previous fortnight having been very hot and sultry, the thermometer frequently reaching 96 degrees in the shade. It is now cool and pleasant, averaging about 75 degrees, with slight frosts occasionally a little before sunrise. We consider the frost has held off remarkably, most of the corn having matured; but the crops are thin, owing to late planting and grasshoppers. There is still a little late wheat yet green, which we hope will ripen before any severe frost comes.

On the 11th inst., the company from Texas, conducted by Elder S. M. Blair, arrived in good condition, although they had suffered considerably and their number had been somewhat lessened by the cholera while on the Missouri. On that day also the remainder of the newly appointed missionaries to the Eastern States and Europe started from here, most of them having left the day before, and would wait for the balance between the mountains. Same day Elders Orson Pratt and Jesse W. Fox started for Green River in order to survey and determine the northern boundary line of this territory, at the point where it crosses that river.

On the 25th inst., the first division of the P. E. Fund company, consisting of 46 wagons, arrived here, led by Elders Ballantyne, Pitt, and Glover. The Nauvoo brass band went out the day before for the purpose of cheering and escorting in their old captain, William Pitt, the first member of that band, and by whom, under the Prophet's direction, it was organized. The company had just got camped between the mountains on the 24th, when they saw the band on horseback, preceded by their large flag, coming down the side of the first mountain towards them. They immediately mustered all the guns in camp, and gave the band a salute in true military style, which was answered by the band in musical cheers on their brass instruments, which resounded through the everlasting hills with notes of joy and gladness. I will leave you to conjecture what was the scene, and what were the feelings of the "b'hoys" on meeting their old conductor. I can't describe them. Next day the band headed the company into the city, playing lively music, and when near the camp they played "Home, Sweet Home." President B. Young met the company on Union Square, and gave directions respecting the cattle, &c., belonging to the fund.

On the 28th inst., the fifth company arrived under Captain Moses Thurston, with 33 wagons.

"The Deseret State Horticultural Society" has been organized during this month to encourage the raising of fruits, trees, grain, &c., &c.; it held its first public meeting on the 20th inst., at which there was a most superb exhibition of large, fine, and deliciously flavoured peaches, which were distributed among the Assembly. The Nauvoo brass band, in their grand orchestral capacity, enlivened the meeting with suitable music. It is truly astonishing to see what fine peaches, apples, plums, &c., have been produced from mere seedlings; and now that the brethren have begun to graft, and otherwise improve the young trees, the future prospects are really gratifying. There is a general movement in the community on the subject, and a large quantity of fruit seeds of all kinds in the course of planting this fall. On the evening of the 24th inst., Elder W. C. Staines brought a basket to the office, containing about five dozen of the most delicious peaches of large size, with which he feasted me and my clerks, along with Elders Carrington (whose health is better) and Elias Smith. These peaches would have graced any eastern market, on account of both size and flavour.

Brother Staines is beautifying his garden, and is erecting a splendid dwelling house on it in the cottage style; the mason work being nearly completed. Judge Elias Smith is also building a splendid dwelling house, the adobie work having risen to the height of 20 feet from the cellar ground, and has to go up 12 feet higher. Secretary A. W. Babbitt is just finishing a fine large house with 18 rooms. The G. S. L. County Court House is progressing fast, the mason work being about half done, and the remainder going up spiritedly, so as to enclose the building this fall. Elder Henry J. Jarvis is also finishing a very fine house. The adobie work on the new Historian's Office was completed ready for the roof, but on the evening of the 27th inst., a strong wind arose from the north, and blew in a few yards of the north gable end, breaking several of the joists inside; the damage however will soon be repaired. President H. C. Kimball has built about 160 rods of lime and gravel stone wall around his gardens, making a beautiful and durable fence. Several contracts have been let on the Big Cottonwood Canal, now constructing for boating granite to the Temple, and quite a considerable number of hands are employed thereon; it is expected that an immense amount of labour-tithing will be applied thereon as soon as the expected fall rains have somewhat softened the ground. At the public works they are now manufacturing splendid cutlery, con-

sisting of Congress knives, swords, spears, &c.; they are also making some very fine locks.

The Endowment House has been opened twice a-week for the last month, for the purposes for which it was built; it is now closed until after Conference.

There is to be a special term of the United States' District Court held here, commencing on the 15th of October next.

I have not been very well for the most of this month, so that I have only been about half the time in the office; but I have been to Provo, and what with preaching, counselling, trimming my apple and peach trees, visiting the sick, selecting candidates whom I could recommend for endowments, inspecting improvements, marrying, confirming, and cutting off, (the latter process having been taken with some who had gone to California, contrary to counsel,) I have been kept quite busy all the time.

I saw your family a day or two since; sister Richards was in good spirits, and your family all well, with the exception of a little complaining with the youngest child. I saw 300lbs. of flour, which had just been landed in the hall, indicating the absence of starvation. I saw a very respectable wood pile in the rear of the house, which sister R. calculates will last till April; shewing that the means of cooking are at hand. I also saw the foundation of a kitchen 22 feet by 16, with the mason work 3 feet high, indicating that a new cooking room was in progress. Also was told of 40 yards of good cloth already woven, and saw the yarn for 25 yards more ready for weaving,* all which sufficiently testify that while Franklin is preaching and publishing the Gospel among the nations, his family are using every appliance, with industry and economy, to provide themselves with the necessaries and comforts of life.

Elder Seth M. Blair has opened a splendid merchandize establishment in Reese's old store, and is selling goods as cheap as any house in the city.

Elder John C. L. Smith, the President of Parowan, Bishop P. K. Smith of Cedar City, the Hon. Jesse N. Smith, Representatives for Iron County, and some 25 others from that quarter, have come up to attend Conference. One fourth of the city wall of Parowan is completed 12 feet high, and the residue is in rapid progress.

A new valley has been discovered about 25 miles from Harmony, containing a large quantity of excellent timber; a good mill power, and some excellent land for cultivation. A company has been formed to erect a saw-mill.

Some very fine specimens of cotton have been raised in the Santa Clara, and have been pronounced by Dr. Hurt, an old cotton grower, to be superior to any he ever saw in his life. I enclose you a small specimen.

The bell which was cast by brother Morgan Phelps last spring, from the first iron from the Deseret Iron Works, which was very hard, is now mounted on the Salt Lake House in the city, kept by Mr. Townsend; the sound is nearly equal to that of the best at the public works.

Yours as ever,

GEORGE A. SMITH.

* If Elder Smith had inquired, Mrs. Richards would have informed him that there were 300 yards made by the family during the last year. ED.

Varieties.

JESUITICAL ACUTENESS.—The best commentary on Newton's *Principia* is written by Jacquier and Le Suer, two members of the Society of Jesus. This commentary is so simple and complete that it enables a person who has but an imperfect knowledge of mathematics to comprehend and to master the sublime discoveries of Newton. There was, however, a trifling objection to the publication of this commentary. The Pope had, by his decrees, forbidden any one to maintain the doctrines of the motion of the earth. The learned Jesuits disposed of this difficulty very easily. They prefixed a notice to this part of the work, declaring that they bowed with implicit submission to the decision of the Pope that the sun moved round the earth, but that they had been incited by curiosity to show what would have been the case, had it been a truth, instead of a fiction, that the earth moved round the sun. The world laughed and learnt; the Holy See was satisfied and silent.—*Lord John Russell.*

"WIFE," said a man, looking at the telegraph wires, "I don't see, for my part, how they send letters on them ere wires, without tearin' 'em all to bits."—"Oh, you stupid!" exclaimed his intellectual spouse, "why, they don't send the paper; they just send the writin' in a fluid state."

THE ARABS OF ENGLAND.—Mr. Frederick Goodyer, chief constable of Leicestershire, states that somewhere about 70,000 lodgings are annually supplied to vagrants in that county alone, and that these 70,000 lodgings will represent upwards of 45,000 separate individuals—the majority of whom obtain subsistence by very questionable means. Mr. Dare, a domestic missionary, arrives at the conclusion that one-half the number pass through the borough of Leicester. Some of them live by making finger rings for sale from brass buttons; others mend china and glass; not a few vend spurious lace and jewellery; and ballad-singing (as those of us who have an "ear for music" know too well) is a favourite resource. The "paste lurkers" pound a Bath brick, and mix whitening, turpentine, and "red rud" with the powder; whereon they are provided with a composition for cleaning brass, tin and pewter articles, and sell for seven or eight shillings what costs them less than as many pence. Thus we have amongst us (says Mr. Dare) an organized system of vice and beggary, supported by the unthinking and pseudo-benevolent, which will never be eradicated till people cease relieving without inquiry, and public lodging-houses are substituted for the present private ones.—*Family Herald.*

Song of the Saint.

(Selected.)

Farewell, my native land, farewell,
Thou hast no charms for me—
I go with Zion's sons to dwell—
'Mongst noble men and free.

Chorus—Across the mighty deep we roll,
With spirits bold and free:
Blow gentle gale, fill every sail,
And speed us o'er the sea.

Adieu to priestcraft, pomp, and pride,
Oppression and dust
I go the laws of God t' abide,
With those the Lord will bless.

No earthly tie or sympathy
Shall cause my heart to grieve;
I leave them all most joyfully,
With Saints of God to live.

What is the joy the world affords,
What are its happiest hours,
Compared with those consoling words,
"Eternal lives are yours?"

I'll go to Zion's peaceful vale,
And learn celestial love,
And there prepare with Gods to dwell
In realms of bliss above.

Oh God! preserve us on the way,
Our lives and health defend;
Let angels guard us night and day,
Unto our journey's end.

Chorus.—Across the mighty deep we roll, &c.

C. W.

ERRATUM.—In *Star* No. 49, page 777, line 26, for "Joseph Chalmers" read "James L. Chalmers."

Money List, Nov. 23—30, 1855.

	£	s	d
William Maiben	27	0	0
John Mellor	2	0	0
R. J. Townsend	3	0	0
William Lewis	2	11	6
,, (8th November)	8	3	0
,, (19th October)	9	9	10½
,, (30th August)	2	0	0
William Parr	5	0	0
Carried forward	59	4	4½
Brought forward	59	4	4½
John B. Pears	2	0	0
William Brownlow	4	0	0
James Rodgers	7	10	0
William Norris	5	0	0
Augustus Farnham (Australia)	25	0	0
Milo Andrus (St. Louis, per J. H. Hart)	12	6	8
John Godsall	35	0	0
	150	1	0½

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 51, Vol. XVII. Saturday, December 22, 1855. Price One Penny.

Joseph Smith, the Prophet.

(*Continued from page* 772.)

But now let us take a glance at the political state of the world. Is the world in the best possible condition in this respect? Is perfection in the science and art of government attained to by the nations of the earth? Are they on the high-road to such perfection? Are mankind organized nationally in the manner most conducive to the general good? Which is the best form of government—republican, monarchical, or despotic? If one is better than the other, is it wisest for all mankind to be united into that one, whichever it may be? Or should they be divided into an unlimited number of independent nations, organized under this best form of government? Shall Church and State be united harmoniously, as the spirit and the body, or shall they be separated and be continually striving for the mastery? Shall the Church rule the State despotically? Or shall the State be all in all, and ignore the Church? The present generation of men consider themselves in advance of their progenitors in politics as well as in religion. And what is the boasted political position of the world at the present? One exactly analogous to its religious position. Mankind are split up into hundreds of antagonistic political parties and creeds, as they are into hundreds of antagonistic religious sects and creeds. In religion there are Catholics, Protestants, Greeks, Mahometans, Episcopalians, Lutherans, Calvinists, Moravians, Methodists, Baptists, Congregationalists, Unitarians, Swedenborgians, Presbyterians, Quakers, and numberless others. In politics there are Whigs, Tories, Radicals, Chartists, Bonapartists, Legitimists, Fusionists, War Parties, Peace Parties (a pity there are no terse names for these two Parties), Conservatives, Liberals, Protectionists, Free-Traders, Peelites, Democrats, Free-soilers, Hard Shells, Soft Shells—in fact, there is no end to the catalogue of folly. The highest fundamental principle in politics known among the most advanced nations of the day is division, or opposition. Englishmen could scarcely conceive of a nation which was not divided into at least two great parties—the one all sail, the other all ballast, with no cargo, or scarcely any, on the government vessel. The sails strive to make headway, but the good ship is ofttimes so heavily ballasted that, with all manner of tacking, she makes scarcely any real progress. In fact she is often ballasted so heavily that when the winds blow a little fresh, she flounders about for a short time and then sinks beneath the waves. Americans have similar notions. Can there be greater folly?

If we take the collective wisdom of the present generation, as evidenced by that unmistakable criterion, their acts, we dis-

cover that their conceptions of the best possible method of governing the world is by dividing it into a thousand motley, incongruous portions, one organized as a republic, another as an empire, a third as a kingdom, &c.; all these different governments independent of, and disconnected with, each other, and each one a check upon the progress of the others. There have arisen men from time to time who have imbibed the idea of one great universal kingdom upon the earth. So far this is good. It is a principle eternal and divine. But how do such men carry it out? By might instead of right, by conquest, craft, and cunning deceit. And, as a natural consequence, when such a universal government has been realized, it has soon come to naught. And a majority of mankind, seeing the abuses of such a wide-spread and powerful government have concluded that the principle is altogether wrong, and have invariably gone back to sectarian and party chaos.

All political principles are resolvable into two grand heads, the exact opposites of each other—unity and division. The majority of mankind, if we may judge of their faith by their works, believe that mankind cannot be governed properly but by the principle of division, and for this reason we see them split up into antagonistic nations, and nations into antagonistic political parties. Yet it must be evident, on a little reflection, that this principle is decidedly inferior to the other. Where a people are divided into two parties the energies and influence of one, and a great portion of the energies and influence of the other, are thrown away—lost to the general good. This certainly cannot be a desirable principle to act upon, although it is generally prevalent. Some who have seen the superiority of the principle of unity, have endeavoured to establish it, but, not understanding it properly, their exertions have in the end come to naught.

It is evident that human wisdom has failed in the search after perfection in politics as well as in religion. System after system has been tried, but the fallibility of each has been witnessed time after time. The human race, as a whole, seem, humanly speaking, no nearer being brought under one perfect government than they have been for ages. Indeed the most civilized nations in the world laugh at the very idea of political unanimity—all voting on one side—no "opposition!" Why politics would be dead then to most people. As it is, many of the best kind of citizens stand aloof altogether from politics, considering it but another name for gambling.

As men have tried for nearly 6000 years, but have been unable to bring in and develop a perfect system of political economy on the earth, we are justified in considering them unable to do it, and the more so when they appear at the present moment further off the mark than ever. Something is lacking, and what that is, man without inspiration cannot divine.

As mankind are so far behind in religious and political economy, it is not surprising that they have made little advance in social economy. We hear much talk of the high state of civilization in the 19th century. But there are connected with it social evils and anomalies which defy the power and wisdom of man to destroy them. The most enlightened and civilized nations of the earth have the greatest amount of individual poverty and of drunkenness, whoredom, and adultery. Nations who boast of their social superiority have thousands of public prostitutes, a spectacle which barbarism revolts at. And these degraded females are outcasts from society, while the men who have brought them to that wretched condition are held in honour in the highest places of the nation. And further than this, thousands of females are absolutely prohibited by law from becoming helpmeets to any man, denied the privilege of fulfilling the very end for which they were created. The wisest statesmen and divines are at a loss to devise means to stay the tide of social demoralization that swells through the nations. Gaols filled with criminals, Bastiles with paupers, and streets with beggars and prostitutes are a striking evidence of the inefficiency of merely human schemes and means to build up a pure and healthy social superstructure. Why, English statesmen are put to their wits' end now to stop the wife-mangling and wife-murdering we hear so much of in the papers. In the middle of the 19th century we find a nation in the highest state of civilization unable to protect the wife from the most brutal outrage from her husband.

We cannot here forbear to introduce an extract or two, though rather lengthy, from *Tait's Edinburgh Magazine* for Oct., 1854

—"We believe it is the custom of Englishmen to pride themselves upon the high morality which distinguishes their country. When, with a patriotic pride which is pardonable, they endeavour to account for our superiority as a people over surrounding countries, our religious institutions, and the purity of our social habits are specified with a frank complacency and an unsuspecting confidence that are quite edifying. We have a deep experimental faith in the principle that "righteousness exalteth a nation." We point with a rich contempt to the cruelties of slavery in America, and to what we call the abounding licentiousness of France, as though we would thank God that we are not as other kingdoms. When an Austrian butcher comes amongst us, even our very "draymen" turn out to thrash him. We would not so much as shake hands with the "man-stealer." When the story of Continental infidelity to the domestic vow is told us, we piously shake our heads, and point with pride to the "family altar" which, in this favoured land, we so profoundly and consistently revere. The sanctity of the confessional is violated in Rome, and oh! how we bless God that we are all Protestants! England is the peculiar home of virtue. Here the rights of woman are conceded; and, with all gallantry, we pay our homage to her refined sensibilities and her subduing grace! Whatsoever is seemly and hallowed and of good report flourishes amongst us, and glorifies us in the moral admiration of the world!

"Now, we would not, for a single moment, contend that these comparisons, to which we are so prone, are unfair; nor would we insinuate that this self-righteousness is a delusion. True, we send the gospel to the heathen, at a sacrifice of nobody knows how many thousands of pounds per annum. When the romantic exposer of the abominations of slavery visits our shores, we welcome her with an enthusiastic and universal joy; pay to her all the honours due to an immortal and saintly heroine; and render her journeys over the length and breadth of our soil a splendid ovation. But is it not worth while asking whether, on some points, we may not deceive ourselves? Is not this self-approbation in danger of degenerating into a species of self-flattery? May not the reproached, and, possibly, the envious foreigner say to us, "Physician, heal thyself?" Have we no public scandals of which we may be ashamed? Do not moral diseases show themselves on the face of our national character, whilst they are eating into the very vitals of our national constitution? Are there no vices, as well as virtues, by which we are known to the world? Have we not some social abominations—rank, pestiferous, and yet, comparatively, unresisted — which cause the finger of scorn to be pointed at us? Let us see." . . . .

"You may travel over the world, and in no land will feminine beauty and gentleness be found to surpass the specimens in which our own country is so rich; but it is in this land, of all the world, where the sanctity of woman's weakness fails to secure the awe of her natural protector; and where, because she is defenceless, she is brutally assailed with fist or stick. *Woman-beating is the peculiar and notorious habit of Englishmen!* We blush to write a sentence so pregnant with dishonour and reproach, but it is true, without exaggeration, and without spleen. Granting that atrocities of this disgusting nature are confined chiefly to the lower classes of the community, it yet remains a fact that, in this enlightened country, where civilization has won its proudest triumphs, and where the institutions of religion have been established in almost superfluous abundance for centuries, husbands will beat their wives to the very verge of death—roughly and savagely beat them — bruise their heads, batter their bosoms, blacken their faces—make their bodies a wound, and their existence an agony—will do this without provocation, and without resistance—will walk the streets after the dastardly act, without molestation, and face out an examination before a magistrate without shame! Nor can it be pleaded that this is a mere occasional violation of all the instincts of humanity. Every week, almost every day, instances of the grossest and most repulsive kind are brought to light. It is impossible to take up any diurnal report of the proceedings at our Police-courts, without finding one, two, three, sometimes as many as six or eight cases of this abominable crime. A poor, delicate, trembling creature from whom heaven has withheld the power and the intuition of self-defence, appears before the magistrate, with every mark of injury and outrage about her—tears of mystic

love mingling with the blood that has been drawn by the brutality of her spouse, and the father of her children—supplicating protection from murder, and yet reluctant to expose the man who has not either the mercy or the courage of an assassin—giving evidence which the fidelity of her affection and her maternal solicitude would prompt her to withhold; and there, before her, and in the presence of the public, who say nothing, stands the man who has first won her heart thus basely to abuse her person, grinning at her even now with the ferocity of a fiend, and attempting to shield himself from a retribution far too mild, by a perseverance in the disgusting temper that has brought him to the bar of justice—such is a picture of domestic life in happy England!

"But the English, we repeat, are a virtuous race! The tale of cruelty makes their blood to boil! They have societies for the protection of brutes from brutal usage! No man shall flog his horse or his ass with unbecoming severity on the soil where human kindliness has its root, and where so rich a harvest of tenderness and justice and liberal hospitality has sprung up! Here we have every organization of philanthropy. Our Duchesses visit ragged schools, and noble Lords make eloquent speeches to admiring throngs of generous auditors in behalf of oppressed needle-women! Yea, and even the common people are trained in every sentiment of mercy and beneficence which heaven can teach, or society require! Oh, glorious facts adorn our history! We heard with bubbling indignation how the savage Haynau caused *women* to be flogged for loving men whose political principles were objectionable, and for bravely adhering to a cause in which their husbands bravely suffered; and when he tainted our shores with his presence, the roughest, uncouthest men in all the country, turned upon him in holy anger, and with whips and staves, and righteous execrations, they flogged him out of our kingdom! We have had slaves happily redeemed from bondage on our platforms, and when they have shown us the scars on their own flesh, and told us how their mothers, and sisters, and wives were beaten with many stripes, oh! how we have yelled with scorn, and with what loud acclaim we have avowed our sympathy with the oppressed in a far-off land! But, strange to say, we allow our fellow-countrymen to beat—not their slaves whom they bought for money, and whom, if they please, they can for money sell—not resolute ladies who interfere with the affairs of state, and strengthen a grand popular insurrection by the fascination of their smiles, and the grace of their womanly zeal—but their own wives—beautiful women whom they have taken to the altar of love—faithful, patient, tender-hearted, submissive, yet hopeless and helpless creatures, who have soothed them in sorrow; nursed them in affliction; toiled for their prosperity; sacrificed, without complaint, their own share of the comforts of life, that their beastly appetites might be pampered; borne them precious babes; in short, been to them all that only woman can be to man; and the wretch finds no fellow frown upon him; not a hand is raised to punish, in the only suitable way, his monstrous cruelty; nay, crowds will stand round his open door, while his victim is screaming murder, and not a soul will stir to save either her from martyrdom or him from the gallows! . . . .

"How comes it to pass that there are in our community so many of the softer sex who have thus utterly lost the original simplicity and attractiveness of their nature? Is it not a fact demanding prompt and anxious consideration that vast masses of those who should be amiable, chaste, and full of grace, are rough in manner, vulgar in habit, and repulsive in disposition? Must there not be something radically wrong in a state of society which admits of throngs of women grovelling in dirt, hardened to disgusting cruelty, destitute of all natural affection, given to open intemperance, familiar with every foul indecency, and ostentatious in the display of all the grosser vices? May not philanthropists weep, and priests blush, and statesmen tremble when the noisy tavern is crammed with women who tipple without restraint, and blaspheme without fear? Is it not shocking to persons of the most ordinary sensibility to be unable to walk the streets without being stumbled against by fiends in female form, unable to guide themselves, and resenting an irresponsible interruption by obscene protests and monstrous oaths? And yet this is what we have in our midst! We speak not now of those poor outcasts who are abandoned to misery, and who make iniquity their profession; but we

speak of the wives and mothers of England—the companions of our labouring men, and the exemplars of our ignorant youth. It may be said that in every age the loathsome and the vile have lived; but now, the loathsome and the vile are not a few who gain a wide individual notoriety by their degeneracy; they are a multitude in which all personal distinction is lost. The gin-palace, and the beer-house, and the low concert-room are full of them every night. They parade the thoroughfares of the city. The disturbances that result from their terrible madness are a nuisance to the peaceful inhabitants of every neighbourhood. The drunken brawl, and brutal fight are heard in various quarters day by day. It has been officially reported within the last month that, in one house alone, more than twenty young girls were found in a state of beastly intoxication! Now, we put it to our readers whether this view of the condition of a great portion of the female population of our great towns, and especially of the metropolis, is not harrowing and pressingly momentous? Dismal and inglorious are the prospects of a people among whom women can have sunk so low."

Lord John Russell, in his Lecture on "The Obstacles which have retarded Moral and Political Progress," delivered in Exeter Hall, Nov. 13, said, after summing up some obstacles yet in the way—"Upon what can we rely to counteract them? Upon the force of civilization? Twice have its powers been tried, and been found wanting. In the days of Augustus Cæsar, when order had been established and prosperity revived, when Virgil and Horace flourished at Rome, and the vast provinces were blessed with peace and tranquillity, everything seemed to promise a long duration of happiness. But the Christian Apostle and the Pagan satirist alike prove all was hollow and delusive. Vice increased, knowledge decayed, power vanished, and soon everything portended the decline and fall of the Roman empire. Again, in the 18th century of our era, civilization had reached a very high point; that century, enlightened above all its predecessors, which enjoyed the literature of the age of Louis XIV. in France, and of Queen Ann in England, when Racine, Moliere, Boileau, La Fontaine, Dryden, Pope, Addison, and Swift were read and admired, when Newton's philosophy was established, when Lavoisier, and Black and Cavendish had advanced chymistry to a science, and Watt had, by his improvement of the steam-engine, rivalled the invention of the printing press, seemed in its course tending to the happiness of nations. But before that century ended, revolutions tearing up the foundations of society, wars desolating all the nations of Europe, bore sad testimony to the mistake that had been made. What was that mistake? The nature of man is so prone to evil that strong restraint is required to keep down his bad passions and subdue his vicious inclinations. He requires likewise some special incentive to good. The legislators of antiquity sought that restraint upon evil and that incentive to good in powerful institutions, guarded by sanctity of manners. It was thus that Sparta and Rome were led to virtue. But these institutions perished when manners no longer supported them. The institution of monasteries had its origin in a similar feeling of the necessity of restraint. Historians, especially the historians of Spain, who have related the pious intentions of the founders of these institutions, have related how one order after another grew corrupt, aud a severer rule was instituted by some more austere reformer, to give way in its turn to the evil inclinations, jealousies, and weaknesses of human nature."

The *Times* of the next day, in commenting upon the Lecture, discoursed as follows—"We are conscious of something uncouth, raw, dark, wretched, that is perpetually dwarfing, twisting, and destroying the noble growth of virtue, peace, and truth. It is not confined to barbarism, for we are not barbarous ourselves, and we seem to find as many obstacles in our way as the great kings and lawgivers who rose up in the twilight of civilization, and first moulded the minds of men to goodness and order. No mere civilization, as Lord J. Russell pointed out last night, is itself capable of removing these obstacles. The Augustan eras of Rome, of France, and even of England, were stained by great vices; the first led to the decay of liberty and the decline of an empire; the second produced scandals such as could only be wiped out by a bloody revolution; the third was disgraced by general depravity and scepticism. If we are to take another supposition, and regard our present civili-

zation as at the highest, and the present era as Augustan, then this is the period which is exciting the deep anxiety of all good men. This is the very time when it seems more difficult than ever to find the way and lay the foundation for any real improvement. This is the time which we call the age of great cities; when we know not what to do with our youthful offenders, or our incorrigible convicts. This is the very crisis when we find ourselves suddenly plunged over head in a war that threatens to absorb the whole earth, and last out our time. Never was philanthropy so despairing as now. It is the clash of arms, with the sudden stupor of the human mind, and the consternation of good men, that drives Lord John Russell to the platform of Exeter Hall."

The *Family Herald* of Oct. 20, justly rates the civilization of the day as inferior in some respects to barbarism—"There must be something better than this thing they call civilization, something that restores the purity of nature. Even the poor uncivilized rustics of the Irish mosses are cleaner and purer-looking than the poor of the cities. There is no degradation so low as the lowest city degradation. You cannot well go deeper than the poverty of London, Bristol, and Glasgow, and similar places. The poverty of the moss-cabin, where the child of uncivilized nature lives in a miserable hut, surrounded by pure fresh air, is of a much higher order than the poverty of Dublin liberties. The rich may rejoice in a large town, but the poor do not. Does not this tell a tale, that civilization does more for the rich than for the poor, and that the latter are even better in a state of nature, than in a state of heartless civilized art? We shall always have a grudge against civilization, so long as we see such places as the liberties of Dublin, where streets of old clothes' shops and stalls, and even brick walls without stalls, where the miserable rags are nailed to the walls, reveal the fearful and appalling stores from which thousands of the poorest are supplied with the tattered garments that cover them. If you want to think a sermon, and feel its eloquence, take a walk for hours amid these "regions of sorrow—doleful shades." After that sing the praise of civilization if you can."

The roaming savage himself can perceive the short-comings of civilization. A band of Iowa Indians at Glasgow some years ago, were visited by certain religious persons who wished to convert them. The following is a brief account of the interview—"They were introduced to the Iudians and their object explained by Jeffery. The war-chief then said to them, as he was sitting on the floor in a corner of the room, that he did not see any necessity of their talking at all; for all they would have to say they had heard from much more intelligent-looking men than they were, in London and in other places, and they had given their answers at full length, which *Chippehola* (Mr. Catlin) had written all down.

"'Now, my friends,' said he, 'I will tell you, that when we first came over to this country, we thought that you had so many preachers, so many to read and explain the good book, we should find the white people all good and sober people; but as we travel about we find this was all a mistake. When we first came over we thought that white man's religion would make all people good, and we then would have been glad to talk with you; but now we cannot say that we like to do it any more.' . . . .

"My friends, I am willing to talk with you, if it can do any good to the hundreds and thousands of poor and hungry people that we see in your streets every day when we ride out. We see hundreds of little children with their naked feet in the snow; and we pity them, for we know they are hungry, and we give them money every time we pass by them. In four days we have given twenty dollars to hungry children—we give our money only to children. We are told that the fathers of these children are in the houses where they sell fire-water, and are drunk, and in their words they every moment abuse and insult the Great Spirit. You talk about sending black-coats among the Indians: now we have no such poor children among us; we have no such drunkards, or people who abuse the Great Spirit. Indians dare not do so. They pray to the Great Spirit, and he is kind to them. Now we think it would be better for your teachers all to stay at home, and go to work right here in your own streets, where all your good work is wanted. This is my advice. I would rather not say any more.' (To this all responded, 'How, how, how.')"

The testimony of the Ojibbeways is no less striking—"We have tried to understand white man's religion, but we cannot

—it is medicine to us, and we think we have no need of it. Our religion is simple, and the Great Spirit who gave it to us has taught us all how to understand it. We believe that the Great Spirit made our religion for us, and white man's religion for white men. Their sins, we believe, are much greater than ours, and perhaps the Great Spirit has thought it best, therefore, to give them a different religion."

Testimonies might be multiplied without number, but need any more be brought, to show that the civilization of the day is a failure, and that in social economy, as well as in religious and political economy, there is a something wanting — a void which men of their own wisdom can not supply? Here are confessions from some of the best informed and most influential quarters of civilization, and some of the most sagacious and acute of barbarism, both conjointly supporting our view of the utter inadequacy of human wisdom in the regulation of social matters.

(To be continued.)

History of Joseph Smith.

(Continued from page 791.)

[June, 1840.]

Sunday, 21st.

Minutes of the Conference held at Stanley Hill, Castle Froome, Herefordshire, June 21st, 1840.

The Preachers and members of the Froome's Hill Circuit of the United Brethren met at the house of Elder John Cheese, on Stanley Hill, Herefordshire, England, June 21, A.D. 1840, at ten a.m., according to previous notice; the meeting was called to order by Elder Thomas Kington; Elder Wilford Woodruff was chosen President, and Elder John Benbow, Clerk of the meeting.

After prayer by Elder Richards, and remarks by the President concerning the business of the day, it was moved by Elder T. Kington, and seconded by Elder John Benbow, That this meeting be hereafter know by the name of the "Froome's Hill Conference of the Church of Jesus Christ of Latter-day Saints," organized and established by the will and commandment of God, in the United States of America, on the 6th day of April, 1830, this being the 15th day of the third month of the eleventh year of the rise of the Church. Carried unanimously.

Moved by Elder Richards, seconded by Elder Kington, that Thomas Clark, Charles Price, James Hill, and Samuel Jones be ordained Elders; also that John James, Joseph Skinn, Henry Jones, James Baldwin, John Morgan, Samuel Badham, and John Dyer be ordained Priests; also that Robert Hill, George Brooks, James Skinn, and James Watkins be ordained Teachers; carried unanimously; and ordained under the hands of Elders Woodruff and Richards.

Moved by Elder Kington, and seconded by Elders Woodruff and Richards, that

John James, Priest,	preside at	Froome's Hill.
John Parry,	do.	Stanley Hill.
James Burns,	do.	Ridgway Cross.
William Possons,	do.	Moor-end Cross.
Jonathan Lucy,	do.	Colwell.
Thomas Jones,	do.	Pale House.
John Preece,	do.	Ledbury.
Samuel Warren.	do.	Keysend Street.
James Baldwin,	do.	Wind Point.
George Allen,	do.	Woferwood Common.

Rough Leasow, Birchwood, Tunbridge, and Dunsclose will all be united in one Branch, called Dunsclose.

Samuel Badham, Priest, to preside at Dunsclose.

Edward Phillips,	do.	Ashfield and Crowcut.
John Meeks,	do.	Starridge.
John Galley,	do.	Hope Rongh.
Benj. Williams,	do.	Shucknell Hill.
John Powell,	do.	Lugwardine.
John Dyer,	do.	Marden.
William Evans,	do.	Stokes Lane.
John Fidoe,	do.	Bishop Froome.

Carried unanimously.

Moved by Elder Richards, and seconded by Elder Kington, that Elder Thomas Clark have charge of the Churches at Dunsclose, Old Starridge, Ashfield, and Crowcut; that Elder Samuel Jones have charge of the Churches at Keys-end Street, Wind Point, Colwell, Pale House, and Malvern Hill; that Elder Philip Green have charge of the Churches at Shucknall Hill, Lugwardine, and Marden; that Elder John Cheese have charge of the Churches at Stokes Lane, Woferwood Common, and Bishop Froome; that Elder Charles Price

have charge of the Churches at Ledbury, Moor-end Cross, and Ridgway Cross; that Elder James Hill have charge of the Churches at Hope Rough and Stanley Hill; that Elder John Benbow have charge of the Church at Froome's Hill. Carried unanimously.

Moved by the President, seconded by Elder Richards, that Elder Thomas Kington be the Presiding Elder over this Conference. Carried unanimously.

After remarks by the President, the meeting adjourned till two o'clock, p.m. During the recess ten persons were baptized.

Assembled at two o'clock according to adjournment, and administered the Sacrament to several hundred Saints; after which twenty were confirmed, and twenty children blessed under the hands of Elders Woodruff and Richards, accompanied with instructions by the President, explanatory of the ordinance.

Moved by Elder Richards, seconded by the President, that Elder Thomas Kington represent this Conference to the General Conference at Manchester on the 6th July; carried. Moved and carried that the Clerk of the Conference present to the Presiding Elder, T. Kington, a copy of the minutes of this Conference for safe keeping; also a copy to present to the General Conference at Manchester. The minutes were then read and accepted. The President, followed by Elder Richards, then proceeded to give such instruction to the Saints concerning the order of the Church, and the several duties of the members, as the Spirit directed; and bore testimony to the multitude of the truth of the work; followed by Elder Kington; when it was moved by Elder Richards, seconded by the President, that this Conference adjourn to the 21st September next, 10 o'clock, a.m., at this place; carried.

After prayer and singing, the assembly dispersed, the Elders and officers went into Council, when it was moved by Elder Richards, and seconded by Elder Kington, that we proceed to establish and organize monthly Councils of the officers of the Froome's Hill Conference, to commence on Friday the 3rd of July next, at half-past seven o'clock in the several divisions, respectively assigned to the different Elders, viz.—

Elder Thomas Clark, President, and James Meeks, Clerk, Dunsclose. Elder Charles Price, President, Thomas Jenkins, Clerk, Moor-end Cross. Samuel Jones, President, William Williams, Clerk, Windpoint. James Hill, President, Joseph Pullen, Clerk, Stanley Hill. Phillip Green, President, Francis Burnett, Clerk, Lugwardine. John Benbow, President, John Morgan Clerk, Froome's Hill. John Cheese, President, George Allen, Clerk, Stoke's Lane. Carried.

Moved by Elder Richards, and seconded by Elder Kington, that a monthly General Council of the officers of this Conference be held at Stanley Hill, to commence on Friday, the 17th of July next, at half-past seven o'clock, p.m. Elder Thomas Kington, President, and Elder John Benbow, Clerk. Carried unanimously.

The President then proceeded to explain the nature of the Priesthood, and the duties and privileges of the several officers, and gave such instruction as their situation required, followed by Elder Richards, who explained many important principles connected with the building up of the Kingdom.

The minutes of the Council were then read and accepted, when the Council adjourned; and after singing "The Spirit of God," &c., the brethren separated, with feelings of gratitude and thanksgiving, that God had been with His people, and that the spirit of union and love had prevailed in all the deliberations of the day.

WILFORD WOODRUFF, President.
JOHN BENBOW, Clerk.

REMARKS. — The different Branches in this region are so scattered, that it has not been possible to ascertain the number of members connected with each individual Church; but connected with the Bran Green and Gadfield Elm, and the Froome's Hill Conferences, together with a small Branch of Little Garway of 12 members, 1 Priest, and 1 Teacher, are 33 Churches, 534 members, 75 officers, viz., 10 Elders, 52 Priests, and 13 Teachers. And for the comforting of the Saints, and with heartfelt gratitude to our Heavenly Father, we would say that it is less than four months since the fulness of the Gospel was first preached in this region; which is a proof that God is beginning to make a short work in these last days.

W. WOODRUFF.

June 21st. The Saints hired the Carpenters' Hall in Manchester, which is large enough to accommodate ten or fifteen hundred hearers, for five hundred dollars a-year, payable by contribution, and Elders Young and Pratt preached therein this day for the first time.

Monday, 22nd. Elder Young went to Liverpool to see about printing the Book of Mormon, and returned to Manchester on the 26th; and on Sunday 28th, preached in the Hall.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 22, 1855.

EMIGRATION.—Although the principles of the Gospel as taught by the Latter-day Saints are ancient, having existed before the foundations of the earth were laid, and having been given to Adam as the only guide to Salvation, yet, strange to say, they are new to mankind at the present day. If the principles are strange, the events which must transpire to bring them into practice must be equally novel and wonderful, and calculated to arrest the attention not only of those who feel directly interested, but of those who gape like the fool without knowing why, and wonder while they perish.

When the Perpetual Emigrating Fund Company was first organized its success elicited the deepest interest of those who sought the welfare of Zion. Its first operations in 1852, were looked upon by many as events which would decide its success or failure. The trials it has passed through have proved its utility, and the wisdom displayed in its organization, and laid the foundation for more extensive operations. The plan about to be adopted by the P. E. Fund Company, of substituting handcarts for ox-teams in crossing the plains, has been under consideration for several years. The plan proposed is novel, and, when we allow our imaginations to wander into the future and paint the scenes that will transpire on the prairies next summer, they partake largely of the romantic. The plan is the device of inspiration, and the Lord will own and bless it. Those who are ready to adopt it in faith and confidence will find that many supposed obstacles will disappear, and real ones be readily overcome.

In years that have passed, many predictions have been uttered by the servants of God, that the time would come when thousands would flee to Zion, and rejoice to get there with nothing but their lives, and not only Saints, but honourable men of the earth, would seek refuge there from the desolations which would sweep over the nations.

And why has this been prophesied? Because it was revealed that it must come to pass in the natural course of events, in the great work of restoration in the last days. Shall those prophecies be fulfilled, and thereby add another lasting testimony that these men were Prophets of the Most High? Yes, we believe is the echo from the thousands of Israel scattered in the midst of the nations, who are longing for redemption from the perils that are gathering around them.

We do not doubt but that a multitude of the faithful are ready to do anything, or gather to the Mountains in any way that may be opened before them, and that will best subserve the interests of the work. The sacrifices and exertions they are willing to make are the constant measure of their faith and appreciation of the blessings of salvation. Those who are willing to do anything required of them to get to Zion are the very ones most likely to obey counsel after they arrive there. And every difficulty which the increase of the work and the perils of the times throws in the path of the emigrating Saints, is another guarantee that fewer hypocrites and apostate spirits will be mixed up with the Saints in Utah, to work iniquity and prove enemies in the day of trouble.

Important, and, to the Saints, long expected events are coming to pass with a rapidity that keeps one's mind on the stretch to comprehend. It will not do for them to be behind the times. More speedy measures must be devised for strengthening

Zion, and preparing for the important events of an immediate future. The system of ox-trains is too slow and expensive, and must give way to the telegraph line of hand-carts and wheel-barrows. In a short time emigrants will look back and wonder how they could have clung so long to their heretofore slow and laborious system of crossing the plains. It would be much more economical both in time, labour, and expense, if, instead of spending several weeks to obtain, and accustom to the yoke, a lot of wild, ungovernable cattle, impairing the health of many of the brethren by excessive labour and fatigue, and bringing disease and death into the camps by long delays on the miasmatic banks of the Missouri river, on the arrival of a company of Saints on the frontier they could have the necessary hand-carts ready, and load them, and be 200 or 300 miles on their journey, with the same time and labour that would otherwise be expended in getting started. It is only to those who have travelled the plains with ox teams, that the advantages of doing without them will appear in all their force. They alone can realize what it is to get up on a sultry morning —spend an hour or two in driving up and yoking unruly cattle, and while impatiently waiting to start on the dusty, wearisome road, in order to accomplish the labours of the day in due time, hear the word passed around that some brother has an ox missing, then another hour, or perhaps half of the day, is wasted, and finally, when ready to start, the pleasantest time for travelling has passed, during which a company with hand-carts would have performed the greater part of an ordinary day's journey. There being but few animals in a hand-cart company, there will be less to tempt the cupidity of the Indians—a large share of that most laborious and harassing duty—guarding—can be dispensed with, and the time occupied with sleep and refreshment—with songs of rejoicing and prayer. The anxieties of mind about losing cattle by stampedes, poisonous water, and exhaustion will be avoided. It may be safely considered that the extra time and labour of a company that will be required to get started with an ox train, and take care of the cattle, aside from that spent in actual travelling, will enable the same company with a hand-cart to every five persons, loaded with five or six hundred pounds, on starting, to accomplish two-thirds of the journey, and besides, it will reduce the cost of emigration from Britain to two-thirds of what it is at present at most, and after the first year probably to one half. This greatly decreased amount of indebtedness on the part of the emigrating Saints will be much to their pecuniary advantage after their arrival in Utah.

In adopting the plan proposed, instead of using ox-teams for crossing the plains, two or three months of valuable time may be saved to the emigrant. Taking 15 miles as the average rate per day at which a company with hand-carts would travel, the journey would be performed in 70 days. This is about two weeks less than the time usually occupied by ox-trains. Companies starting from England in February or March, generally arrive on the Frontier about the first of May. Instead of waiting there for the grass to grow, and to purchase cattle, and being delayed until the middle of June, or late in July, they might start immediately and arrive in the Valley by the middle or last of that month, and thus save two or three months of the most valuable season of the year. They would then be in time to assist in gathering in the crops, and provide themselves with bread and necessaries for the winter. Where a man has no family, this will save sufficient time to pay for his emigration. If the companies average twenty miles per day on the last half of the journey, it will reduce the time to sixty days, or two-thirds of that occupied by heavily loaded ox trains. We believe that experience will prove sixty days to be about the medium time that it will require to cross the plains.

When it is taken into consideration that three persons can in future be emigrated in the place of two under the previous system, the advantages of the plan now proposed cannot be calculated, and will only be made manifest in the developments of the future. They will then only be realized by those who enjoy the spirit of revelation, and watch closely the great chain of cause and effect in the progress of the Kingdom of God.

The question will perhaps be asked, "Why has not this plan been adopted before?" Some of the reasons are obvious. The route to Utah is becoming more generally known, and there are many men who are familiar with its advantages and disadvantages, and capable of judging what can be done, and able to assist in carrying out new plans in a safe and judicious manner. For some distance on the first part of the road the country is being settled by the whites, which will soon save the emigration the trouble of hauling all their provisions from the Missouri river. The Saints in Utah are becoming every year more abundantly able to assist the emigration with teams and provisions on the latter part of the journey—of this, President Young gives the most cheering assurance—and last, but greatest of all, the faith of the Saints and the spirit of gathering has increased, and thousands now see the necessity of emigrating, and are willing to make any sacrifices for its accomplishment, who have heretofore felt quite indifferent, and as though, if they could not go pretty comfortably, they would rather not go at all.

One object of the P. E. Fund Company from the commencement of its operations has been to bring the expenses of the emigration down to the means of the greatest possible number. Another has been, to a considerable extent, to select mechanics and persons best calculated to build up and strengthen new settlements, and also those who could mostly help themselves, until the Saints were firmly established in their new home, and able to effectually carry out the ultimate design of the Company. Now the time has arrived when the funds of the Company can be applied to their legitimate object, and the faithful, long suffering poor are the special objects of regard. Plans are being devised to effect the deliverance of the greatest possible number of these with the means at the disposal of the Company. This is the great object to be attained, and for which hand-carts are to take the place of ox-teams.

Every year the way opens up in proportion as the spirit of gathering increases, and the faith of the Saints enables them to overcome the increased difficulties and trials of the journey. The difficulties of gathering, and the amount of toil and hardship which the Saints will be willing to endure to get to Zion, have only begun to be developed. As there are no doubt many who years ago might have gone comfortably on their own means, but now would rejoice in the opportunity of getting there with hand-carts, so there will be thousands in years to come who will be glad to flee there on foot, ragged and destitute, with a bundle under their arms, and nothing but a crust of bread to eat. Many who read this will live to see that time, and be overtaken in those scenes, unless they use all possible diligence.

Many men have travelled the long and weary journey of 2000 miles from the Missouri river to California on foot, and destitute, in order to obtain a little of the shining dust—to worship at the shrine of Mammon. Who that appreciates the blessings of the Gospel would not be willing to endure as much and more, if necessary, in order to dwell with the righteous and reap the riches of eternal life? The Mahomedan will perform a long and weary pilgrimage of months and even years, and make every sacrifice that human nature can endure, to kiss the tomb of his prophet, and bring away a relict from the holy city of Mecca. The Roman Catholic

will endure severe penance with the hope of saving his soul from purgatory. The Hindoo devotee will suffer self-inflicted tortures of the most excruciating nature, to obtain the favour of his imaginary deity. And modern Christians, who trust to the frail bubble of a hope for salvation, will often endure much to prove their honesty of purpose. Then shall not Saints, who have the revelations of heaven—the testimony of Jesus—the preludes of eternal joys—and can partake of the powers of the world to come—be ready to prove by their works that their faith is worth more than the life of the body—the riches of the world—the phantoms of paganism—the creed of the false prophet, or the imaginary fantasies of modern sectarianism.

Although we are unable at this time to present our readers with the plan of our operations the ensuing season, we will endeavour to give a few facts which will enable them to answer some of the daily questions arising in their minds on that important subject.

All orders for persons to emigrate, by the P. E. Fund, to insure our attention, must come from the President of the Company. The funds of the Company can only be applied to aid those who go directly through to Utah, under the direction of its agents, and cannot be applied to aid any going only to the United States.

The Company cannot, as it did last year, lend indiscriminately those who have ten, eleven, or twelve pounds sufficient to go through with teams, as the funds of the Company must be appropriated to aid *those who have proven themselves worthy by long-continued faithfulness in the Church, whether they can raise any means of their own or not. These must be brought, so long as we can act within the means of the Company, no matter if they have not a sixpence in the world.*

Last year, in order to accommodate the feelings of the Saints, and enable them to cross the sea with their friends and acquaintances, we sent Fund passengers with others on the same ship, but experience proved that the trouble and inconveniences arising therefrom more than counterbalanced the advantages. Therefore this season the P. E. Fund passengers will go in companies by themselves from here to the frontier.

Persons ordered out through the President of the P. E. Fund Company, and who decline going, are reported back to him annually, with their reasons why. As on the arrival of such reasons the funds are liable to be otherwise appropriated, we do not feel authorized to forward the parties afterwards unless the order for them has been renewed.

THE POOR.—The season of the year has now arrived when hunger and want press heavily upon the poor. Many of the Saints we are aware are in very destitute circumstances, and have to suffer in common with the multitudes that surround them. The Pastors and Presidents are specially required to see that arrangements are made in all the Conferences and Branches to prevent the diligent Saints from suffering in this inclement season from hunger and cold. "But whoso has this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?" Let the Saints who have impart to those who have not, and remember that he that giveth to the poor lendeth to the Lord, who in due time will repay him with increase.

DEPARTURE.—The ship *John J. Boyd* cleared on the 10th inst. for New York with 508 souls of the Saints on board, of whom 437 were from Denmark, Sweden, and Norway, 30 from Piedmont, and 41 from Great Britain.

The prices of passages on the *Emerald Isle* and the *John J. Boyd* were £4 5s. for adults, £3 5s. for children, and 10s. for infants. The age of distinction between

phet of the last days, now mingling with the spirits of the just and preparing with them for the coming of our Lord, saw the glory of the Redeemer's kingdom and laid the foundation for its permanent establishment on the earth.

Why, then, look for a heaven beyond the clouds? Revelation, both ancient and modern, points out the earth as the future abode of the righteous, and shows the way to make it so.

The Saints of the last days have often been told that if ever they enjoy a heaven, they will have to make it. The propriety of this remark will be seen when we consider the present degraded state of the earth and its inhabitants. It bears now the marks of hell rather than the impress of heaven, and its inhabitants rather the traits of devils than the characteristics of angels. Aye, and before the great change shall come, the evil passions and corrupt desires of men will be more than ever developed. Satan will have a greater hold upon their hearts, and he will wield a mightier influence for evil than ever he has manifested during his long reign of darkness. Nation will rise against nation and family against family. Fraud, strife, anarchy, adultery, robbery, murder, oppression, and all kinds of cruelty and sin will abound; and the elements around, as if affected by the wickedness of the people, will become fearfully agitated and will use their mighty force to make things more horrible and wretched. It will be a dark hour before the splendour of day—an awful storm before the calm of peace. The evil day is approaching with fearful rapidity; but, thanks be to God, the heavenly kingdom is already "set up." Its citizens are gathering together and uniting their strength and influence. By subordination to inspired leaders, their energies are being directed to accomplish the greatest good; and ere long the gigantic power of this glorious organization shall be felt throughout the whole world.

The spirits of holy men are mustering for the struggle to come, and the resurrected Saints are marshalling to unite their resistless influence with the other powers of righteousness, that Satan and iniquity and all who hate the ways of God may be banished from the earth, no more to bear universal sway, for ever.

Rejoice, O Mother Earth! and let the anguish on thy countenance depart; for thou shalt be cleansed from the pollutions which have defiled thee; thy hidden light shall shine forth and illuminate the firmament; thou shalt be clothed with the garments of praise, and an immortal bloom shall glow upon thee; among the heavens of eternity shalt thou roll in splendour and in majesty; and, like thy King and thy Redeemer, thou shalt endure for ever and ever!

HOME CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

58, Albion Street, Birmingham,
November 30, 1858.

President Calkin.

Dear Brother,—Continuing my visits among the Conferences, I visited Bedford on the 30th October; and on the following day, Sunday, attended Conference there with Pastor Bayliss. We had very good meetings, considering the scattered condition of the Saints in that Conference.

There was a goodly portion of the Spirit of God enjoyed; and, judging from the representations of the Elders, the Conference is in a very good condition. Pastor Bayliss, President Jefferies, and the Travelling Ministry are in excellent spirits and cheerfully attending to their duties.

On Sunday, the 7th November, I attended Conference at Abersychan, in the company of Pastor Penrose. The meetings were well attended by the Saints, and a good influence prevailed. There has been comparatively little done in this Conference towards the liquidation of the book debt. The Priesthood have not comprehended the nature of the effort lately made throughout the Mission for the above purpose, or it has been entirely overlooked: I believe the former, because the Saints manifested their willingness to

keep pace with the times and to give their offerings in aid of the Church; and I feel assured that things will work much better under the direction of Elders Penrose and Burrows than they did previous to the late appointment.

I arrived in Jersey, Channel Islands, *via* Weymouth, on Friday, the 30th Nov., and found Elder Barnes and the Saints in good spirits and thankful for a visit. Spent Saturday in business and conversation with brother Barnes, and on Sunday met with the Saints,—first in Council meeting, then in two public meetings. On Monday I visited the Saints at Goree, and returned to England on Tuesday.

The Saints in these islands are a remnant of a large number who have been baptised into the Church. A large proportion are fishermen and female servants, whose incomes are generally small and uncertain.

Some are so situated that they cannot be visited very often; yet those that have the privilege of attending meetings and otherwise show an interest in the work are feeling very well. A decided improvement has taken place of late in their feelings, and I anticipate a continued improvement.

Elder Barnes has been devoting himself to the work with great earnestness, and the Lord has blessed him in his labours. You were pleased to send them a little assistance for the reduction of their book debt, which is heavy, taking their circumstances into consideration; for which they felt very thankful; and doubtless this act will inspire them in their labours to make themselves entirely free.

I am your fellow-labourer in the truth,

W. Budge.

A JEWISH EDITOR AND HIS ANTI-MORMON CORRESPONDENT.

The following is an answer of the Editor of the *Jewish Chronicle* to a "Christian" bigot, who felt so scandalized at the Editor's announcing "the receipt of six numbers of the *Latter-day Saints' Millennial Star*," that he must forsooth "bore" a Jew with a formal protest against the Saints.

(*From the "Jewish Chronicle."*)

"We, of course, can have no objection to recording the protest of I. C. S. against the belief that Mormonism is a Christian sect. But let us tell our correspondent that something more than a simple denial will be necessary to convince those who, unbiassed like ourselves, examine the credentials produced by the various contending parties. The external evidence for the Prophetship of Joseph Smith appears to us at least as strong as that on which the Divine origin of Christianity itself is based. We cannot see how the proofs which should be deemed sufficient to demolish the veracity of the former should lose their efficacy when applied as a test to the latter. The parallelism, not in the life, but in the death of the founders of Christianity and Mormonism respectively is evident, with the difference that, whilst the former had a trial and was by the law of his country—rightly or wrongly interpreted, this is not the question here—found guilty and put to death by Roman idolators, the latter was murdered without trial by Christians, avowedly for his innovations in religious matters. The progress made by Christianity within the thirty years after its foundation cannot be compared with that of Mormonism within the same period; and the hardships endured by the primitive Christians find likewise their parallel in the persecutions of the Mormons from the Christians. The Mormon preachers, too, are persecuted, incarcerated, banished, and fined, and yet perseveringly go on preaching their views and making converts. Do we wish to apologise for the flagrant errors of Mormonism? God forbid. The system of Mormonism, as it is at present, would as much throw mankind back as Christianity has advanced it. But we feel induced to make these remarks in order to show how much more occasion there is for conversionists to defend their own than constantly to thrust their views upon Jews, upon whom conversionist argument can produce no impression whatever.—Ed. J. C."

of assisting any of those who come into the Church now, during these troublesome times for Britain, whose chief aim and intention may be to get to America. I know you will rejoice very much if you get my letters, to carry out my instructions. . . . .

Praying for God's blessing to ever rest upon you, I remain your fellow labourer.

BRIGHAM YOUNG,

President P. E. F. Co.

Indian Policy.

Washington, Oct. 19, 1855.

I learn that the President has determined on a new Indian policy for the Government. Heretofore, the policy has been *removal*. So soon as any question would arise between the white man and his red brother, involving any serious difficulty, instead of meeting boldly the questions and settling them, the previous policy of the Government has been to remove the Indians further into the wilderness and stave off the responsibility of the issues. The very necessity of the case now forces the Government to change its policy—for there is no longer any West to which to remove the poor Indian. The white population of California, Oregon, and Washington, will soon demand that this incumbrance be started on the opposite track, and that the red man's path shall be *Eastward*. In this crisis, President PIERCE has determined to adopt the opposite of the old policy, and continue the Indians on their reservations—curtailing their boundaries instead of enlarging them. This will force them to turn their attention to agricultural and mechanical pursuits, and tend to their rapid civilization. They will be surrounded on all sides by the music of the ploughman's merry whistle and the busy click of the mechanic's hammer; and these influences must affect in greater or less degree their wild and savage nature. On Lake Superior, several tribes who had been thus surrounded, have become excellent citizens. One of the Seganaw tribe is now largely engaged in *ship building*, and has a large capital invested in the business. Others of the same tribe are engaged in the various mechanical trades, and are doing well under the force of precisely the same policy which the Government has determined to adopt towards all.

Letters have been received in this city from Fort Laramie as late as the 19th of September, they contain some news of interest, and altogether present the condition of things in that quarter as of a belligerent character.—Correspondent of *Missouri Republican*.

Gen. HARNEY arrived at Fort Laramie on the 17th. The Sioux Indians, it is said, have commenced war in earnest. They attacked a small party of three men, from Laramie, a few days after the battle of Blue Water.

The Indians attacked some express men from Fort Pierre; they saved themselves and their mail bags, being on fleet horses, but they lost all the led horses.

Again says the letter, the Sioux Indians last night stole eight mules from some people en route to the States, encamped near this fort. The ball is now opened, and we may have, and doubtless will have, work ahead. The Indians say, "Come on." They are on White Earth in large numbers, and have sent messages to Gen. Harney to "come on with his young men—that they were ready, and wanted his horses—that he had better not come further into their country, or he would cry."

This war will not end in a day, and I predict that more troops must be sent out. Gen. HARNEY has enough troops to whip the Indians whenever he meets them, but not sufficient to guard the road and garrison forts.—*Missouri Republican*, Oct. 24.

THE consumption of human life during the reign of the late Emperor Nicholas was enormous. He carried on war with the Circassians uninterruptedly for twenty-eight years, at an annual cost of 20,000 lives on the Russian side alone, making a grand total of nearly 600,000 Russians who perished in attempting to subdue the independence of Circassia.

Varieties.

Be attentive to your neighbour at the dinner table; pass her everything she requires, and if she should unwittingly make an ill-natured remark, pass that also.

A Suspicious Character.—*Medical Student seeking Board (being of a pious turn of mind)*: I should wish a nice quiet room where I should be uninterrupted in my devotions. *Landlady*: Oh, in that case I always require the money in advance.

Political Parties in America.—The following list of the more prominent political parties now in vogue in the United States is from the *New York Tribune*:—Republicans, Whigs, Democratic Whigs, Woolly Heads, Silver Grays, Prohibitionists, Temperance Party, Stringent Licencers, Moral Suasionists, Constitutional Rights Party, Liquor Dealers, Teetotallers, Democratic Republicans, National Democrats, Hunkers, Barn Burners, Hard Shells, Soft Shells, Half Shells, Reformers, American Democracy, United Americans, American Protestants, Know Nothings, Know Somethings, American Party, Choctaws, Hindoos, Sons of the Republic, Templars, Land Reformers, Anti-Renters, Liberal Party, Practical Democrats, German Democracy, Working Men.

To Elders F. D. Richards, J. A. Young, W. H. Kimball, J. Ferguson, J. A. Little, G. D. Grant, and E. Ellsworth, Missionaries to Great Britain.

BY ELIZA R. SNOW.

Brothers Edmund, George, James, William, Joseph, and Franklin,
When the times of your missions are ended abroad,
Come, come to your beautiful home in the mountains—
To the chambers of Israel—the Zion of God.

Chorus—All the faithful in Zion most heartily bless you,
And to share in home-blessings we wish you to come;
Here are fathers and mothers, fond sisters and brothers,
Dear wives and dear children to welcome you home.

May God speed you with safety across the broad ocean,
Preserve you from tempests and pestilence too,
Give you prosperous passages up the two rivers,
And then over the plains, bless your journey all through.

Chorus—All the faithful, &c.

You've been blest through the power of the holy Anointing,
Through the faith and the prayers of the servants of God;
And because you've been humble the Lord has sustain'd you,
You have honour'd your callings and Priesthood abroad.

Chorus—All the faithful, &c.

Great Salt Lake City, Sept. 10th, 1855.

Money List, Nov. 30—Dec. 7, 1855.

	£	s	d		£	s	d
James Woods	5	0	0	Brought forward	17	0	0
John Mellor	2	0	0	Thomas Morgan	2	0	0
Edward Middleton	5	0	0	Griffith Roberts	1	10	0
John Price	5	0	0				
Carried forward	17	0	0		20	10	0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 52, Vol. XVII. Saturday, December 29, 1855. Price One Penny.

Joseph Smith, the Prophet.

(*Concluded from page* 808.)

Though men have been trying their best for 50 or 60 centuries to introduce perfect systems of religion, politics, and social organization, yet we have shown that they have miserably failed in each department, and at the present moment, when the majority of men imagine they have taken their highest flights in these matters, their wings suddenly droop, their course is arrested in mid heaven, and the discovery is made that their vitals are the prey of divers fatal diseases. And not only have we shown that the wisdom of man alone is insufficient to remedy the existing state of things and regenerate society, but that many experienced, talented, and celebrated men are compelled to the conclusion that there must be something better than what men pride themselves upon at the present time, that there must be some system greater, purer, more comprehensive, and more effectual than any they have yet discovered, that there must yet be at work some power more potent than that of man, or virtue and truth must fail to receive their deserts, and the world must go on continually disputing, and quarrelling, and snarling, and fighting, as it has been doing from time immemorial.

As it is useless, then, to look to man to introduce a better order of things, to whom shall we look? We must look to a higher source than man. Whom should we more naturally look to than to the Creator of the earth, the Father of the human race? He is the Source of light and intelligence. He is the author of the only perfect system of salvation from the evils which are in the world, religious, political, or social. Men have heretofore made one grand mistake in all their endeavours to ameliorate their race—they have tried to do it by their own wisdom and abilities, forgetting that there is but one plan, and one authority, and one name whereby they can be saved, and that this one plan, authority, and name are from heaven, and not of earth. If men have named the name of God or Jesus Christ in their reform speculations, it has only been by way of form, they have not dreamed that God should have the absolute and direct management and control of the movements. And this has been the grand reason that men have so often and so completely failed in their plans.

To God, then, we must look, in the first instance, as the great originator and director of any successful attempt to reconstitute society on a righteous and eternal basis. Has he given any intimation that He will ever take such a work in hand? Yes, He has promised it most distinctly and emphatically, through His servants the Prophets, and this one grand idea of

the Lord one day taking matters in hand in relation to this earth and its inhabitants has been the great source of consolation and comfort to the righteous, who have understood it, in all ages. Kings and Prophets and Saints and righteous men have desired to see this cheering time, but have died without the sight. To behold this glorious day, the people of God in all generations have been content to pass their lives in sorrow and amid persecution, they have gladly wandered, when compelled, in sheepskins and goatskins, and lived in dens and caves of the earth. They have looked forward with fond anticipation when their character will be appreciated and their merit acknowledged and rewarded. Even the very people who slew the Son of God, have cherished, as the one great hope of their existence, the promise given to their fathers that God will make manifest again His wisdom, power, and glory in redeeming them from their low and scattered state, and will reign over them for ever as their God and King.

John, the Revelator, prophesied that an angel would be sent from heaven with the everlasting Gospel to proclaim to all nations, kindreds, and tongues. Daniel the Prophet foretold distinctly that in the last days the God of heaven would set up a kingdom, which should never be thrown down, small in its commencement, like a mustard seed, or like a stone cut out of the mountains, but gradually increasing until it broke in pieces and absorbed every other kingdom, and filled the whole earth. And, said Daniel, the kingdom and the dominion under the whole heaven should be given to the Saints of the Most High, and they should possess it for ever. That is, God would be King and Lord over the whole earth, and His Saints would be promoted to the seats of power and authority, that His laws might be observed among all people. Time and space would fail to refer to Isaiah, Zechariah, Ezekiel, and the other inspired writers who have written so copiously and so interestingly of Jehovah's great work of the last days, justly denominated a marvellous work and a wonder, a work the majority of mankind will in no wise believe, though a man declare it unto them. We must leave our readers to refer at their leisure to these Prophets.

Now, how might we naturally expect the Lord to commence the work which He has spoken so much of by the mouth of His holy Prophets, and which everybody sees there is so much need of? How has He ever accomplished any work upon the earth up to the present? By human instrumentality. He has chosen some man to be His mouth-piece, His representative among men, to act in His stead, and has clothed such man with the Holy Priesthood, and enlightened him by continual revelations from heaven, and bestowed upon him the Gift of the Holy Ghost that he might have the mind of God. Such a man was Jesus, and also Noah, and Moses, and Peter the Apostle. Such a man is a Prophet of God, a Seer, and a Revelator. A Prophet, then, speaking the word of the Lord, holding communion with Him, inspired by His Holy Spirit, and receiving visits of angels, is the man whom we might reasonably expect to appear upon the earth as the Lord's instrument in the accomplishment of His great work.

Now, having discovered that a certain man is wanted by the Lord, the next grand question is, who shall this man be? What kind of a man can we expect him to be—a rich man or a poor man, a soldier or a civilian, a clergyman or a layman? It would be a Herculean task to please men in this matter. If asked, Catholics would say the Pope should be the man. Episcopalians would suggest the Archbishop of Canterbury, or the Monarch of England, a Queen, as it happens now to be. Protestants in general would suggest some learned divine. The Greek Church would offer the Emperor of Russia. In short, each religious sect would put forward its religious chief, each nation its national chief, and each political party it political chief. Confusion worse confounded again. Yet such would be the thoughts of men in the matter.

But the Lord says that His thoughts are not as men's thoughts, nor His ways as their ways. And again, in these self-sufficient days, when each nation, sect, or party considers itself superior to any other, it really needs some strong corrective, for if the Lord were to choose His representative from any party, that party would instantly swell itself out still more in all the grandeur of littleness, and lord it over the others most pompously. Men generally choose some great and celebrated man to perform any great work, but the Lord does not work in that manner.

He does not choose great men, lest they glory in their greatness; nor learned men, lest they glory in their learning; nor men well versed in the knowledge and ways of the world, lest they glory in their wisdom. He chooses the foolish things of the world to confound the wise, the weak things to confound the mighty, and things that are not to bring to naught things that are. Why? That no flesh should glory in His presence. Nay, the very reason why the great work in question is to be "a marvellous work and a wonder," is because by it "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

We have discovered, then, that when the Lord shall actually commence this great work, His ways will not be as men's ways would be over it. When He calls and authorizes a man to be His representative, His Prophet on the earth, He will not call a king, an emperor, a mighty general, a noble duke, a famous statesman, a hoary philosopher, or a learned divine, for men would naturally call one or all of these, and it then would not be so evident to all the world that the work was the Lord's, for the wisdom and learning of men would be honoured, and not confounded, and men would glory in the presence of the Lord. We have learned that the Lord will call a man unversed in the wisdom of the world, therefore a young man, accounted foolish by the wise and great, unlearned, poor, the idol of no sect or party, without influence among men, in short, the very man, above all others, that would not be chosen if men had the choosing. We have learned that the Lord would appoint that very person, the fact of whose appointment, when manifest to the world, would fall like a thunderbolt upon the wise and the learned, and whose general course, by their own testimony, was the most antagonistic of all to their own.

We have shown very plainly that, whether in a religious, political, or social point of view, the world is in a wretched, pitiful, helpless state, though boasting of its wisdom, power, and intelligence. We have shown that the power does not exist among men to bring society back to a healthy state of progressiveness, and that the only source of help is the Lord. We have shown that the Lord has declared that He will help the people, though in His own way, and that way, remember, as different as light from dark from what the wise among men would suggest. We have shown that the Lord would raise up a man to be His instrument in this work, and this man would be just the very person whom men in general would consider most unfit for such a purpose, and thereby the Lord would confound the wisdom of the wise, that no flesh might glory in His presence. And now we have to say that the Lord has verily commenced His great work, so much needed, so much prophesied of, and so much desired and prayed for by the meek in all generations. He called a certain man to be His instrument in the work. That man was Joseph Smith. Start not, reader, for we testify that Joseph Smith perfectly answers the description, deduced from Scripture and reason, of the man the Lord would choose. Joseph Smith was poor, unlearned, a mere youth of 15 years, therefore of necessity comparatively ignorant of the ways of the world. He belonged to no religious sect or political party. He was not called a great preacher, nor a learned philosopher, nor a sagacious statesman. He was an obscure stripling when the Lord called him. He was the last individual in all the world that men would have thought of naming for the important post assigned him by the Lord, and his whole course was directly opposite to that of learned men in the accomplishment of his mission. The work the Lord commenced through him, was very small in the beginning, but has already gradually, yet surely, grown to respectable proportions, and it is growing greater and greater every day, insomuch that it has become a matter of dreadful apprehension to many who hear of its progress but know not that the work is the Lord's. Joseph Smith has been denounced by every religious sect that has heard of him. Not upon any account would they acknowledge his divine mission. Kings and statesmen and divines and learned men esteem him as the last man upon the earth to introduce a perfect system of religious, social, or political organization.

Joseph Smith really was the man chosen by the Lord for the accomplishment of His purpose in the last days, and certainly if the Lord did intend to confound the wisdom of the wise and bring to naught the understanding of the prudent, He could not possibly have chosen a fitter instrument for the purpose than Joseph

Smith. When the fact of his divine appointment shall burst upon the nations, they will be struck dumb with wonder and astonishment at the Lord's choice —the last individual in the whole world whom they would have chosen. When it becomes patent to all men that Joseph Smith and Brigham Young and the Latter-day Saints are the very people who prove, under God, the saviours of the world from the corruptions of these last days, the pride of man will receive such a terrible blow that no flesh will presume to glory in the presence of God for a Millennium at least.

As Joseph Smith was all that we could Scripturally and reasonably expect him to be in the character he professed, mankind are condemned before the Lord if they do not receive his teachings and develop the system which he introduced, through revelation from God, for the regeneration of the world. No man need be in doubt as to the question whether Joseph Smith was in reality sent of God, for though his course was exactly opposite to that of learned and wise and prudent reformers in the religious, political, or social world, yet it is demonstrated, by facts, that he solved the great religious, political, and social problems which have long engaged the serious attention of men. Everybody knows, or ought to know, that the religious organization of the Latter-day Saints is the most elaborate and perfect in the world. Everybody knows that Joseph Smith introduced principles that secure among those who believe in him unanimity of thought and action, whether in relation to religious, political, or social matters. This is abundantly manifest in the history of the Latter-day Saints, and, in fact, it is this peculiarity in them that causes so many to evince such fearfulness of their future power and influence, for the old proverb is true—"Union is power." Everybody knows that Joseph Smith revealed principles that put an end to poverty, whoredom, and every social corruption. But the best of all is, every man who will practise the principles revealed through Joseph Smith may know for himself whether he was indeed sent of God, or whether he spoke from his own wisdom merely, like the wise and learned and great men of the world.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 29, 1855.

THE OLD YEAR.—Another year, with its joys and sorrows, its multiplied blessings and calamities, will soon be numbered with the past. Time, as the world call it, is fast merging into that eternity where mortals will no longer look forward to a resurrection and final judgment. To the Saint, who by the spirit of revelation can pierce the vail and understand the dim shadowings of the future, time and eternity are the same.

The years, as they go by, are but fragments that join an endless future with an infinite past. Those only who use them for evil, will have any occasion to regret that they are gone; while the wise and provident who can continually claim the blessings of the future, by making a good use of the present, can afford to indulge in the fond anticipation of joys that are to come. Hope is the anchor to the soul, which continually points to a bright to-morrow. With the world it only lays hold on shadows, but the faithful Saint is certain of substantial realities.

Our little *Star* shines brightly still among the lights which shed a few encouraging beams through the mists of infidelity and doubt. Feeble though its glimmerings may appear amid the prevailing darkness, and heeded but little by the world, still the assurance that it has served as a beacon to guide the faithful in the path of safety, a thousand times repays us for past labours, and stimulates us to future exertion.

Hoping that Christmas pleasures have been sanctified to our friends by that spirit which brings joy and peace, we wish them a happy New Year, and as that shall glide into the past, may each day bring renewed joys and blessings, and an increasing assurance of realising all the glorious hopes which animate the bosoms of the faithful.

THE ENGLISH LANGUAGE.—It is natural for men to love the country they are born and educated in, to cling to the manners and customs of their fathers, and to think that the language in which they first learned to lisp their childish wants is the most perfect of any. It is well that this is so, for it tends to make men more contented with their lot, and we would not desire to have it otherwise merely for the sake of change.

Latter-day Saints are the Lord's peculiar people, raised up to accomplish His purposes in the earth, and the most perfect union is necessary to fulfil them. In order for a people to become perfect in union they must be one in everything which can influence their actions, whether of a religious, civil, social, or domestic nature. This can never be done effectually, without a general medium or language, by which one person can convey ideas or principles to another, in the same light in which they are received.

The Saints will some day be in possession of a pure language, of Celestial origin, such as Adam spake in the garden of Eden when the Lord talked with Him in the cool of the day, and which will be again the medium of communication when men become sufficiently perfect to converse with the Gods.

If there is any one language on the earth, that assimilates nearer to this pure one than another, it has not yet been revealed to the world. Therefore there can be no utility in discussing the subject. It becomes the Saints scattered through the earth, to lay aside their national feelings, their prejudices in favour of their native languages and customs, merge all into the kingdom of God, and love that most which He favours, and which will tend to restore them to His presence. From among the multiplicity of languages, the Lord has seen fit to select the English as the medium through which to reveal the fulness of the Gospel in this Dispensation. The fact exists, the propriety of His doing so man has no right to question. Into this language the Book of Mormon was translated by Urim and Thummim, and the revelations in the book of Doctrines and Covenants were first written as they were dictated by the Spirit of inspiration. It is the general language of the Saints in Zion, and the one through which the servants of the Lord continue to make known His will to the nations of the earth. No work can be translated from the language in which it was originally written into another, without losing much of its force and power. Therefore if the Saints would read the revelations of the Lord in these days, in their original beauty and excellence, they can only do so in the English language in which they are written.

To illustrate the subject more fully, let us consider the real position of the Scandinavian, Swiss, Italian, and Welsh missions. Those who have the presidential charge of them, have to bear the burden of being nearly the only channel through which the Saints can receive instructions from the authorities, and the only ones who can feel the weight of these instructions in all their original force. They in turn convey to the presiding Elders under them the knowledge they receive, and thus it has often to be reflected through several mediums, in order to be diffused among the people. No matter how diligent and faithful these mediums are, every secondary reflection must mar the beauty and brilliancy of the light which emanates from the fountain. If the people read the *Stierne*, *Darsteller*, or *Udgorn Seion*, the instructions they contain have all the necessary imperfections of a translation. If

the Presidents of Conferences throughout those missions understood English, a wide field of research in the works of the Church would be open before them. They could read the *Journal of Discourses*, the *Deseret News*, the *Star*, the *Luminary*, and the *Mormon*, could drink deep of the rich instructions they contain, understand the general movements and policy of the Church better, and be, like an overflowing fountain of intelligence, ever ready to administer abundantly to those who have need. When they received instructions from their President they could comprehend and carry them out with far greater efficiency and power. This would greatly strengthen the hands of those who preside over such missions, and render their labours lighter and far more effectual. In this way the spirit of Zion could be more generally infused into the Saints. They would understand their duties and what was required of them better, simply because their instructors would be more capable of teaching them.

Not only Presidents of Conferences where the English language is not spoken, but the President of each Branch, and the Travelling Elders should turn their attention to this subject, and let no opportunity pass of acquiring a knowledge of the English language, that themselves may be profited, made strong in the faith, and thereby better able to feed with the riches of eternal life, those whom it is their duty to watch over and instruct. We particularly wish that young, enterprising brethren, whether engaged in the ministry or not, would consider this counsel as directly applicable to themselves, for in giving heed to it they will most effectually open the way—if they are otherwise faithful—to a rapid increase in wisdom, intelligence, and all those qualifications which will make them efficient in building up the kingdom of God, and doing good to their fellow men.

The young will acquire a new language with far greater facility than persons of mature years, and parents who have a family of children should endeavour to have all, if possible, and one at least, acquire a knowledge of the English language. We presume that many of the Saints are so situated that this is not practicable, but there are thousands of opportunities neglected, because the importance of improving them is not appreciated. All the faithful anticipate, some day, journeying to the place of gathering. As soon as they leave the old world for the new, they are surrounded with innumerable perplexities, and subject to be imposed upon and suffer loss, for want of a little knowledge of the English language. Every possible care is used by those having charge of the emigrating Saints to avoid this, but it cannot always be done effectually, neither are they always in a position—particularly those who stop for a time in the United States—where their interests can be watched over.

It is evident to all, that the various nations of the earth must have the Gospel preached to them in their native language. One prominent reason for this is, that those who reject it may have the testimony of their own nation and kindred to meet in the day of final reckoning. Although the Lord may see fit to make the stammering tongue of a foreigner the feeble instrument of introducing the Gospel among a people, still it must be generally diffused among them by those who can preach it in the native simplicity and strength of their mother tongue. But after persons have obeyed the Gospel, and identified their interests with the kingdom of God, it becomes the duty of Elders labouring among them to teach them the necessity of early acquiring a knowledge of the English language, that they may receive that knowledge and instruction which can only be obtained through that source.

Who can calculate what a Saint loses during the first year after his arrival in Utah, through not understanding the English language? The House of the Lord, and the Tabernacle of the congregation are there, where Apostles and Prophets minister in the holy ordinances, and expound more fully the principles, of exaltation and eter-

nal life. The great object for which he has toiled and struggled for years is finally accomplished—he is at home with the Saints—but for a long time he can only in part reap the full benefit of his labours, because a barrier is in his way, which if he had surmounted previously, he would have saved one or two years of most valuable time to a Saint. To acquire a knowledge of any language requires patience and perseverance, but, as every Saint expects to be compelled by circumstances to acquire a knowledge of the English some day, delay in doing so is a continual loss which can never be repaired.

All the Saints of whatever nation, who can read English at all, should read the standard works of the Church in that language: and they should not fail of taking the *Star*, *Journal of Discourses*, and such other Church periodicals as may seem desirable and suited to their circumstances.

Much more might be said on this subject, but we trust this is sufficient to enable the Saints who speak other languages to see the necessity of carrying out the suggestions we have made. If they will do so, an ample reward will naturally follow as they proceed, and they will be added upon with the knowledge which yields the peaceable fruits of righteousness, that intelligence which makes perfect, and that light which will guide men into the presence of the Father.

The attention of the Presidents of the Scandinavian, Swiss, Italian, and Welsh missions, is especially requested to this subject. They are also requested to procure translations of the above remarks, and insert them in the *Udgorn Seion*, *Scandinaviens Stierne*, and *Darsteller*, and make their future appointments of Presidents of Conferences and Branches, and of Travelling Elders with a view of filling these offices as far as practicable with men who understand English, or feel interested in acquiring a knowledge of it.

Emigration Notice.—It is important for all who intend to cross the plains next season by the usual slow method of ox-teams, and who wish us to secure cattle and wagons for them, so that they will be ready on their arrival on the frontier, to *forward the cash to us immediately on their deciding to want them*, that we may be ready to secure them in time, through our agent there.

We shall adopt for our basis the sum required last year—£55, for a good wagon complete, (except cloth for cover,) two yoke of cattle, and perhaps one or two cows. The whole to be delivered at the place of outfit, on the Missouri river.

Arrival.—Elder William J. Smith, from Utah, sailed from New York, November 20th, on the *Isaac Wright*, and arrived in Liverpool on the 13th inst.

Appointments for the Welsh Conferences for 1856.—The following changes and appointments in the Welsh Principality are designed to take effect on the 1st of February, 1856—

The following Presiding Elders of Welsh Conferences are expected to emigrate the ensuing season—John Parry, Robert Evans, Thomas D. Giles, Benjamin Jones, John Price, Thomas Jenkins, Thomas D. Evans, John Davies, John Richards, William Lewis, Thomas Morgan, and Lewis Davies.

The North and South Pembrokeshire Conferences will be united, and called the Pembrokeshire Conference.

The Dyffryn Conway and Anglesea Conferences will be united, and known as the Dyffryn Conway and Anglesea Conference.

Elder Abednego Williams is appointed to succeed Elder Robert Evans in the Presidency of the Eastern Glamorganshire Conference.

Elder Benjamin Evans is appointed to succeed Elder Giles in the Presidency of the Monmouthshire Conference.

Elder John Thomas is appointed to succeed Elder Morgan in the Presidency of the Brecknockshire Conference.

Elder Thomas Harris is appointed to take the Presidency of the Western Glamorganshire Conference.

Elder David Davies is appointed to succeed Elder Benjamin Jones in the Presidency of the Llanelly Conference.

Elder William Jones is appointed to succeed Elder Jenkins in the Presidency of the Caermarthenshire Conference.

Elder Edward D. Miles is appointed to take the Presidency of the Pembrokeshire Conference.

Elder Thomas Jones is appointed to succeed Elder Richards in the Presidency of the Cardiganshire Conference.

Elder John Treharne is appointed to succeed Elder Davies in the Presidency of the Merionethshire Conference.

Elder Evan S. Morgan is appointed to succeed Elder Lewis in the Presidency of the Dyffryn Conway and Anglesea Conference.

Elder Griffith Roberts is appointed to succeed Elder Parry in the Presidency of the Denbighshire Conference.

Elder Thomas Reese is appointed to succeed Elder Davies in the Presidency of the Flintshire Conference.

APPOINTMENTS.—Elder George P. Waugh is appointed to labour in the Liverpool Conference.

Elder Joseph S. Scofield is appointed to labour under the Pastoral charge of Elder Millen Atwood.

Elder James Lavender is appointed to labour in the Bedfordshire Conference.

Elder William J. Smith is appointed to labour in the Lincolnshire Conference.

FRANKLIN D. RICHARDS, { One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of said Church in the British Islands and adjacent Countries.

DANIEL SPENCER, } Counsellors.
C. H. WHEELOCK, }

36, Islington, Liverpool,
December 18, 1855.

ADDRESS OF THE "SKANDINAVIENS STIERNE" OFFICE.—Store Strand, Strade, Number 78, Stuen tilhöirë, Copenhagen.

ERRATA.—The number of emigrants on board the *Emerald Isle, (Star,* No. 50, page 792,) and *John J. Boyd, (Star,* No. 51, page 812,) is given erroneously. The following is the correct number—*Emerald Isle,* 350 souls of the Saints; *John J. Boyd,* 439 from Denmark, Sweden, and Norway, 30 from Piedmont, 43 from Great Britain, total 512.

NOTICE.—We have an important communication for Samuel Plumb, and will thank him to communicate with us, as we have not his address.

Money List, Dec. 7—14, 1855.

	£	s	d
George W. Davies	20	0	0
Josiah Rhead (per W. G. Young)	1	2	0
Josiah Holmes	4	10	0
William Peacock	5	0	0
John Mellor	2	0	0
Richard Harper	2	0	0
Edward Middleton	20	0	0
A. N. McFarlane	1	13	6
Carried Forward	56	5	6

	£	s	d
Brought Forward	56	5	6
James Frewin (per John Hyde)	5	0	0
Simon Irwin	5	0	0
John B. Pears	4	0	0
John Holsall	10	0	0
James Linforth	3	0	0
Henry E. Bowring	2	0	0
	85	5	6

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